TAFSIR -UL- QUR'AN

(VOL. I)

Translation and Commentary of the

Holy Qur'an

By

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Published by

DARUL - ISHAAT

URDU BAZAR KARACHI-1

PAKISTAN

Publisher
DARUL - ISHAAT
URDU BAZAR KARACHI-1 PAKISTAN
Tel. 213768

First Edition : 1991

Publisher Notes

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DISTRIBUTORS:

Idara Tul Ma'arif, Darul Uloom Korangi Karachi.14
Maktaba Darul Uloon Darul Uloom Korangi Karachi.14
Idara Tul Quran 437/D G.E. Lasbella Karachi.5
Idara e Islamiat 190 Anar kali Lahore
Siddiqi Trust Naseem Plaza Lasbella Karachi.5

Printed At:
AHMAD PRINTING CORPORATION KARACHI

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Publisher's Note

The following appendices not forming part of the original work have been included in this volume.

I. Seven Sleepers

II. Identification of Zul-Qarnain

III. Historicity of Hāmān

IV. Was Muhammad Literate?

This liberty has been taken by the publishers, first, as the late author had himself included a number of appendices, being the writings of other scholars, in order to elucidate his notes, and, secondly, since the subject matter dealt with in each of the above appendix is important enough to require more light to be shed on it for the benefit of the readers. It is, however, regretted that the last appendix could not find its proper place after the Sūrat-ul-'Ankabūt and has, therefore, been given at the end of this volume.

Publisher's Note

The footnotes in all the earlier volumes began and ended with a part (*Pārā*) of the Holy Qur'ān. As, however, the third volume was terminated with the *Sūrah Fātir*, a portion of *Sūrah Yāsīn* which is included in Part XXII, had to be brought into this volume. Consequently the footnotes begin with the *Sūrah Yāsin* and continue into Part XXIII. In subsequent parts the usual practice of giving the footnotes by Quranic *Pārās* has been followed. Care has been taken to correct the references to the footnotes of Part XXIII wherever they are cited subsequently.

PREFACE

Of all great works the Holy Qur'ān is perhaps the least translatable.

Arabic is not at all easy to translate into a language so widely and radically differing from it in structure and genius as English, unless it be with the aid of loose periphrasis and lax paraphrase. Even so the fire of the original is quenched, its vivacious perspicuity is lost, and the so-called literal translation looks rugged and dreary. That the language of the Arabs abounds in nuances and both the noun and the verb are extremely flexible, is a fact well known to every student of that tongue.

The difficulty is increased hundredfold when one has to render into English, with any degree of accuracy and precision, a work so rich in meaning, so pithy in expression, so vigorous in style and so subtle in implications as the Holy Qur'ān. To reproduce even partially its exotic beauty, wonderful grandeur and magical vivacity without sacrificing the requirements of the English idiom and usage, is the despair of the translator and an ideal impossible of attainment. The result is that every fresh attempt at translating the Holy Writ brings home, in varying degrees, the truth of the old saying that nothing is so unlike an original as its copy.

The impediments confronting an honest translator may be summed up under six main heads and various sub-headings :

1. In the first place comes the comparative poverty of the English language in several respects. For instance :

(*a*) There is a large number of Arabic verbs untranslatable into English *as verbs*, such as امات , طغى , من , ابطل , اسرف , استوى , صدق , بخل etc., and one has perforce to render each of these words not by a single word but by a combination of words. Thus يبخل has to be translated as 'is niggardly,' صدق as 'is truthful', يستوى as' 'is equal,' يسرف as 'is extravagant,' يبطل as 'maketh vain' or rendereth void,' من as 'conferred a benefit,' يطغى as 'is exorbitant,' and يميت as 'causes death.'

(*b*) There is no equivalent for the Arabic مضارع (aorist) in English, or, for that matter, in any other language known to the translator. The Arabic مضارع is both present and future tenses combined, whereas in other languages (including English) a tense is either present or future. Thus thousands of Arabic verbs are to be rendered in English only incompletely.

(*c*) In English grammar there are only two 'numbers,' singular and plural, and there is no single word to convey the sense of the Arahic dual (تثنية) in nouns as well as verbs, both in the second and the third persons.

(*d*) There is comparative dearth of اسماء الفاعل (*nomina agentis*) in English language, whereas they abound in Arabic. مستقدمون , قانتون , معجزون , مفلحون , آخرون , صادقون , شاكرون , متقون , مشركون , مستاخرون and many similar words have to be rendered as adjectives or participles, not as substantives.

(*e*) In Arabic, the feminine plural in the second and third person is always distinguishable from the masculine. In English both genders are covered by 'you' and 'they.'

2. Next, repetition of synonyms, chiefly for the sake of emphasis, is of frequent occurrence in Arabic; in fact, at times it is of considerahle literary merit and beauty. In the English language there is no sanction for it. Thus many such expressions as انا نحن نحي الموتى (literally, 'Verily, We! We! We! quicken the dead') or انا نحن نحي و نميت (literally, 'Verily, We! surely We! We quicken and cause death') or انا نحن نزلنا الذكر (literally, 'Verily, We! We! We have revealed the Admonition') have to remain only partly translated.

3. Another serious difficulty is caused by the case with which ellipses occur in the best and finest Arabic style and both words and phrases have to be supplied by the reader to make the sense complete. At one time, it is only the suhject that is mentioned and the predicate is entirely suppressed, and at another, the reverse is the case. The obvious duty of the translator on all such occasions is to supply the omission, although his attempts in many cases must be hazardous.

4. Yet another perplexity is caused to the translator by the abrupt grammatical transition, in one and the same sentence, frequent in Arabic:

(*a*) of person, as from the first and second person to the third, or *vice versa*;

(*b*) of number, from plural to singular, or *vice versa.*

5. A further complication is caused by what is known as انتشار ضمائر *i. e.*, a personal or relative pronoun having different antecedents in one and the same sentence. The translator cannot afford to allow such ambiguities; he has to make his choice.

6. Finally, there is no real equivalence in the import of many of the Arabic and English words generally held to he synonyms. The Arabic word زنى for instance, has no equivalent in English, both 'adultery' and 'fornication' being of much narrower import. Similary English has few words to express such closely related (متقارب المعنى) Arabic terms as, خوف , خشيت , اشفاق , ترهيب and تقوى (as in the phrase تقى الله). Nor is English perhaps rich enough to indicate clearly the shades of meanings of such sets of words as قادر , قدير and مقتدر, or رحمن and رحيم , or ثعبان , حية and جان.

As to the genius of Arabic language it may not be amiss to recall a few observations made by a distinguished Arabist, Alfred Guillaume:—

'Arabic is fitted to express relations with more conciseness than the Aryan languages because of the extraordinary flexibility of the verb and noun. Thus the ideas in break, shatter, try to break, cause to break, allow to be broken, break one another, ask someone to break, pretend to break, are among many variations of the fundamental verbal theme which can, or could, be expressed by vowel changes and consonantal augments without the aid of the supplementary verbs and pronouns which we have to employ in English. The noun, too, has an appropriate form for many diverse things, such as the time and place of an action, bodily defects, diseases, instruments, colours, trades, and so on. One example must suffice. Let us take the root d-w-r, which, in its simplest form, means to turn or revolve (intransitive).

dawwara, to turn a thing round.
adāra, to make go round, and so to control.
dawr, turning (noun).
dawwār, pedlar or vagrant.
dawran, circulation.
madār, axis.
mudir, controller.
dāwara, to walk about with someone.
tadawwara / *istadāra* } to be round in shape.
dawrah, one turning.
duwār, vertigo.
dawwarah, mariner's compass.
mudārah, round water-skin.

'None of these forms is fortuitous, but is predetermined by the structural genius of the Arabic language.' (Arnold and Guillaume, *Legacy of Islam*, Preface, pp. vi-vii).

To take another instance :—

'From the root KTB "write," we have *KaTaBnā*, "we wrote," *naKTubu*, "we will write," *KaTiB*, "writing, a writer," *KiTāB*, "a book," *maKTaB*, "a place of writing, a school," *muKTiB*, "a teacher of writing," *taKaTaBa*, "they two corresponded with one another," *as-TaKTiB*, "I will ask him to write," *waKtaTaBa*, "and he got his name written down in the register," *KuTTaB*, "scriber," *maKaTaBat*, "correspondence," etc. (EBr. II. p. 192.)

Add to these inherent handicaps my own excessive incompetence—meagre knowledge of English and only a passing acquaintance with Arabic—and the audacity of the enterprise becomes apparent. Further, it has been my lot to work almost unaided and single-handed. The outcome of my seven years of labour of love is before God and man, and certainly it is not for me to pass any judgment on my own work. Had I been able to foresee at the commencement of the task the amount of labour it would involve and the length of time it would necessitate, my courage would surely have failed me, and I would not have undertaken the work at all. If there is any merit discernible in the work it is absolutely due to the grace and mercy of the Almighty and if there are faults (and undoubtedly they are many and serious), they must be credited to my own incapacity. My constant endeavour has been to give as literal and as faithful a rendering of the Holy Qur'ān as is

consistent with tolerable English. Accuracy, not literary embellishment, I have aimed throughout. I have also attempted, in my own humble way, to follow closely the style and phraseology of the Authorised Version of the English Bible, though it would be nothing short of temerity to expect that that standard has been even appreciably achieved.

In regard to the arrangement of commentary, a word or two would suffice:

(*i*) Comments of lexical, grammatical, historical, geographical, and general exegetical interest are given in the footnotes.

(*ii*) Where an elucidation seemed necessary in order to complete the sense, it has been placed in parentheses, again in the footnotes. The reader is requested kindly to treat such matter as if it formed an integral part of the text and to read it along with it.

(*iii*) Ellipses have been supplied in the text itself and are distinguished by italics.

A few characteristics of my translation and transliteration may here be briefly noted. The word الله in monotheistic context I always retain in translation as Allah, and only render it by 'God' when the context is distinctly pagan or polytheistic. The words نصرانی and نصاری I have invariably translated as 'Nazarene' and 'Nazarenes,' not as 'Christian' and 'Christians.' The Holy Qur'ān allows no status to Christianity as such. To the religion of the Qur'ān and the Prophet I always refer as Islam, not as Muhammadanism. Contrary to the general European practice I write Makka (not Mecca), Madīna (not Medina), Muḥammad (not Mohammed), Ismā'īl (not Ishmael) and Hājira (not Hagar); and in the Arabic context I retain the correct Arabic forms of proper names such as Jibrīl, Mīkāīl, Ā-dam, Nūḥ, Ibrāhīm, Isrā-īl, Lūt, Is-ḥāq, Yā'qūb, Yūsuf, Mūsā, Hārūn, Fir'awn, Qārūn, Ayyūb, Dā-ūd, Sulaimān, Tālūt, Jālūt, Yūnus, Ilyās, Zakarīyyā. Yaḥyā, 'Imrān, Maryam and 'Isā, reserving their Biblical and European variants for the English context.

Now remains the pleasant duty of acknowledging obligations and recording thanks. To several of my precursors I am more or less indebted, but in particular to Sale, Lane, Pickthall and Nawāb 'Imād-ul-Mulk Bilgrāmī (whose unfinished and unpublished translation, up to Part XVI, I had the good fortune to possess). To Dr. Bell, the latest of the English translators, my debt is specially great. In exegetical and explanatory notes I have found Maulānā As͟hraf 'Alī Thānavī's Urdu *Bayān-ul-Qur'ān* (12 Vols.) of invaluable help, and I have also largely drawn upon Wherry's *Commentary* and, in a lesser degree, upon 'Abdullah Yūsuf 'Alī's. Many other authors, both ancient and modern, besides those explicitly quoted in the following pages, must, I fear, remain unacknowledged by name. In many cases, they impressed themselves so indelibly on my memory that their very words became part and parcel of my phraseology, but I could not in every instance remember

whence they came. This is a general acknowledgment of any unconscious plagiarisms that I may have committed. A list of the principal books cited and referred to by me, given at the end of this work, may, however, to some extent, extenuate my crime.

I have considerably profited by the suggestions of several of my esteemed friends and scholars to whom Part I was submitted for detailed criticism. To Dr. M. H. Syed and Dr. A. S. Siddīqi (both of Allahabad University) I owe not a few improvements in language and transliteration respectively.

ABDUL MAJID

Daryābād,
Bārā Bankī (India)
December, 1941 C.E.

In the name of Allah, the Beneficient, the Merciful

INTRODUCTION

The Quranic *i'jāz,* variously interpreted as its inimitable ellipticism, miraculous elegance, grandiose cadence and emotive and evocative force, is so multilateral that Imām Suyūtī has in the *M'otrak al-Aqr'ān fī I'jāz il-Qur'ān,* enumerated 35 distinctive features of the Divine Scripture, all of which pertain to its literary excellence alone. These, by no means, exhaust the marvellous super-excellence of the Holy Qur'ān : some have been discussed by other writers while others are yet to be expounded, but these are so self-evident that not even the most inveterate enemy of Islam can deny them. One of these is that the writers like Noldake Theodor, Friedrick Schatty, Charles Francis Potter, Phillip K. Hitti and several other orientalists, none of whom is known for his sympathetic approach to Islam, had to acknowledge the fact that the Qur'ān was "the most widely read book in existence,"[1] and the Prophet to whom it was revealed was "the most successful of all the prophets."[2] They had willy-nilly to admit this undeniable fact for they had noticed that the Christian missionary societies, financed by affluent European and American countries, had succeeded in rendering the Christian Bible into about seven hundred languages[3] and making finely printed copies of it available to nearly all the urban centres or even in every room of a high class hotel all over the world, yet the numbers who go through them in ten years is just a fraction of those who recite the Qur'ān every day.[4]

Another notable aspect of the *i'jāz* of Qur'ān is that notwithstanding the persistent campaign launched since the beginning of the thirteenth century A. D. to present the Holy Qur'ān as a product of human mind drawing the material contained in it indiscriminately from the apocryphal books of Judaism and

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1. Charles Francis Potter. *The Faith Man Lives By,* Kings Wood Surrey, 1955, p. 81 ; Phillip H. Hitti. *History of the Arabs,* London, 1953, p. 426.
2. Lamertine : *Histoire de la Turquie,* Paris 1854, Vol. II, p. 277 : D. G. Hogarth, *A History of Arabia,* Oxford, 1922, p. 52.
3. Prof. Muhammad Mubarak,*'Khasā'is al-Lughat al-'Arabiya,* p. 6, cited from Bible Society Publications, Beirut.
4. John Arnold, *World Religions and Societies, Readers Digest,* June 1961.

Christianity, hundreds of its translations, commentaries and glossaries have been brought out, even in Europe. Nor the political and industrial ascendancy of the West coupled with its intellectual and educational supremacy and control over the world-wide mass media has been able to shake the faith of the Muslims in the Holy Qur'ān as the Word of God. This conviction has rather increased with the passage of time than being eroded by these deliberate misrepresentations: the denigrators of the Qur'ān have, on the other hand, been forced to put themselves on their guard. Prof. R. B. Sergeant writes in his introduction to the *Dictionary and Glossary of the Quran* by John Price that the readers of the Qur'ān ought to understand the Book directly from it since the Arab and Muslim countries which are now forsaking conservatism in favour of modernism still take the Scripture as a divine revelation and the people are still accustomed to say, "God Exalted has said" before quoting any passage from it and end the citation with the words, "God Almighty has truly spoken".

European scholars of Islam, whether they be Prof Sergeant or George Sale or contributors to the Encyclopaedia Britannica, cannot be expected to express anything beyond their own impressions of the Holy Qur'ān. They, even if not inspired by a malicious prejudice, cannot shake off their mistaken notions about Islam that have become a part of their intangible heritage of thought and feeling. But, for us, Muslims, it is an apparent fact that God Almighty has Himself taken the responsibility of preserving the Holy Qur'ān in its absolute purity.

> *"Verily We, it is We who have revealed the Admonition, and varily We are its Guardians ."* [XV : 9]

This prophecy has been strikingly confirmed by the fact that the Qur'ān has remained free from all alterations, accretions and deletions ever since it was enunciated by the holy Prophet (peace be upon him). The purity of the Quranic text maintained through fourteen centuries has already been acknowledged by all, friends and foes alike. I would better cite here the commentary of the learned author of this exegesis on the above verse. He writes :

"Islam knows no such thing as 'redactions' of its Holy Text. Even those who have most stoutly denied its being the Word of God are unanimous in testifying to its being exactly the same 'work of Muhammed' as it was thirteen centuries ago. Let us have the testimony of a few such unwilling witnesses :—

(i) 'The text of the Quran is the purest of all works of a like antiquity.' (Wherry, *Commentry on the Quran*. I, p. 349).

(ii) 'Othman's recension has remained the authorised text . . . . . from the time it was made until the present day'. (Palmer, *The Quran*, Intro. p. liv).

(iii) 'The text of this recension substantially corresponds to the actual utterances of Muhammed himself.' (Arnold' *Islamic faith*, p. 9).

(iv) "All sects and parties have the same text of the Quran' (Hurgronje, *Mohammadanism*, p. 18).

(v) 'It is an immense merit in the Kuran that there is no doubt as to its

genuineness . . . . . That very word we can now read with full confidence that it has remained unchanged through nearly thirteen hundred years'. (Lane and Lane-Poole. *Selections from the Kuran*, Trubner, London, Intro. p. c).

(vi) 'The recension of 'Othman has been handed down to us unaltered . . . . . There is probably in the world no other work which has remained twelve centuries with so pure a text' (Muir, *Life of Mahomet*, Intro. pp. xxii-xxiii).

(vii) 'In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without substraction and without addition.' (Bosworth Smith, *Mohammad and Mohammedanism*, London 1874, p. 22).

(viii) "The Koran was his own creation; and it lies before us practically unchanged from the form which he himself gave it', (Torrey, *Jewish Foundation of Islam*, p. 2)."

In addition to these testimonies of European orientalists about the purity of the text of the Holy Qur'ān, the author goes on to substantiate the claim of the Qur'ān to be a Divine revelation which is undisputed and unique among all the religious scriptures. He writes :

"Not only is the meaning of the Holy Book therefore inspired but every word, every letter—dictated through the angel Gabriel to the holy Prophet from an Archetype preserved in the heaven. That is the distinctive claim of the Holy Qur'ān shared by no other 'revealed Book' in the world. The Bible, in particular 'makes no such claim . . . . . The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents". (Boswarth Smith *op. cit.*, p. 19).

The Divine care to preserve the purity of the Holy Qur'ān provided the impulse to put dots on alphabets of similar shape in order to distinguish between their pronunciations, to develop the twin sciences of philology and lexicography, and to lay down the rules of Arabic grammar and the criteria for rhetoric and style of prose writing. This literary activity has never ceased for a day since the second century of Islamic era. Also, the etymological structure of the Arabic language has saved its dialects, like a strong cementing force, from falling apart into distinct languages and thus the Divine revelation has remained intelligible to the succeeding generations. It is also noteworthy that the Providential arrangement of writing the commentaries of the Holy Qur'ān started as early as the third century A. H. In the beginning the exegesis of the Qur'ān formed a part of the science of the *hadīth* since it was generally thought that the divine revelation could be understood only in the light of holy Prophet's Traditions, specially those handed down by 'Abdullah bin 'Abbās. But the exegesis of the Qur'ān became an independent science with the *Tafsīr Tabrī* of Abū J'afar Muhammad b. Jarīr Tabrī (d. 310 A.H.) and it has ever since been vigorously cultivated by the Muslims scholars. The commentaries on the Holy Qur'ān written from time to time are in fact a mine of historical information shedding light on the way the

Qur'ān was understood during different periods.

The Arabists and Orientalists, on the other hand, started translating the Holy Qur'ān from the thirteenth century A. D. and rendered it into almost all the European languages, of which the largest number of translations were brought out in French, German and English. A list of such translations was given by Prof. Hamīdullah in the introduction to his own French rendering of the Holy Qur'ān published in 1961. His another work entitled *Al-Qur'ān fī-Kull-i-Lisān*, now out of print, contained a complete list of all the translations of the Holy Qur'ān brought out up to 1341/1922. The list, I believe, would be two-fold in volume if Prof. Hamīdullah were now to bring it up-to-date.

Translations of the Holy Qur'ān in English can be divided into two categories. First, there are those penned either by non-Muslim Orientalists or by thosa Muslim apologists who were unduly impressed by the political ascendancy and industrial advancement of the West, such as, the Qādiānī exegetes, Shaikh Muhammad 'Abduh of Egypt, Sir Syed Ahmad Khān of India and Muhammad Asad of Austria, but their writings never met the approval of the Muslims. Secondly, there are Muslim translators and commentators who mostly belong, excepting Marmaduke Pickthal, to the Indo-Pak sub-continent. Pickthal was an English Muslim, a journalist and a literary man of standing but he, too, was commissioned by the then Nizām of Hyderābād to undertake an explanatory translation of the Holy Qur'ān and he also wrote that work in India.

Among the translators and exegetes of the second group the translation and commentary on the Holy Qur'ān by 'Abdullah Yūsuf 'Alī was received popularly. His rendering of the Quranic verses is in blank verse which, according to him, is more suited to convey something of the Qur'ān's inimitable symphony to the readers of the Qur'ān in English. But the requirement of prosody made it inevitable for him to alter the wording order of the sacred text. He had also occasionally to deviate from a literal rendering. Pickthal's explanatory translation, on the other hand, is most readable. Although it is also not free from mistakes, it has an edge over other translations because of its fluency and gracefulness of style.

There was, however, the need of another English translation of the Holy Qur'ān, complete with explanatory notes, which could be recommended with confidence to the Muslims and Non-Muslims whose mother tongue was English or who found it easy, owing to their cultural background or educational upbringing, to understand it better in English language. The author of such an exegesis had to expound the Quranic text in terms acceptable to the scholars of the *Ahl-Sunnat wal-Jamā'at;* to avoid putting forward his own views and ideas in the exegesis; to be fully conversant with the Arabic lexicon and rules of grammar;

to avoid the apologetic approach in expounding the Quranic injunctions and institutions; to have an implicit faith in the life after death and the rewards and retributions promised in the Qur'ān as dīvine pronouncements instead of taking them merely as symbolical expressions; to have studied all the classical and modern commentaries in depth; to be able to expound the significance of Quranic injunctions in regard to polygamy, slavery, dowry, execution of the apostates, blood-wit etc.; to hold the same belief about the throne (*'arsh* and *kursī*), the preserved tablet (*lauhu'l Mahfūz*), jinnee, angels, prophethood (*nabūwat*), revelation (*wahī*), and the earlier and final divine scriptures as entertained by the earliest Muslims; and to have no qualms about the bodily lifting of Jesus Christ to the higher regions. Taking all these factors into account, the translation and commentary of 'Abdul Mājid Daryābādī is undoubtedly unique and most acceptable among all the exegetical renderings of the Holy Qur'ān attempted so far in the English language.

The exegesis by Daryābādī throws ample light on all those peoples who have been mentioned in the Holy Qur'ān alongwith their geographical locations and the eras in which they flourished. One can find all the necessary details about the earlier prophets who find a mention in the Holy Qur'ān, since it provides answers to such questions as what was the time of their advent, who were the peoples to whom they disseminated the message vouchsafed to them, who were the Adites and Thamudites and the people of Prophet Sālih, where those people lived, where were Bābil and Madyān located and similar other questions that arise in mind while reading the Holy Qur'ān.

The exegesis also demonstrates in the light of human experience and researches made in the field of anthropology and sociology the superiority of Islamic social order and its legislations pertaining to marriage, divorce, inheritance etc., over all other social laws and systems. It shows how the Islamic injunctions represent the most refined and elaborate system of social existence known to the civilized world.

In addition to these, a distinguishing feature of Daryābādī's exegesis is that it provides a conclusive answer to those Jewish and Christian critics of Islam who claim that the Holy Qur'ān draws its material from the scriptures and apocryphal writings of Judaism and Christianity. In fact these critics are unable to appreciate the fact that the Holy Qur'ān has been revealed to confirm the scriptures of old and to re-state and uphold the spirit of their true teachings, which, by itself, involves refutation of such accretions, alterations and additions as have found a place into the scriptures of Judaism and Christianity.

"And when there came unto them a Book from before Allah confirming that which was with them—and aforetime they were entreating God for victory over those who disbelieved—then when there came unto them that

which they recognised, they disbelieved therein". (II : 89).

That the Qur'ān is a repository of divine message revealed in the earlier scriptures is an article of faith for the Muslims, but it was necessary to bring out those teachings of the Torah and the Gospels which were confirmed by the Holy Qur'ān in order to distinguish them from the spurious matter inserted into these scriptures by their scribes, translators and commentators For whatever in these Books finds a confirmation by the Holy Qur'ān is undoubtedly correct: everything else is a later addition mixed up with the divine revelation. The learned author has taken pains to make a most thorough study by making a comparative analysis of the Biblical and Quranic teachings and narratives of events common to both, in order to show how the Holy Qur'ān upholds only the correct and original teachings of the Old and New Testaments. He also provides food for thought to those Orientalists and students of comparative religions who prefer not to talk about the systematic refusal of the Holy Qur'ān to confirm numerous accretions to the existing Bible. The exegesis pin-points all such differences to show that the Biblical version of many an incident is nothing but a product of human imagination. His treatment of such matters makes it amply clear that if there had been any parallelism in the Bible and the Qur'ān, as asserted by almost all European scholars, there would not have been the differences indicated by him in the narration of the same event by these scriptures. To give an example we may refer to the following verse in the Holy Qur'ān :

"O people of the Book; do not exceed the bounds *in your religion, and say not of Allah save what is the truth. The Messiah Isa, son of Maryam, is but a messenger of Allah and His Word—He cast it upon Maryam —and a spirit from Him. Believe therefore in Allah and His messengers, and do not say : three".* (IV : 171).

Commenting on the Christian belief in Trinity, the learned author says :

"Trinity denotes the central doctrine of Christian religion. It means that God 'is three really distinctive Persons—the Father, the Son, and the Holy Ghost. Each of these persons is truly the same God, and has all His infinite perfections, yet He is really distinct from each of the three Persons . . . . . These Persons are co-equal, co-eternal and consubstantial, and deserve co-equal glory and adoration, which the Church expresses in the oft-repeated prayer : "Glory be to the Father, and to the Son, and to the Holy Ghost.' (Pollen and Wynne, *New Catholic Dictionary*, New York, p. 973). The book of Islam 'found in the dogma of Trinity what every emancipated thinker finds on impartial reflection—an absurd legend, which is neither reconcilable with first principles of reason, nor of any value whatever for our religions advancement. In the Brahmanic religion the Trimurti is also conceived as a "divine unity" made up of three persons—Brahma (the creator), Vishnu (the sustainer), and Shiva (the destroyer)'. (Haeckal, *Riddle of the Universe*, pp. 226, 233). 'The Divine trinity has been considered a tripersonal trinity, each person being God and Lord . . . . Men's minds have been brought by this into such a state of bewilderment that they do not know whether there is one God or whether there are three; one is on their lips, but three in their thoughts'. (Swedenborg, *The True Christian Religion*, p. 5). 'The Nicene Creed really 'teaches three Divine

Persons and denies three Gods, and leaves us to guess what else is a Divine Person but a God or a God but a Divine Person'. (Newman, *Phases of Faith*, p. 23)".

The Jews and Christians normally charge Islam with preaching fanaticism and intolerance as, for example, its prohibition of marriage between a believing and disbelieving couple. The author has, in his commentary on the relevant verses, quoted the scriptures of their religions to show that the criticism actually applies to these religions rather than to Islam. In a like manner he has demonstrated the superiority of Islamic legislation in regard to divorce and marriage vis-a-vis the raptured family relationships in the Christian West.

The classical commentators of the Holy Qur'ān had occasionally to take the help of Israelite traditions, though cautiously, for elucidating a certain event of which only a particular aspect of the happening finds a mention in the Qur'ān in order to draw a moral from it. To cite an example here, the Qur'ān says about King Solomon in verse 102 of the *Sūrat-ul-Baqrah :*

"And Sulaimān blasphemed not, but the satans blasphemed: teaching the people magic. And they follow also what was sent unto the two angels in Bābil, Hārūt and Marūt."

In the absence of any more details about the incident, one may wonder how the charge of blasphemy came to be levelled against King Solomon, a Prophet of God, which has been refuted by the Qur'ān. Like the earlier exegetes Daryābādī has also referred to the accusation of idolatry made against King Solomon in 1 Ki. 11 : 4, 9, 10 He also mentions how the Jews 'unblushingly attributed to him the cult of crude occultism and witchcraft', and goes on to cite the findings of modern Biblical researches which support the Qur'ān in stoutly denying these charges. Similarly, he sets forth evidence to show that Babylonia was the strongest citadel of magic and witchcraft in all antiquity.

Another distinctive feature of Daryābādī's rendering of the Quranic text is that he has always kept in view the most appropriate expression in English or the one which is closely nearest to the interpretation of a word used in the Holy Qur'ān. To give an example here the words ظاهر (zāhir) and باطن (bātin) in the passage ذروا ظاهر الاثم و باطنه have been translated by him as 'outside' and 'inside' which convey the literal sense of these words. The derived meanings of these two words 'open' and 'secret', which have been normally adopted by other translators in rendering this passage into English, have been given by him in the footnotes. This approach of the author shows his painstaking diligence and reverential regard for the sacred text. Another example of a similar assiduous care taken by him in this regard is to be found in rendering the verse XVII : 29 which runs as follows :

و لا تجعل يدك مغلولة الى عنقك و لا تبسطها كل البسط فتقعد ملوما محسورا ۝

This verse has been translated to read as follows :

"Let not your hand be chained to your neck, nor stretch it forth to the utmost of its extremity, lest thou sit down reproached, impovrished."

The English rendering of the above verse is literal; an idiomatic translation would have better conveyed the sense but it would have also meant a deviation from the text of the sacred Scripture. Unlike other translators of the Holy Qur'ān who prefer to give the derived meanings of an Arabic word or phrase, Daryābādī has chosen te give an exact translation of the text and then explained in the footnote that "let not thine hand be chained to thy neck" means "do not be niggardly". This, however, does not sugggest that the renderings of other translators are incorrect, but it nevertheless evinces the regard and attachment of the author as well as his solicitude to maintain the original wordings of the divine revelation. He goes on to explain the correct significance of the words and phrases according to Arabic usage and also points out, at several places, the incorrect renderings by earlier translators, and thus acquaints the readers with the Arabic idiom.

Every student of the Holy Qur'ān knows that the Divine Scripture has its own distinctive vocabulary. As, for instance, the Qur'ān has not been referred to by its proper name at all the places ; often it is alluded to as الذكر (*az-zikr*), or الحكيم (*al-hakīm*), or الكتاب (*al-kitāb*), or فرقان (*furqān*). For the Doomsday, it uses the words يوم القيامة (*yom al-qiyamah*), يوم الحساب (*yom al-hisāb*), يوم التغابن (*yom al-taghābun*) and آلاخذة (*al-ākhazah*). In addition to الصلاة (*as-salāt*), the prayers are also referred to as الذكر (*az-zikr*) and قرآن الفجر (*qur'ān al-fajr*) and similar other epithets. The classical commentators of the Qur'ān have explained the correct purport of each word in the context of particular verses so as to make it clear where a certain word with more than one connotation as, for example, الذكر (*az-zikr*) denotes the Qur'ān and where it implies prayer. The legists of Islam have likewise indicated the significance of each word having more than one import in its particular context. In the verse اقيموا الصلاة و آتوا الزكاة واركعوا مع الراكعين, the phrase واركعوا مع الراكعين signifies offering congregational prayers as explained by Qartabī, Laghwī, Madrak-ul-Tanzīl, Baidāwī and Kashshāf. Instead of rendering this phrase as "bow down among those who bow", the author has interpreted it as "bow down with those who bow down", and further elucidated it in the notes with the words, "with the Muslims in the congregational prayer" so that the correct significance of the phrase given by classical exegetes may become clear to the readers.

The Holy Qur'ān is, after all, the Word of God, perfect and faultless, while no man can make a claim to finality or impeccability. Every product of human mind is likely to contain some deficiency, yet, for all that, 'Abdul Mājid Daryābādī has acquitted himself of this onerous task in a laudable manner. Throughout his

life he preoccupied himself with the study of the Holy Qur'ān and wrote an exegesis in Urdu in addition to the English one. His translation and commentary is, to my mind, unique and most dependable among all the translations and commentaries of the Qur'ān so far attempted in English language.

May Allah accept his praiseworthy endeavour and shower His choicest blessings on him.

Abul Hasan Ali Nadwi

Lucknow:
Shawwāl 15, 1401/August 16, 1981

SYSTEM OF TRANSLITERATION

Below is given the system of transliteration adopted in this work:

ا	a	ظ	z
ء	'	ع	' ('as=عَ, 'u=عُ, 'i=عِ)
ب	b	غ	gh
ت	t	ف	f
ث	th	ق	q
ج	j	ک	k
ح	h	ل	l
خ	kh	م	m
د	d	ن	n
ذ	z	ة	h
ر	r	و	u (as vowel)
ز	z	و	w (as consonant)
س	s	ي	i (as vowel)
ش	sh	ي	y (as consonant)
ص	s	ٌ	un
ض	dh	ً	an (above the line)
ط	t	ٍ	in (below the line)

ABBREVIATIONS

(1) BOOKS OF THE BIBLE

Ac.	=	Acts of the Apostles.
Am.	=	Amos.
1. Ch.	=	The First Book of the Chronicles.
2. Ch.	=	The Second Book of the Chronicles.
Col.	=	Paul's First Epistle to Colossians.
1. Cor.	=	Paul's First Epistle to the Corinthinians.
2. Cor.	=	Paul's Second Epistle to the Corinthinians.
Dn.	=	The Book of Daniel.
Dt.	=	Deuteronomy : The Fifth Book of Moses.
Ex.	=	Exodus : The Second Book of Moses.
Ez.	=	Ezra
Ezek.	=	The Book of the Prophet Ezekiel.
Gr. Jn.	=	The Epistle General of John.
Ga.	=	Paul's Epistle to the Galatians.
Ge.	=	Genesis : The First Book of Moses.
He.	=	Paul's Epistle to the Hebrews.
Ho.	=	Hosea.
Is.	=	Isaiah.
Ja.	=	The General Epistle of James.
Jn.	=	Gospel according to St. John.
Jo.	=	Joel.
Job.	=	The Book of Job.
Jon.	=	The Book of Jonah.
Josh.	=	The Book of Joshua.
Judg.	=	The Book of Judges.
Je.	=	The Book of Jeremiah.
1. Ki.	=	The First Book of the Kings.
2. Ki.	=	The Second Book of the Kings.
La.	=	The Lamentations of Jeremiah.
Lk.	=	Gospel according to St. Luke.
Le.	=	Leviticus : The Third Book of Moses.
Mi.	=	Micah.

Mk.	=	Cospel according to St. Mark.
Mt.	=	Gospel according to St. Matthew.
Na.	=	Nahum.
Ne.	=	The Book of Nehemiah.
Nu.	=	Numbers : The Fourth Book of Moses.
1 Pe.	=	The First Epistle General of Peter.
2 Pe.	=	The Second Epistle Ceneral of Peter.
Ph.	=	Paul's Epistle to Philippians.
Pr.	=	The Proverbs.
Ps.	=	The Book of Psalms.
Re.	=	The Revelation of St. John.
Ro.	=	Pauls's Epistle to the Romans.
1. Sa.	=	The First Book of Samuel.
2. Sa.	=	The Second Book of Samuel.
So.	=	The Song of Solomon.
1. Thes.	=	Paul's First Epistle to Thessalonians.
2. Thes.	=	Paul's Second Epistle to the Thessalonians.
1. Ti.	=	Paul's First Epistle to Timothy.
2. Ti.	=	Paul's Second Epistle to Timothy
Tt.	=	Paul's Epistle to Titus.
Ze.	=	Zechariah.

(2) CENERAL

AAM	=	Abul 'Alā Mandudi, Urdu translator and commentator of the Holy Quran.
"Ant."	=	Josephus' 'Antiquities of the Jews.' (Routledge, London).
Aq.	=	Shāh Abdul Qādir Dehlavī (D. 1241 A.H./1826 CE). Urdu translator and commentator of the Holy Qur'ān.
ASB.	=	Asad's English Translation of Sahīh al-Bukhārī.
AV.	=	Authorised Version of the Bible.
AYA.	=	'Abdullah Yūsuf 'Alī. English translator and commentator of the Holy Qur'ān.
Bdh	=	Nāsir-ud-Din 'Abdullah Baidhāvī (D. 685 A.H./1282 C.E.). Commentator of the Holy Qur'ān.
BK.	=	'Book of Knowledge,' 4 Vols. (Educational Book Co., London).
CD.	=	Pallen and Wynne's 'New Catholic Dictionary.' (New York).
CE.	=	McDannall's 'Concise Encyclopedia,' 8 Vols. (New York).
CE.	=	Christian Era.
DB.	=	Hastings' 'Dictionary of the Bible,' 5 Vols. (Clark, London).
DCA.	=	Smith and Cheetham's 'Dictionary of Christian Antiquities,' 2 Vols. (Murray, London).

DCG. = Hasting's Dictionary of Christ and the Gospels, 2 Vols.

DV. = Douay Version of the Bible.

EBi. = Cheyne and Black's 'Encyclopedia Biblica,' 4 Vols. (Black, London).

EBr. = 'Encyclopedia Britannica,' 29 Vol. 11th Edition. (London). 'Encyclopedia Britannica,' 24 Vols. 14th Edition. (London and New York). Where no edition is specified, the reference is to 14th Edition.

EI. = Houtsma and Wensink's 'Encyclopedia of Islam,' 5 Vols. (Luzac, London).

EMK. = Hammerton's 'Encyclopedia of Modern Knowledge,' 5 Vols. (Waverly, New York).

ERE. = Hastings' 'Encyclopedia of Religion and Ethics,' 13 Vols. (Clark, London).

ESS. = Seligman's 'Encyclopedia of the Social Sciences,' 15 Vols. (Macmillan, London).

ET. = Cohen's 'Everyman's Talmud,' (Dent, London).

FWN. = Frazer's 'Worship of Nature,' 2 Vols. (Macmillan, London).

GB. = Ragg's 'The Gospel of Barnabas.' (Oxford).

GRE. = Gibbon's 'Decline and Fall of the Roman Empire,' 7 Vols. (Methuen, London).

HHW = 'Historians' History of the World,' 25 Vols. (*The Times*, London).

HJ. = *The Hibbert Journal*. (Constable, London).

IA. = Hadhrat 'Abdullāh Ibn-i-'Abbas. (D. 68 A.H./688 C.E.) (A companion and cousin of the Prophet).

IQ. = Ibn-i-Qutaiba. (D. 276 A.H./890 C.E.) Author of 'Arabic Glossary of the Holy Qur'ān.'

JE. = 'The Jewish Encyclopedia,' 12 Vols. (Funk and Wagnalls, New York).

LL. = Lane's 'Arabic-English Lexicon,' 8 Vols. (Williams and Norgate, London).

LSK. = Lane and Lane-Poole's 'Selections from the Kuran.' (Trubner, London).

M.A. = Mawlānā Mohammad 'Alī: (D. 1349 A.H./1931 C.E.) Indian Muslim leader. (Not to be confused with his namesake of Lahore and a translator of the Qur'ān). The references are to his unpublished work, 'Islām: The Kingdom of God' (since published as 'My Life—A Fragment' by Sh. M. Ashraf, Lahore).

NSBD. = A New Standard Bible Dictionary (Funk & Wagnalls Co., New York).

NSD. = 'New Standard Dictionary of the English Language,' 4 Vols. (Funk

		and Wagnalls, New York).
NT.	=	The New Testament.
OT.	=	The Old Testament.
PC.	=	Tylor's 'Primitive Culture,' 2 Vols. (Murray, London.)
Rgh.	=	Al-Rāghib al-A fahani, Husain b. Muhammad, Al-Mufradāt fi Gharib-il-Qura .
RV.	=	Revised Version of the Bible.
RZ.	=	Imām Fakhruddin Rāzī. (D. 659 A.H./1209 C.E.). Well-known commentator of the Holy Qur'ān.
SOED.	=	'Shorter Oxford English Dictionary,' 2 Vols (Oxford).
SPD.	=	Sale's 'Preliminary Discourse to the Translation of the Koran,' prefixed as Introduction to Wherry's 'Commentary on the Kuran,' 4 Vols. (Trubner, London).
Th.	=	Maulānā Ashraf 'Alī Thānavī (B. 1280 A. H./1864 C. E.). Urdu translator and commentator of the Holy Qur'ān.
UHW.	=	Hammerton's 'Universal History of the World', 8 Vols. (New York).
VJE.	=	Vallentine's 'One Volume Jewish Encyclopedia.' (London).
WGAL.	=	Wright's 'Grammar of the Arabic Language,' 2 Vols. (Cambridge).
Zm.	=	Jār-ul-lah Zamakhsharī (D. 538 A.H./1144 C.E.). Commentator of the Holy Qur'ān.

اٰيَاتُهَا ٧ (١) سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ (٥) رُكُوْعُهَا ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝١ الرَّحْمٰنِ

الرَّحِيْمِ ۝٢ مٰلِكِ يَوْمِ الدِّيْنِ ۝٣

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝٤

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝٥ صِرَاطَ

الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ

الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝٧

المنزل ١

ع

PART I[1]

Sūrat-ul[2] Fātiḥā[3]

The Opening. I

(Makkan[4] 7 Verses[5])

In[6] the name of Allah,[7] the Compassionate,[8] the Merciful.[9]

1. (الحمد . . . العلمين) All Praise[10] unto Allah,[11] Lord[12] of the worlds.[13]

2. (الر . . . رحيم) The Compassionate,[14] the Merciful.[15]

3. (مالک . . . الدين) Sovereign[16] of the Day of Reckoning.[17]

4. (اياک . . . نستعين) Thee alone we[18] worship;[19] and of Thee alone we seek help[20].

5. (اهدنا . . . المستقيم) Guide us in the straight[21] path,

6. (صراط . . . عليهم) the path of those whom Thou hast favoured.[22]

7. (غير . . . الضالين) On whom Thy indignation has not befallen,[23] and who have not gone astray.[24]

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1. The Holy Qur'ān is divided, for convenience' sake, in thirty parts or *Pārahs* of almost equal length.

2. A *Sūrah* is a chapter. There are 114 chapters in the Book, each chapter having been named and assigned its proper place by the Holy Prophet himself.

3. A simple and pithy, yet wonderfully comprehensive prelude to the Holy Writ. Its beauty, grandeur and self-sufficiency simply defy comparison. 'A vigorous hymn of praise to God . . . The thoughts are so simple as to need no explanation, and yet the prayer is full of meaning.' [EBr. XV. p. 903 (11th Ed.)]

4. *i. e.*, revealed at Makka.

5. A verse of the Qur'ān is, like a verse of the Bible, one of the short divisions of a chapter.

6. A more accurate, though perhaps a little less elegant, rendering would be 'by.' The particle ب in بسم الله is باء الاستعانة signifying 'by,' or 'through,' and is to be paraphrased as 'I seek the assistance of——.'

7. The word is incapable of translation. It is not a common noun meaning a 'god' or even 'God.' It is a proper noun *par excellence*. No plural can be formed from it, and it is, according to the best authorities, without derivation. The word connotes all the attributes of perfection and beauty in their infinitude, and denotes none but the One and Unique God, the Absolute, Supreme, Perfect, Tender, Mighty, Gracious, Benign and Compassionate. The English word 'God,' which is 'the common Teutonic word for a personal object of religious worship . . . . . . applied to all superhuman beings of heathen mythologies who exercise power over nature and man.' (EBr. X. p. 460) and which primarily meant only 'what is invoked' and 'what is worshipped by sacrifice.' (SOED. I. 808) can hardly be even an approximate substitute.

8. *i. e.*, the possessor of the utmost degree of mercy or compassion. The word رحمن is only expressive of God's love to man, and not of man's love to man, or to Him. The term is too strong to be used of men. All the *Sūrahs* (with one solitary exception) begin with this headline, which sums up in two brief, fine words God's relation to man—the relation *par excellence* of love, sympathy, concern, solicitude, compassion and mercy. This in itself is sufficient to confound those detractors

of the Qur'ān, who depict the God of Islām as a Deity cruel, wrathful, and relentless. The God the Muslims adore and worship, whatever else He may be, is above all, 'the Compassionate' and 'the Merciful.'

9. Contrast with this unreservedly monotheistic introductory formula of Islām the glaringly polytheistic introductory formula of Christianity:—'In the name of the Father, and of the Son, and of the Holy Ghost.'

10. حمد is not only praise but it 'also implies admiration; and it implies the magnifying or honouring of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it.' (LL)

11. (and Him alone). Note the absolutely monotheistic note of the very first words of the Holy Qur'ān. It is He alone who is the recipient of all praise; the Praiseworthy; the Praised One. None of His favoured angels and prophets are to be associated with Him, even by implication.

12. 'Lord' is but a poor substitute for the Arabic رب which signifies not only the Sovereign but also the Sustainer, the Nourisher, the Regulator, and the Perfector. The relation in which the God of Islam stands to all His creation is that of a righteous, benign Ruler, and not that of a mere 'father.'

13. *i. e.*, the Universal Patron, the All-in-all Guardian. Not a tribal deity, nor the national God of any specially favoured race or people, nor yet the narrow 'Lord of the Hosts' or the anthropomorphic 'our Father in heaven'. Unlike many a tribal or national 'god,' embodying the spirit of a particular nation, and perishing with its death, He is the ever-living moral Ruler of the world. العالمون signifies 'the several sorts of created beings or things, or all the sorts thereof; or the beings of the universe, or of the whole world,' (LL) Anyway, the all-embracing and all-comprehensive Godhead of رب العالمين is evident. And from the unity of the Creator naturally follows the essential unity of all creation.

14. الرحمن and الرحيم are names or epithets applied to God; the former . . . may be rendered, 'The Compassionate'; the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered 'The Merciful' . . . . . They are both names or epithets formed to denote intensiveness of signification, from رحم; like الغضبا from غضب and العليم from علم (LL).

15. Both words رحمن and رحيم are derived from رحمة which signifies tenderness, requiring the exercise of beneficence and thus comprising the idea of love and mercy. Both are intensive forms. The former denotes tenderness towards all His creatures in general, and the latter towards His worshippers in particular. The Divine attribute of *Rahmat* may on analysis be found to have the following as its components:—(1) His provision of everything beforehand that could be needed by man in the world; (2) His concern for the well-being of man, both in life and death; (3) His tenderness for man's helplessness, and (4) a disposition on His part to deal kindly and generously with man.

16. Or 'owner', *i. e.*, Master with full powers to exercise forgiveness and clemency: not a mere judge bound to award punishment to the guilty.

17. (when His sovereignty shall be more evident than ever, and manifest even to the worst scoffers). The general Requital will follow the general Resurrection, wherein all men, good and bad will be judged according to their faith and works. The verse completely repudi tes the Christian doctrine that Christ, not God, would be the judge. *Cf.* the NT —'For the Father judgeth no man, but hath committed all judgment unto the Son.' Jn. 5 : 22)

18. *i. e.* Thy humble servants.

19. (and none do we associate w th Thee in worship.) Now begins the petition proper. The pronoun in اياك نعبد is placed before the verb for the sake of emphasis, and a very strong one is intended by prefixing the pronoun with ايا. Clearly there is no place in Islām for any Son-prophet or angel-worship. Contrast this with the open and avowed worship of Christ in the Christian Church. 'The Church . . . never ceased to offer prayer to Christ with the Father.' (ERE, I, p. 104). In the Catholic Church there are three distinct kinds of worship: (1) *latria* (due to God), (2) *hypudulia* (due to the Virgin Mary), and (3) *dulia* (due to the saints). Islām recognizes no such distinctions. In it there is only one class of worship, that due to God alone.

20. Note again the strictly monotheistic tone of the Islamic prayer. Not only is there to be no creature-worship but even the invoking for help of any saint, prophet, angel, 'Son,' 'Daughter,' or 'Mother' is absolutely forbidden. In Him alone Perfection dwells. He alone must be invoked. Contrast with this the doctrine of the Roman Church: 'That the saints who reign with Christ offer to God their prayers for man; that it is good and useful to invoke them by supplication and to have recourse to their aid and assistance in order to obtain from God His benefits through His Son.' (EBr. XIX, p. 820) In Hinduism the invocations to Indra, Agni, Soma and many others are too well known to need description.

21. (and right). اهدنا has much wider significance than 'showing us the way.' What the supplicant is asking for is not merely that the way be pointed out or verbally indicated to him, but that he may, by the Divine grace, be actually led on to his goal,—the Guide, as if, accompanying the guided and leading him on and on.

22. (in the matter of right guidance such as Thy prophets and saints).

23. (in consequence of their wilful and deliberate choice of the path of perdition). A strictly literal rendering would be, 'who are angered upon.' The anger of God 'is His disapproving of the conduct of him who disobeys Him, and whom He will therefore punish.' (LL) 'Righteous Indignation' has been defined in modern psychology as resentment come to the aid of the moral feelings,—retribution that must overtake wrongdoers and the tyrants and oppressors of mankind; and surely no indignation can be more righteous than the Divine one. It is a timid philosophy that hesitates to hate and condemn the evil and the evildoer in the

strongest terms. For the 'wrath' of God compare the OT:—'Let me alone that my wrath may wax hot against them, and that I may consume them.' (Ex. 32: 9-10) 'I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you.' (Dt. 9: 19) And the NT:—'O generation of vipers, who hath warned you to flee from the wrath to come?' (Mt. 3: 7) 'And he treadeth the winepress of the fierceness and wrath of Almighty God.' (Re. 19: 15)

24. *i. e.*, those who have deviated from the right course owing to their heedlessness and want of proper serious thinking.

اٰيَاتُهَا ٢٨٦ (٢) سُوْرَةُ الْبَقَرَةِ مَدَنِيَّةٌ (٨٧) رُكُوْعَاتُهَا ٤٠

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ۚ (١) ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ
هُدًى لِّلْمُتَّقِيْنَ ۙ (٢) الَّذِيْنَ يُؤْمِنُوْنَ
بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا
رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ (٣) وَالَّذِيْنَ
يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ
مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۗ (٤)

Sūrat-ul-Baqarah

The Cow[25] II

Medinian[26]—40 Sections,[27] 286 Verses

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم) Alif-Lām-Mīm[28]

2. (ذالك . . . للمتقين) This[29] Book[30] whereof there is no doubt,[31] is a guidance[32] to the God fearing,[33]

3. (الذين . . .ينفقون) who believe[34] in the Unseen,[35] and establish prayer,[36] and of what We have provided them expend,[37]

4. (والذين . . .يوقنون) and who believe in what has been sent down to thee,[38] and what has been sent down before thee,[39] and of the Hereafter[40] they are convinced.[41]

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25. The title of this chapter was occasioned by the mention of yellow cow in verses 66-73.

26. *i. e.*, revealed at Madīna.

27. Another structural division of every *Sūrah* is into 'sections' of various lengths.

28. Three letters of the Arabic alphabet generally held to be symbolic of some profound and sublime mystic verities. 'God knows best what He means by these letters.' (Th) Some, however, on the authority of IA. consider the letters to be an abbreviation of some such phrase as انا الله اعلم which means 'I am Allah, the best Knower.' The Arabic orators sometimes used to open their discourses with similar vocables. Also compare Ps. 119 in the OT, where the Psalmist has arranged his meditations in an elaborate alphabetical form. It has been called the alphabet of Divine Love.

29. The demonstrative pronoun ذالك usually indicates remoteness of distance, but sometimes, as here, has the force of suggesting esteem, honour, grandness, and high value.

30. كتاب is literally a writing, or a written revelation. The Qur'ān thus at its very beginning declares itself to be a written, not an oral, Revelation, passing only from mouth to mouth for generations. It is 'Book' essentially, and not by accident. Unlike the 'sacred literatures' of other religions, it is a single Book from the very start, and not a collection or a literature, grown and developed and composed at different periods by different hands reflecting the history of their times. It is even in this 20th century of the Christian era, *The* Book *par excellence*, 'the most widely-read book in existence.' (EBr. XV. p. 898, 11th Ed.) 'Though the youngest of the epoch-making books, the Koran is the most widely-read book ever written.' (Hitti, *History of the Arabs*, p. 126)

31. (that it is the immediate, infallible word of God.) The Qur'ān differs from all other 'sacred literatures' in claiming to be inspired in the strictest sense, each and every word of it being the word of God Himself and in its being preserved in its original purity. فيه may also mean 'wherein'. On this construction the purport would be: This is a Book in which nothing is doubtful but everything is absolutely true and strictly accurate; not changeable like human knowledge.

32. Not a text-book of chronology or of physical science, but a Guidance,—showing the right way to right beliefs and right conduct. 'Not a book meant to be

read as most Europeans read it to-day sitting comfortably in an arm-chair with the critical faculties specially stimulated, ready to carp and cavil on the least provocation. It was not revealed for the Arabs as 'literature' designed only to please, though it was admitted by the most inveterate enemies of the Prophet to be superior to any existing 'literature' in the language of which they were proud . . . And yet it was not its literary excellence that had the chief significance for those for whom it was revealed in this fragmentary fashion. To them it was a Holy Writ, God's Commandment, the Law and the Ethics according to which they had to shape their lives.' (MA)

33. *i. e.*, those who have an inner moral sense; are not devoid of a conscience ; are God-conscious.

34. Belief, as defined in modern psychology, is the mental state of assurance or conviction in which a mind accepts and endorses its experience as corresponding with reality,—the reality, assented to and endorsed in the case of religious belief, of course being of a far wider, far deeper, and far more comprehensive nature than reality elsewhere. With belief, in this sense, there invariably emerges a sense of security, a feeling of satisfaction that the road to salvation has been found—a subsuming of oneself in the all-comprising Reality.

35. *i. e.*, what lies beyond this world of sense and is undiscernible by mere reason; such things as Resurrection, Paradise, Hell, etc. غيب is 'anything unperceivable: absent from the range, or beyond the reach of perception by sense, or of mental perception: or undiscoverable unless by means of Divine revelation.' (LL) Now this 'Unseen' or Great Beyond is the very breath of religion. Whoever disbelieves in it, disbelieves in religion altogether. 'Were one asked', says the eminent Harvard psychologist, William James, 'to characterise the life of religion in the broadest and most general terms possible, one might say that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul.' (*Varieties of Religious Experience*, p. 53) The reality, the existence, of this Great Beyond, so long ignored or even denied and ridiculed by the materialistic West, is at long last being recognised by modern science. Says a leading British archæologist of the day :—"The unsound materialistic teaching of the past generation obscured this great fact of existence. Too much emphasis was placed on what was dubbed 'Reason,' and too little on Intuition." (Marston, *The Bible is True*, p. 214) 'The recognition by modern science of the reality of the Unseen has dealt a death-blow to materialism.' (Marston, *The Bible Comes Alive*, p. 252)

36. (at its proper time and with full observance of its rules and conditions). Prayer on our part is the truest recognition of God's supreme and infinite excellence and our total submission to it.

37. (in the cause of God and religion).

38. (O Prophet!).

39. (to other prophets of diverse nations and countries).

40. *i. e.*, of the fact of the Judgment-Day.

41. Not a mere feeling, or suspicion, or opinion, but firm, unshakable adherence of mind to the truth of the Hereafter because revealed by God. Conviction, in its fulness, is not an exercise of the intellect, but the assent and consent of the entire human personality—the recognition of a truth with heart, mind and soul. The reaction set up by the belief in the Hereafter in the minds of humble believers is far stronger than that due to sensible perceptions.

أولئك على هدى من ربهم وأولئك هم المفلحون ۝ إن الذين كفروا سواء عليهم ءأنذرتهم أم لم تنذرهم
لا يؤمنون ۝ ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم غشاوة ولهم عذاب عظيم ۝ ع
ومن الناس من يقول آمنا بالله وباليوم الآخر وما هم بمؤمنين ۝ يخادعون الله والذين
آمنوا وما يخدعون إلا أنفسهم وما يشعرون ۝ في قلوبهم مرض فزادهم الله مرضا ولهم
عذاب أليم بما كانوا يكذبون ۝ وإذا قيل لهم لا تفسدوا في الأرض قالوا إنما نحن مصلحون ۝
ألا إنهم هم المفسدون ولكن لا يشعرون ۝ وإذا قيل لهم آمنوا كما آمن الناس قالوا أنؤمن

5. (اولئک . . . مفلحون) These are on guidance from their Lord,[42] and these are the blissful ones.[43]

6. (ان الذین . . . یومنون) Surely those who have disbelieved,[44] it is alike to them whether thou hast warned them or hast not warned them;[45] they will not believe[46].

7. (ختم الله . . . عذاب عظیم) Allah has set a seal on their hearts[47] and on their hearing, and on their sight is a covering,[48] and for them *shall be* a torment mighty.[49]

SECTION 2

8. (ومن الناس . . . بمؤمنین) And of mankind are some who say: we believe in Allah and in the Last Day, yet they are not believers.[50]

9. (یخدعون . . . ما یشعرون) They would deceive Allah and those who believe,[51] whereas they deceive not save themselves,[52] and they perceive not.

10. (فی قلوبهم . . . یکذبون) In their hearts is a disease.[53] so Allah has increased unto them that disease,[54] and for them *shall be* a torment afflictive[55] for they have been lying.[56]

11. (واذا قیل . . . مصلحون) And when it is said to them:[57] make not mischief on the earth[58] they say: we are but reformists.[59]

12. (الا انهم . . . یشعرون) Surely it is they who are the mischief-makers and *yet* they realise not.

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42. To sum up: the rightly-guided and the God-fearing are distinguished by (*a*) their belief in the unseen Beyond, (*b*) their intense devotion to their Creator (or their steadfastness in prayers), (*c*) their benevolence to their fellow-creatures (or the free spending of their possessions), (*d*) their belief in the Prophet's apostleship, (*e*) their belief in all previous Books, and (*f*) their firm belief in the Hereafter.

43. (in this world by receiving the true guidance, and in the Next, by getting the full reward thereof). There is no word in English to convey the full

sense of فلاح and مفلحون . 'There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الفلاح.' (LL)

44. (and still choose to remain infidels).

45. (O Prophet!).

46. (because they have no will to believe).

47. (by their being inured to the acts of disobedience and infidelity). 'Heart,' in the Qur'ān as in the Bible, is the seat of all emotional, intellectual and volitional life, and the centre of all moral and spiritual functions. Note that the Divine sealing of the hearts *follows* the deliberate choice of disbelief, and not causes it.

48. All this is the natural and inevitable sequel to the rejectors' obstinate refusal to open their hearts to receive, their ears to hear, and their eyes to see the good and the true, and is only ascribable to God as all acts, as such, are ultimately bound to be ascribed to Him. It is those who *will* not believe that are condemned to judicial blindness which portends the more awful punishment of Hell, *Cf.* the NT:—'Hearing ye shall hear, and shall not understand: and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing and their eyes have they closed.' (Ac. 28: 25-27) 'And for this cause God shall send them strong delusion that they should believe a lie.' (2 Thes. 2: 11) And also the OT:—'They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.' (Is. 44: 18) 'The Lord hath forced out upon you the spirit of deep sleep, and hath closed your eyes.' (29: 10)

49. (in the Hereafter). A just retribution, after, the last judgment, to the finally impenitent. عذاب 'generally signifies any corporal punishment; and, by an extension of the original signification, any implication of pain that disgraces or puts to shame; originally, beating; afterwards used to signify any painful punishment, torture, or torment.' (LL) *Cf.* its mention in the Bible. 'And many of them that sleep in the dust of the earth shall awake, . . . some to shame and everlasting contempt.' (Dn. 12: 2) 'And these shall go away into everlasting punishment.' (Mt. 25: 46)

50. (at heart, and in fact). The preceding section spoke of two classes of people, the believers and the unbelievers. The present section describes another class—really a sub-variety of the disbelieving class—the 'hypocrites' or the dissemblers who abounded in Madīna. This singular class of people professed Islam with their lips and pretended to be good and faithful Muslims, yet were not only infidels at heart but inveterate enemies of the Messenger and the Message he had brought.

51. (by concealing infidelity and pretending belief.)

52. *i. e.*, their mendacity will recoil on themselves both in this world and the Hereafter.

53. (which they are developing and their principles of action are perverted).

54. *Cf.* the Bible :—'My people would not hearken to my voice . . . so I gave them up unto their own hearts' lust ; and they walked in their own counsels'. (Ps. 81 : 11-12)) 'Then God turned, and gave them up to worship the host of heaven' (Ac. 7 : 42). 'Wherefore God also gave them up to uncleanness, through the lusts of their own hearts.' (Ro. 1 : 24)

55. This retribution for their habits of dissimulation and deceit, as apart from their sin of infidelity, is distinguished by its being specially afflictive.

56. Compare the lot of the hypocrites in the sacred literature of the Jews :— 'Let God destroy them that live in hypocrisy in the company of the saints . . . . Let the ravens peck out the eyes of the men that work hypocrisy.' (JE. VI. p. 514) 'Every person in whom is hypocrisy brings wrath upon the world, his prayer remains unheard, is cursed even by the embryos in their mothers' womb, and will fall into Gehinnom.' (ET. p. 107) In the Christian Scripture they are compared to 'whited sepulchres, outwardly beautiful but full of uncleanness' (Mt. 23 : 27) and to 'tombs which appear not' (Lk. 11 : 44) and which defile all who come in contact with them.

57. (by the holy Prophet and the Muslims).

58. (by propagating irreligion and impiety).

59. So utterly wanting were they either in understanding or piety or both that they reversed the true order of things, mistaking their vice for virtue, and calling corruption by the name of righteousness.

كما امن السفهاء ۗ الا انهم هم السفهاء ولكن لا يعلمون ۝ واذا لقوا الذين امنوا قالوا امنا ۚ واذا خلوا
الى شيطينهم قالوا انا معكم انما نحن مستهزءون ۝ الله يستهزئ بهم ويمدهم في طغيانهم يعمهون ۝
اولئك الذين اشتروا الضللة بالهدى فما ربحت تجارتهم وما كانوا مهتدين ۝ مثلهم كمثل الذى استوقد
نارا فلما اضاءت ما حوله ذهب الله بنورهم وتركهم في ظلمت لا يبصرون ۝ صم بكم عمي فهم لا
يرجعون ۝ او كصيب من السماء فيه ظلمت ورعد وبرق يجعلون اصابعهم في اذانهم من الصواعق
حذر الموت ۚ والله محيط بالكفرين ۝ يكاد البرق

13. (و اذا قيل . . . يعلمون) And when it is said to them: believe[60] as people have believed, they say : shall we believe as the fools have believed ?[61] Surely it is they who are the fools, and *yet* they know not.

14. (و اذا لقوا الذين . . . مستهزؤن) And when they meet those who have believed they say :[62] we believe. And when they are alone with their devils[63] they say : surely we are with you ; we were but mocking.[64]

15. (الله . . . يعمهون) Allah mocks *back* at them,[65] and lets them wander bewildered[66] in their insolence.

16. (اولئك . . . مهتدين) These are they who have purchased error for guidance[67] but their commerce profited them not, nor have they ever become guided.

17. (مثلهم . . . لا يبصرون) Their likeness[68] is as the likeness of him who kindled a fire,[69] then when it lit up what was around him,[70] Allah took away their light[71] and left them in darkness *where* they see not[72]——

18. (صم . . . يرجعون) Deaf,[73] dumb[74], blind,[75] wherefore they will not return *to light*.[76]

19. (اوكصيب . . . بالكافرين) Or,[77] like a rain-laden cloud from heaven,[78] wherein are darkness, thunder and lightning.[79] They[80] put their fingers in their ears because of the thunder-claps, fearful of death,[81] while Allah has encompassed the disbelievers.[82]

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60. *i. e.*, come to believe in the truth of the true religion.

61. Another instance of the hypocrites' muddled thinking and queer morals. First they mistook vice for virtue (*vide* verse 11) and now they are mistaking virtue for vice. (Th)

62. (in order to win the goodwill of the influential and the well-to-do among the believers).

63. *i. e.*, their chiefs and leaders and their fellow-dissemblers. شيطان if not preceded by the definite article ال signifies, 'Any that is excessively, or inordinately,

proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion.' (LL) الى is here used in the sense of مع.

64. (at the Muslims; making a jest of them).

65. Or, 'shall requite them with punishment for mockery' (IQ) For the Biblical use of mockery and laughter in reference to God, compare the following:—'Ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity: I will mock when your fear cometh.' (Pr. 1:25-26) 'But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.' (Ps. 59:8)

66. That is what the Divine mockery comes to. عمه is to go repeatedly to and fro, in confusion and perplexity, unable to see the right course. (LL) *Cf.* the Bible:—'They that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.' (Job. 4:8, 9)

67. (by their deliberate choice of the path of error, guilt and impiety).

68. *i. e.*, the predicament in which the hypocrites really are.

69. *i. e.*, who lights the torch of truth and guidance. The allusion is to the holy Prophet.

70. *i. e.*, when it had made every truth bright and clear.

71. (in consequence of their habitual dissimulation).

72. The simile is a mixed one. It was the holy Prophet who lighted the torch of truth and guidance; and it illuminated everything around. Then the habitual offenders, the 'hypocrites.' in sheer perfidy, deprived themselves of their sense of seeing, and therefore remained in darkness. (AQ)

73. (to the call of religion).

74. *i. e.*, incapable of uttering truth.

75. *i. e.*, incapable of seeing the true and the good.

76. (to the Path).

77. The Madīna hypocrites were of two varieties. One class of them were rejecters of faith outright and only managed to disguise their views and beliefs. The parable in the vv. 17-18 refers to this class of dissemblers. The other group were not so definite and positive in their rejection of the faith. They wavered, swinging to and fro, like some of the modern 'sceptics'. They are the subject of the parable in the vv. 19-20.

78. This alludes in the parable to the advent of Islām.

79. This alludes to the vicissitudes of early Islām, inevitable at the time.

80. *i. e.*, the waverers.

81. This refers to the weakness of their heart, and to their 'safety first' mentality.

82. (so that none are able to escape Him).

البقرة ٢

يخطف ابصارهم كلما اضاء لهم مشوا فيه واذا اظلم عليهم قاموا ولو شاء الله لذهب بسمعهم وابصار
هم ان الله على كل شيء قدير ﴿٢٠﴾ يايها الناس اعبدوا ربكم الذي خلقكم والذين من قبلكم لعلكم
تتقون ﴿٢١﴾ الذي جعل لكم الارض فراشا والسماء بناء وانزل من السماء ماء فاخرج به من الثمرت رزقا
لكم فلا تجعلوا لله اندادا وانتم تعلمون ﴿٢٢﴾ وان كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله
وادعوا شهداءكم من دون الله ان كنتم صدقين ﴿٢٣﴾ فان لم تفعلوا ولن تفعلوا فاتقوا النار التي
وقودها الناس والحجارة اعدت للكفرين ﴿٢٤﴾ وبشر الذين امنوا و

20. (يكاد. . .قدير) The lightning well-nigh snatches away their sight; whensoever it flashes on them, they walk therein,[83] and when it becomes dark they stand still.[84] And had Allah willed He would assuredly have taken away their hearing and their sights.[85] Surely Allah is Potent[86] over everything.

SECTION 3

21. (يا ايها الناس. . .تتقون) O mankind ![87] worship your Lord who has created you[88] and those before you,[89] haply you may become God-fearing.

22. (الذى. . .تعلمون) Who has made the earth for you[90] a carpet[91] and the heaven[92] a canopy and sent down from heaven water[93] and brought forth therewith fruits as a provision for you,[94] set not up compeers to Allah, while you know.[95]

23. (و ان. . .صدقين) And if you are in doubt[96] concerning what We have sent down[97] upon Our bondman[98] then bring a chapter like it[99], and call upon your witnesses,[100] besides Allah, if you are truthful.

24. (فان. . .للكفرين) But if you do not, and you cannot[101] then dread the Fire[102] whose fuel is men and stones,[103] prepared for the disbelievers.[104]

83. *i. e.*, attracted momentarily by the glory and lightning success of Islām, the waverers advance a few steps towards it.

84. (in their place). So the trials and tribulations of the early days of Islām scared them away.

85. (as He did in times of old). 'And when they came down to him: Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.' (2 Ki. 6 : 18)

86. قادر . . . and قدير may signify the same Possessing power, or ability . . . قدير has an intensive signification.' and 'signifies he who does what he will, according to what wisdom requires, not more nor less; and therefore this epithet is applied to none but God.' (LL)

87. The message of the Qur'ān is addressed to the whole of mankind, not to any section of it, conditioned by race, colour or country. The components of this Message are a belief in the unity of God, and a belief in the messengership of

Muhammad (on him be peace!). And these two grand and central truths are now formally presented in this verse and the three succeeding verses. To believe in Him and His unity the Holy Qur'ān commands us as well as persuades us. In this verse are elements both of command and persuasion happily blended.

88. (out of nothing, and not simply evolved you out of something pre-existing). Nor has man, as claimed by pantheists, *emanated* from God. 'Creation' negatives all other forms of production.

89. *i. e.*, your remote ancestors; or other beings created before man. The purport is: look at the history of the past. On reflection you will see for yourself that He alone, your Sustainer and Creator, the Mighty, the Supreme, is worthy of your worship; and there is no chain of inferior gods or demi-gods, beside Him.

90. So it is man for whose benefit the earth is created and not *vice versa*. The very idea of man bowing before an 'earth-god' is monstrous.

91. فراش is, literally, a thing that is spread upon the ground, 'a thing that is spread for one to sit or lie upon.' (LL) Whatever its exact form and figure, this description of the earth, that it is for all living creatures a huge something to walk upon, to stand upon, to sit upon, or to lie upon, is an ideal one, which we all can admire, but none can improve upon.

92. سماء is, literally, 'the higher, or highest, or upper, or uppermost, part of anything.' (LL) Essentially it is the upper part of the universe in contradiction to the earth. The main idea underlying the word is that it is a thing above us, a thing so immeasurably high above us that in the space in-between we can raise our highest buildings, and raise our loftiest edifices: just as the main idea underlying the word ارض is that it is a thing beneath us—under our feet. The Bible makes 'heaven' the dwelling-place of God. 'The Lord is in his holy temple, the Lord's throne is in heaven.' (Ps. 11:4) 'The Lord looketh from heaven.. From the place of his habitation he looketh upon all the inhabitants of the earth.' (33:13, 14). It is hardly necessary to add that Islām looks upon the idea of God occupying a certain space as preposterous.

93. This does away with all conceptions of a 'sky-god' and a 'rain-god.'

94. The Qur'ān, as already noted, is in no sense a text-book of the ever-changing physical sciences, and even incidentally makes no mention of astronomical and geographical facts as such. Various phenomena of nature, as they appear to an average layman, clear of scientific bias one way or the other, it only brings in to establish, strengthen and illustrate its central theme—the undivided and indivisible Sovereignty of the Lord-God—and to uproot the divinity of all minor 'gods,' such as corn-god, fruit-god, etc.

95. (intuitively, that He alone is capable of creating these objects and effecting these changes). Everyone is endowed with this intuitive consciousness.

96. (as to its being from God and suppose it to be a human production). Now begins the enunciation of the second part of the Islāmic creed—the

messengership of the holy Prophet.

97. *i. e.*, the holy Qur'ān انزال is to send down but تنزيل is much stronger, and نزل must be translated as 'revealed.'

98. *i. e.*, the holy Prophet Muhammad (on him be peace!). Mark that the greatest of messengers and apostles and the recipient of the highest honour possible is but a servant, a slave, a 'bondsman of God,' having not the remotest community of nature with Him. Not an Avatar, nor an Incarnation, nor a Son, nor yet an actual embodiment of Godhead; but a mere mortal, who would only convey to his brother men a fuller knowledge of the Divine mind and will. In the Bible also, the phrase 'servants of Yahwa, is honorific and not disparaging.' (EBi. c. 4398) Bondage to God really implies emancipation from all other servitudes.

99. (in the surpassing excellence of its contents, in the grandeur of its language and style, and most of all in the completeness and all-sufficiency of its teachings). 'This book, a strong living voice, is meant for oral recitation and should be heard in the original to be appreciated. No small measure of its force lies in its rhyme and rhetoric and in the cadence and sweep, which cannot be reproduced in translation without loss.' (Hitti, *op. cit.*, p. 127)

100. (who will testify as to your having successfully met the challenge).

101. Here is a most provoking challenge to the enemies of Islām, both ancient and modern, that has remained unanswered all these fourteen centuries, and is a unique standing miracle.

102. *Cf.* the Bible:—'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?' (Is. 33: 14) 'Their worm shall not die, neither shall their fire be quenched.' (Is. 66: 24) 'It is better for them to enter into life, halt or maimed, rather than having two hands or two feet to be cast into everlasting fire . . It is better for thee to enter into life with one eye, rather than having two eyes to be cast into Hell-fire.' (Mt. 18: 8-9) 'It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched.' (Mk. 9: 43-44)

103. These stones, which the polytheists worshipped and of which they carved idols and images, would be placed in the Hell alongside their worshippers to increase their mental agony and torture. Polytheism has almost invariably manifested itself in stone-worshipping, and 'sacred stones' are perhaps the commonest type of idols. 'All the world over and at all periods of history, we find among the most common objects of human worship certain blocks of stone.' (Allen, ***Evolution of the Idea of God***, p. 40) 'The worship of holy stones is one of the oldest forms of religion of which evidence has been preserved to us, and one of the most universal.' (EBi. c. 2979)

104. The Hell-fire is thus intended, primarily and mainly, for the infidels, the outright rejectors of faith, and not for mere sinners.

عَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا
الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ۝ اِنَّ اللّٰهَ لَا
يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَ
اَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِيْ بِهٖ كَثِيْرًا ؕ وَمَا يُضِلُّ
بِهٖٓ اِلَّا الْفٰسِقِيْنَ ۝ الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَ
يُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝ كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ

25. (و بشر. . .خلدون) And give thou[105] the glad tidings to those who believe and do righteous work that surely for them shall be Gardens beneath which rivers flow. Whenever they will be provided with fruit therefrom,[106] they shall say: this is that with which we were provided before; and they shall be given things consimilar,[107] and for them *shall be* therein spouses purified,[108] and therein they shall be abiders.

26. (ان. . .الفسقين) Surely Allah is not ashamed to use a similitude,[109] be it of a gnat[110] or of *aught* above it.[111] Then as to those who believe, they know that it is the truth from their Lord.[112] And as to those who disbelieve, they say: what did Allah[113] intend by this similitude? Many He sends astray thereby[114] and many He guides thereby, and He sends not astray thereby any except the transgressors[115]——

27. (الذين. . .خسرون) who break the covenant of Allah[116] after its ratification[117], and cut asunder what Allah has commanded to be joined[118] and make mischief in the land.[119] It is they who are the losers.[120]

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105. (O Prophet!).

106. *i. e.*, from the Gardens of Paradise.

107. *i. e.*, fruits similar either to each other, or those of the earth. To add to their enjoyment and entertainment, the blessed in the Paradise will be supplied with fruits closely resembling in colour and appearance of each other or those of the earth, though of course infinitely superior. The passage may also well hint at the close resemblance between the good works performed in this world and their spiritual fruits or counterparts in the Hereafter.

108. ازواج مطهرة are 'wives purified from the pollution of the menstrual discharge and the other natural evacuations.' (LL) Human personality, once *its survival is admitted*, survives in its totality, and not in part only. And if there is a blessed, eternal life in the Paradise, it must be in its complete fulness. Without loss or diminution of any of the intellectual, emotional, and volitional, even sensual factors that enrich the earthly life,—excluding, of course, all taint of vice. Lack

of conjugal love and happiness would surely be an impoverishment, not an enhancement, of the life to come. Survival of human personality, if at all, must be in its entirety, and not only in its abstract, intellectual parts.

109. A مثل in the Qurānic sense is not an allegory, but a similitude, with some moral or religious application.

110. This is said in answer to the objection of the pagans that the Qur'ān condescends to speak of such humble objects as the spider, the bee, and the fly. The Qur'ān answers, in effect, that there is nothing undignified in the mention of these creatures of God, or of any creature still lower.

111. (in smallness, provided it serves the purpose of illustration well).

112. (and also very much to the point). 'Fly' and 'spider' have been used in the Qur'ān to illustrate the utter incompetency and helplessness of idols and 'gods:' and they serve their purpose of illustration exceedingly well.

113. الله is here uttered by pagans, hence its translation can also be 'God.'

114. *i. e.*, by parables like these.

115. *i. e.*, those who wish to go astray themselves. Disobedience and transgression, when formed as habits, preclude the desire for knowledge, the search after truth. فاسق is one who habitually goes forth, or departs, from the bounds of obedience, or is a confirmed sinner or transgressor.

116. (to obey Him and His messengers implicity). عهد is an injunction as well as a compact.

117. (by themselves). This refers to the instinct of religion innate in every human being.

118. By this are meant the duties and obligations imposed by God towards Himself and towards one's parents, family, neighbours, community, country and fellow-creatures in general.

119. This has reference both to moral corruption and material disorder; the first, because they rejected the true faith and propagated their false principles of irreligion and immorality; and the second, because they created disturbances and feuds and caused wanton bloodshed.

120. (both immediately, by being bereft of peace of mind, and in the long run, by being deprived of eternal bliss).

يحييكم ثم اليه ترجعون ﴿٢٨﴾ هو الذي خلق لكم ما في الارض جميعا ثم استوى الى السماء فسوىهن سبع سموت
وهو بكل شيء عليم ﴿٢٩﴾ واذ قال ربك للملئكة اني جاعل في الارض خليفة قالوا اتجعل فيها من يفسد فيها و ع
يسفك الدماء ونحن نسبح بحمدك ونقدس لك قال اني اعلم ما لا تعلمون ﴿٣٠﴾ وعلم ادم الاسماء كلها ثم عرضهم
على الملئكة فقال انبئوني باسماء هؤلاء ان كنتم صدقين ﴿٣١﴾ قالوا سبحنك لا علم لنا الا ما علمتنا انك
انت العليم الحكيم ﴿٣٢﴾ قال يادم انبئهم باسمائهم فلما انباهم باسمائهم قال الم اقل لكم اني اعلم غيب
السموت والارض واعلم ما تبدون وما كنتم تكتمون ﴿٣٣﴾ واذ

28. (كيف . . ترجعون) How will you disbelieve in Allah whereas you were lifeless[121] and He gave you life ;[122] thereafter He will cause you to die[123] then He will give you life,[124] *and* then unto Him you shall be returned.[125]

29. (هوالذى . . عليم) He it is Who created for you[126] all that is on the earth,[127] then He turned to the heaven,[128] and formed them seven heavens.[129] And He is of everything the Knower.[130]

SECTION 4

30. (و اذ . . تعلمون) And *recall* when[131] thy Lord said to the angels :[132] surely I am going to place a vicegerent[133] on the earth[134]. They said :[135] wilt Thou place therein one who will act corruptly therein and shed blood,[136] while we hallow Thy praise and glorify Thee ?[137] *Allah* said : verily I Know what you do not know.[138]

31. (و علم . . صدقين) And He taught Adam[139] the names,[140] all of them ;[141] then He set them before the angels,[142] and said : declare to me the names of those, if you are truthful.[143]

32. (قالوا . . الحكيم) They said: hallowed be Thou ! no knowledge have we save what Thou hast taught us[144], surely Thou alone art the Knower,[145] the Wise.[146]

33. (قال . . تكتمون) Allah said : O Adam ! declare thou to them the names[147] of those *objects*. Then when he had declared to them the names of those *objects*, He said : did I not tell you, surely I know the hidden in the heavens and the earth and know that which you disclose and what you have been concealing ?[148]

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121. (in the loins of your fathers).
122. (in the wombs of your mothers).
123. (at the appointed time of your death).
124. (on the Day of Resurrection).
125. (for final retribution).

126. *i. e.*, for your use, for your benefit, O mankind!

127. However immense in size and huge in strength those objects may be, man is the master of all. He is not to bow down before any of them. The very idea of creature-worship is repellent.

128. Or, 'He directed Himself to the heaven.' ثم استوى الى السماء is metaphorically said of God, meaning, 'Then He directed Himself by His will to the heaven, or elevated regions, or upwards, or to the heavenly bodies.' (LL)

129. The Qur'ān agrees in this respect with the Bible. 'The conception of the heavens which pervades the OT and the NT . . . is that of a series of seven heavens.' (DB. II, p. 322)

130. (so He is fully cognisant of all human needs and requirements).

131. (before the creation of man).

132. (to give them an opportunity to express themselves). Angels are super-terrestrial, incorporeal, real and objective beings, not personified qualities and abstractions. They are faithful servants of God and His trusted messengers, and as pure spirits absolutely sinless and incorruptible. They are, in Islām, as unmistakably distinct from 'gods' as from men; and Islām knows no such things as 'fallen angels' or 'degraded gods'.

133. Mark that this vicegerent is a created being, and, as such entirely and sharply marked off from God, the Creator. Mark again that the primary purpose of man in this world is to act as the vicegerent of God, and to establish in His name a complete and perfect theocracy.

134. (to execute, enforce and administer My laws therein). And it is for this purpose of Divine vicegerency that man is endowed with a full-developed *will*, as distinct from instinct of his own.

135. Not by way of protest or complaint but out of excess of loyalty and devotion, 'as the most devoted bondsmen who could hardly bear their Beloved Master employ a new servant besides them, for any of His services.' (Th)

136. This the angels surmised from man's constitution. And this is endorsed by the teaching of modern Psychology that man's primary instincts are predatory and individualistic rather than social.

137. *i. e.*, We extol the Holiness both of Thee and Thy Attributes, and we are, by Thy grace, incapable of going wrong, while this new being, called man may be presumed to go wrong sometimes, and the disobedient among his kind may offend Thee, our Lord!

138. (of man's nature, and his capacities, and of his special aptitude for Divine vicegerency). A corrective angelolatry. Angels are not co-equal with God in respect of knowledge even.

139. The first progenitor of the human race. He was a prophet.

140. (of all things, and infused into his heart the knowledge of their properties).

141. *i. e.*, the objects of which they were the names.

142. (in order to demonstrate man's supreme competency, in preference to angels, for Divine vicegerency on the earth.

143. (and are right in supposing that you were equally competent to serve as God's vicegerent on the earth).

144. Another death-blow to the doctrine of angelolatry. Angels far from being omnipotent have only a very limited knowledge.

145. *i. e.*, the Possessor of infinite knowledge, and knowing the capacity of every one of Thy creatures.

146. *i. e.*, the Possessor of infinite wisdom, and endowing every one of Thy creatures, man or angel, with as much of knowledge as fitted him and accorded with his capacity.

147. (and properties).

148. This is an amplified restatement of v. 30: "Verily I know that which ye know not;" and the address here is to all sentient creatures.

البقرة الم

قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٣٤﴾ وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ
اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿٣٥﴾ فَاَزَلَّهُمَا
الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۪ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ﴿٣٦﴾
فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى فَمَنْ
تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٨﴾ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٩﴾ ع
يٰبَنِىْٓ اِسْرَآءِيْلَ اذْكُرُوا نِعْمَتِىَ الَّتِىْٓ اَنْعَمْتُ عَلَيْكُمْ

34. (و اذ . . الكفرين) And recall when We said to the angels :[149] prostrate yourselves before Adam,[150] they prostrated themselves, but not Iblīs ;[151] he refused[152] and was stiff-necked, and became *one* of the disbelievers.[153]

35. (و قلنا . . الظلمين) And We said : O Adam ! dwell thou and thy spouse[154] in the Garden, and eat both of you plentifully thereof as you desire, but do not approach, both of you, younder tree,[155] lest you become of the transgressors.

36. (فازلهما . . حين) Then the Satan[156] caused the twain to slip[157] therefrom[158] and drove forth the twain from what they were in.[159] And We said : get you[160] all down, each of you as enemy of each,[161] and on the earth *will be* an abode for you and enjoyment[162] for a time.[163]

37. (فتلقى . . الرحيم) Then Adam learnt *certain* words[164] from his Lord, and He relented towards Him[165]. Surely it is He Who is Relenting,[166] Merciful.[167]

38. (قلنا . . يحزنون) We said : get down all of you from here,[168] and if there comes to you guidance from Me,[169] then whoso follows My guidance, no fear[170] shall come on them, nor shall they grieve.[171]

39. (و الذين . . خلدون) And those who disbelieve and belie Our signs, they shall be inmates of the Fire ; therein they shall abide.[172]

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149. (as also to all other creatures lower than the angels).

150. (by way of acknowledging him as God's vicegerent on the earth and paying homage to him as such).

151. ابليس literally, is 'the disappointed one'. He was not an angel but a jinn, as expressly mentioned in the Qur'ān (S. *Kahf*, verse 50) الا is not always synonymous with 'except' or 'save,' but it also denotes, as here, 'but not.'

152. (to bow down through conceit).

153. (for disobeying a clear Divine command !).

154. (who also had been created by this time).

155. Note that the tree remains nameless and unspecified in the Qur'ān.

156. (who on his banishment from the Paradise-Garden had by now become

a sworn enemy of Adam and his descendants). The root verb شطن means, 'He was, or became, remote or far, from the truth, and from the mercy of God'. (LL)

157. (by his cunning and by some clever stratagem, the nature of which could not be perceived by Adam and his consort). Iblīs, it is related in the traditions of the Prophet, went up to Adam and his consort in disguise and affecting his true friendship and fidelity to them, offered to show them the way to the tree of eternity, the fruit of which shall cause them never to separate from Allah's presence,—the very thing that they longed most—and swore to them by Allah that he was their most faithful adviser. It was thus that they partook of the forbidden fruit. There was none of wilful and deliberate disobedience on the part of Adam. He was simply 'taken in.'

158. *i. e.*, on account of the tree. The pronoun ها in عنها refers to the tree and the preposition عن is denotative of cause, signifying 'because of' or 'on account of.' An alternative rendering could be 'to slip therefrom.'

159. This may mean either the happy state they were in, or the happy place they were in—the Paradise.

160. (all). The number is plural, not dual : and the address is to the entire progeny of Adam yet unborn.

161. This refers to the mutual enmity in which mankind live.

162. (of life). The words متاع and مستقر both imply the ephemeral nature of the earthy existence.

163. *i. e.*, till the expiration of your terms of life; life on earth shall not be eternal, but only for a short duration.

164. (of penitence). To inspire the guilty with words and expressions of remorse and contrition is only a manifestation of Divine grace and mercy.

165. (and accepted his repentance).

166. The Prophet 'was never tired of telling the people how God was Very-Forgiving, that His love for men was more tender than of the mother-bird for her young.' (LSK. Intro. p. LXXX).

167. *i. e.*, the possessor of much mercy, and exercising it very frequently.

168. (O mankind!) This is not by way of penalty, as the sin has been by now forgiven. Incapacity to enjoy the blissfulness of Paradise was perhaps the natural and inevitable result of eating the fruit of a particular tree; and physical consequences are indelible even when all moral taint has been swept away. A would-be suicide, for instance, if, after taking poison, sincerely regrets his act and repents, his sin might well be fully condoned, yet no amount of contrition may undo the deadly physical action of the poison.

169. (through prophets and Divine messengers). The change from the plural 'We' and 'Our' expressive of Might and Majesty to the singular 'Me' and 'My' is noticeable. It is to signify the deep and intimate personal relationship of Divine Grace, Mercy and Tenderness with the believers.

170. *i. e.*, fearful event. Consciousness of an Infinite Power and of infinite goodness behind the finite individual is in itself sufficient to instil in man a sense of fearlessness and security.

171. (on the Day of Judgment)

172. (for ever). *Cf.* the OT: 'A fire goeth before him, and burneth up his enemies round about.' (Ps. 97 : 3). And the NT: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment.' (Mt. 25 : 41, 46) 'So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.'—(13 : 49-50) ' . . . hell-fire, where their worm dieth not, and the fire is not quenched.' (Mk. 9 : 48)

وَاَوْفُوْا بِعَهْدِيْٓ اُوْفِ بِعَهْدِكُمْ ۚ وَاِيَّايَ فَارْهَبُوْنِ ۝ وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍۢ بِهٖ
وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۡ وَّاِيَّايَ فَاتَّقُوْنِ ۝ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ۝
وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ۝ اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ
الْكِتٰبَ ۭ اَفَلَا تَعْقِلُوْنَ ۝ وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۭ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ۝ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ
مُّلٰقُوْا رَبِّهِمْ وَاَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ ۝ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّىْ فَضَّلْتُكُمْ
عَلَى الْعٰلَمِيْنَ ۝ وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ

SECTION 5

40. (يبنى . . فارهبون) O Children of Isrāīl[173] ! remember My favour wherewith I favoured you,[174] and fulfil My covenant,[175] and I shall fulfil your covenant,[176] and dread Me *alone*.[177]

41. (و امنوا . . فاتقون) And believe in what I have sent down[178] confirming what is with you,[179] and be not the first to disbelieve therein.[180] And barter not My signs for a small price,[181] and fear Me *alone*.[182]

42. (و لا تلبسوا . . تعلمون) And confound not the truth with falsehood,[183] nor conceal the truth[184] while you know.[185]

43. (واقيموا . . الراكعين) And establish prayer,[186] and give the poor-rate[187] and bow down[188] with those who bow.[189]

44. (اتامرون . . تعقلون) Do you enjoin mankind to piety[190] and forget yourselves[191] while you read the Book[192] ? Do you not understand ?

45. (و استعينوا . . الخشعين) And seek help in patience and prayer,[193] and surely it[194] is hard save to the meek,

46. (الذين . . راجعون) who know[195] that surely they are going to meet their Lord, and that surely to Him they are going to return.[196]

SECTION 6

47. (يبنى . . العالمين) O Children of Isrāīl : remember My favour with which I favoured you,[197] and that surely I preferred you[198] above the worlds.[199]

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173. 'Children of Israel' is the national designation of the Jews. Israel was the name borne by their ancestor, Jacob, the father of 'the twelve tribes,' a son of Isaac, and a grandson of Abraham (on all of whom be peace !). This nation of priests, patriarchs and prophets, perhaps the most remarkable people in ancient history, blessed of their Lord, always great in the realm of religion and faith, and mighty and glorious for long periods in the affairs of the world, had migrated in their thousands, after the capture of Jerusalem by the Romans under Titus, into

Arabia, and had settled in and around Madīna long before the advent of the holy Prophet. The whole of the north-eastern Arabia was dotted over by their colonies, and many of the Arab pagans, in the course of time, had come to adopt their ways and their faith. In the third century of the Christian era an Arabian tribe, even so remote as in the south of the Peninsula, was led to adopt the Jewish faith. As proud possessors of the book and the Divine Law, and even more as adepts in crude occult sciences and magical crafts, these Arab Jews were in early days of Islām, in effect intellectually the dominating masters of the country. In matters religious and divine they were the trusted advisers of the unlettered pagans and their acknowledged superiors. Jewish legends, Jewish tenets and Jewish feats of exorcism were by now popular knowledge throughout Arabia. The 'idolatry of Arabia,' to use the words of Muir, had formed a compromise with Judaism, and had imbibed many of its legends and perhaps many of its tenets. It was the Jews, again, who had been long predicting a new redeemer, and had been keenly looking for him. This helps to explain the extent of attention they receive in the Qur'ān, and the long series of admonitions, warnings and exhortations addressed to them. In the domain of religion they were always the foremost; in Arabia, contemporaneous with Islām, their importance stood specially high.

174. 'And Jacob said unto Joseph: God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.' (Ge. 48: 3-4)

175. *i. e.*, your covenant, with Me; the promise of obedience that ye made to Me. 'If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation.' (Ex. 19: 5-6) 'Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and judgments, and to hearken unto his voice'. (Dt. 26: 17)

176. *i. e.*, My covenant with you; the undertaking that I gave you. 'And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour: and that thou mayst be a holy people unto the Lord thy God, as he hath spoken.' (Dt. 26: 18, 19) So the covenant was a bilateral one—with reciprocal obligations and undertakings,—the essential thing in the people's undertaking being that they would always worship the one and only God, and the essential part of His undertaking being that they would be His peculiar people. 'That Israel's character as the chosen people is conditioned by obedience to God's commandments is stated in the very words of the Sinai covenant.' (JE. IV, p. 45)

177. (regardless of frown or favour from fellow-creatures). *Cf.* the OT:—

'I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.' (Dt. 4: 10) 'Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.' (Is. 8: 12-13)

178. (now), *i. e.*, the Holy Qur'ān.

179. (already), *i. e.*, the Torah.

180. (as the Arab idolaters would be only too prone to follow suit).

181. To reject truth for monetary considerations for the inducements of this transitory, ephemeral world, is to barter eternal happiness and bliss at 'a small price.' That the Jews had even in ancient times evinced a special weakness for the allurements of the lucre, is borne out by the OT itself:—'He is a merchant, the balances of deceit are in his hand: he loveth to oppress.' (Ho. 12: 7) Also Am. 8: 4-5. Again, in the NT times, Paul and Peter both bring the same charge against the Jews. 'There are many unruly and vain talkers and deceivers, specially they of circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.' (Ti. 1: 10-11) 'And many follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you.' (2 Pe. 2: 2-3)

182. *Cf.* the OT: 'Oh that there were such a heart in them, that they would fear me.' (Dt. 5: 29) 'And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God.' (Dt. 10: 12) 'Serve the Lord with fear.' (Ps. 2: 11) 'Sanctify the Lord of hosts himself, and let him be your fear and let him be your dread.' (Is. 8: 13)

183. (by perversing the text or by handling it deceitfully). *Cf.* 2 Co. 4: 2. One such method common with Jews (as well as the Christians) was the method of allegory. 'The Palestinian Jews allegorised the OT . . . in order to satisfy their conscience for the non-observance of laws that had become impracticable, or to justify traditional and often trivial increment . . . or, generally for homiletical purposes . . . the Hellenistic Jews . . . allegorised the OT to prove . . . that their religion had the same *rationale* as Greek philosophy, and that Moses had been the teacher, or, at all events, the anticipator, of Pythagoras, Plato, Aristotle, and the Stoics.' (DB. I, p. 65) Compare JE. I, pp. 403-404.

184. (by suppressing it altogether).

185. All this manipulation of their Divine Texts by the Jews has been deliberate and with a set purpose, not as a matter of accident.

186. 'This would cure the mind of pride and conceit.' (Th) 'I will call upon God, and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.' (Ps. 55: 16-17)

187. 'This would cure the mind of avarice and greed.' (Th) زكوة literally, purity and purification, in the language of the Islāmic law means: the poor-rate;

the portion, or amount, of property that is given therefrom as the due of God, by its possessor to the poor in order that he may purify it thereby.' (LL) The payment of this religious tax is obligatory, provided that the property is of a certain amount and has been in possession for one lunar year. The tax varies according to the nature and amount of the property; but generally it is one-fortieth thereof, or of its value; *i. e.*, 2½ per cent.

188. 'This would infuse and increase meekness of spirit.' (Th) 'O come, let us worship and bow down: Let us kneel before the Lord our Maker.' (Ps. 95 : 6) 'The forms of divine worship in the Biblical epoch were prostration or falling on one's face to the ground, placing one's head between one's knees, standing during prayer or during a solemn proclamation . . . ' (VJE. p. 14)

189. *i. e.*, with the Muslims in the congregational prayers. 'This ordered service of divine worship is one of the most characteristic features of the religious life of Muslim society and its impressive character has frequently been noted by travellers and others in the East.' The late Bishop Lefroy thus commented upon it: 'No one who comes in contact for the first time with the Mohammadans can fail to be struck with this aspect of their faith . . . Wherever one may be, in open street, in railway station, in the field, it is the most ordinary thing to see a man, without the slightest touch of pharisaism or parade, quietly and humbly leave whatever pursuit he may be at the moment engaged in, in order to say his prayer at the appointed hour . . . The very regularity of the daily call to prayer as it rings out at earliest dawn before light commences or amid all the noises and bustle of business hours or again as evening closes in, is fraught with the same majesty.' (Arnold, *Islamic Faith*, p. 29) 'As a disciplinary measure this congregational prayer must have had great value for the proud, individualistic sons of the desert. It developed in them the sense of social equality and the consciousness of solidarity. It promoted that brotherhood of community of believers which the religion of Muhammad had theoretically substituted for blood relationship The prayer ground thus became "the first drill ground of Islām."' (Hitti, *op cit.*, p. 132)

190. (and true religion). The Jews had borne testimony to the advent of the holy Prophet before some of the Arab pagans.

191. (to practise that counsel, and to embrace Islām). This may also allude to the actual life of impiety led by the Jews, with all their theoretical knowledge of the Divine commandments. Their rabbis had gone so far as to teach, where merit was concerned, that a counsellor of good deed was better than its doer. 'He who induces others to do a good deed, stands in the sight of heaven higher than the one that does the deed.' (JE. I, p. 55)

192. (of Moses, wherein you find a clear reference to the advent of the holy Prophet).

193. (to cure you of your greed for power and greed for wealth—the two besetting springs of your conduct).

194. *i. e.*, prayer as it is ordained in Islām.

195. (and meditate on the fact), ظن is not only 'he thought, opined, or conjectured' but also he knew, by considering with endeavour to understand.' (LL)

196. It is this living belief in a future life which makes the greatest hardship and sacrifice easy to the believers.

197. *Cf.* the OT: 'Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be special people unto himself, above all people that are upon the face of the earth.' (Dt. 7 : 6) 'Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people as it is this day.' (Dt. 10 : 15) 'ye are my witnesses, my servants whom I have chosen; that ye may know and believe me, and understand that I am he.' (Is. 43 : 10)

198. (as a people, as a race). Now what did this 'preference' of the Israelites consist in? Was it their commerce, their adventures, their martial glory, their achievements in art, or their eminence in science? Nothing of the sort. Their singular glory and peculiar excellence, as a race, lay in their special mission—their tenacious, pure and absolute MONOTHEISM—in fact the only living monotheism that the world knew before the advent of Islām. 'The Hebrews alone of all semitic people reached the stage of pure monotheism, through the teachings of their prophets . . . As long as a man refused allegiance to other gods, he was looked upon as a Jew: whoever denies the existence of other gods is called a Jew. The unity of God was a revealed truth for the Jew, there was no need of proofs to establish it; it was the leading tenet of the faith.' (JE. VIII. pp. 659, 661)

199. (that you may deliver God's message, and proclaim His unity). 'Upon Israel specially devolved the duty of proclaiming God's unity . . . "The eternal is Israel's portion" demonstrates Israel's duty in the share to proclaim God's unity and imperishability over against the sun-, moon-, and star-worship of the heathen.' (JE. VI. p. 5) 'Judaism is above all the religion of pure monotheism, the proclamation, propagation, and preservation of which have been the life-purpose and task of the Jewish people.' (VII, p. 359).

عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝ وَاِذْ نَجَّيْنٰكُمْ
مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ۭ وَفِيْ ذٰلِكُمْ بَلَاۗءٌ
مِّنْ رَّبِّكُمْ عَظِيْمٌ ۝ وَاِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ۝ وَاِذْ
وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ۝ ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ
بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ۝ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ
يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِىِٕكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ۭ ذٰلِكُمْ خَيْرٌ

48. (و اتقوا . . ينصرون) And fear a Day when not in aught will a soul[200] satisfy for *another* soul[201] nor will intercession profit it,[202] nor will any compensation be accepted therefor, nor will they be helped.[203]

49. (و اذ . . عظيم) And *recall* when We delivered you[204] from the house of Fir'awn[205] imposing upon you evil chastisement,[206] slaughtering your sons,[207] and sparing your women,[208] and in that was a mighty trial[209] from your Lord.

50. (و اذ . تنظرون) And *recall* when We separated for you[210] the sea,[211] and delivered you,[212] and drowned Fir'awns' house,[213] while you looked on.[214]

51. (و اذ . . ظالمون) And *recall* when We treated with Musa[215] forty nights,[216] then you betook the calf[217] after him,[218] and you were transgressors.[219]

52. (ثم . . تشكرون) Then We forgave you[220] thereafter, that haply you may return thanks.[221]

53. (و اذ . . تهتدون) And *recall* when We gave to Musa the Book and the distinction[222] that haply you may be rightly guided.

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200. (whether of an ancestor or of a descendant).

201. This is to repudiate the Rabbinical doctrine that 'grace is to be given to some because of the merits of their ancestors, to others because of the merits of their descendants.' (JE. VI. p. 61)

202. (by any angel or prophet). 'The patriarchs in heaven were believed to be intercessors for the living . . . Angels were often invoked by certain (Gnostic ?) classes of Jews. Especially was Michael invoked as intercessor for the Jewish people.' (JE. VIII. p. 408)

203. (In any way on the Judgment-Day). The reminder was all the more needed as the Jews had grown completely indifferent to the Hereafter and heedless of their personal responsibility.

204. The deliverance might not have come all at once, but possibly in slow stages as the form of verb نجينا suggests, the final stage being the drowning of the Pharaoh's army. Detachments from the main body might have left Egypt from

time to time, and settled and multiplied at Hebron, round the tombs of the patriarches.' (DB. III. p. 820)

205. Fir'awn, or its Biblical equivalent, Pharaoh, is the Hebraised title of the ancient kings of Egypt, like the 'Tsar' of Russia, the 'Sultan' of Turkey, or the 'Khedive' of modern Egypt. The Pharaoh spoken of here, the one contemporaneous with Moses (peace be on him!) was, till recently, believed to be Rameses II, in the 13th century B. C., or Merenptah, or both. 'Rameses II of the 19th dynasty is generally accounted as the Pharaoh of the Oppression, and his son and successor, Merenptah is considered to be the Pharaoh of the Exodus . . . The Oppression evidently lasted many years. Rameses II reigned 67 years, and thus the Exodus may have taken place in the short reign of Merenptah, the son and successor of that aged king.' (DB. III. p. 820) Also JE. IX. p. 660. Fresh archæological evidence, however, identifies the Pharaoh of Oppression with Thotmas III and the Pharaoh of the Exodus with Amenhatap II, and postulates the date of the Exodus as falling between 1447 B. C. and 1417 B. C. ... The Exodus must, therefore, have taken place after Thotmas III's death in 1447 B. C., and during the reign of Amenhatap II.' (Marston, *The Bible is True*, p. 171)

206. *Cf.* the OT: 'Now there arose up a new king over Egypt . . . And he said unto his people: Behold, the people of the Children of Israel are more and mightier than we: Come on, let us deal wisely with them, lest they multiply . . . Therefore they did set over them taskmasters to afflict them with their burdens . . . And the Egyptians made the Children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour.' (Ex. 1: 8-14)

207. 'And the king of Egypt spake to the Hebrew midwives . . . And he said: When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then you shall kill him, but if it be a daughter, then she shall live . . . And Pharaoh charged all his people, saying: Every son that is born ye shall cast into river, and every daughter ye shall save alive.' (Ex. I. 15: 22)

208. 'Probably to fill in time the harems of their oppressors.' (Milman, *History of the Jews*, I. p. 77)

209. (for you). 'This was a severe affliction indeed.' (Ant. II. 9: 2).

210. Or on account of you. 'Whatever may have been the exact cause of this event . . . its historical certainty its well established.' (Ewald, *History of Israel*, p. 498) 'There are . . . the strongest grounds for regarding the narrative as historical in outline, though details cannot always be trusted.' (EBr. VIII. p. 972)

211. Cleavage of water, though in this instance an act of direct Divine intervention, is not after all so singular a breach of 'the laws of nature' as it may at first sight appear. Action of earthquake on the sea can be easily productive of a like result. A similar phenomenon, though of course on a much smaller scale, was

observed in India as recently as on the 15th January, 1934 when in the city of Patna, in broad daylight, at a few minutes past 2 p. m., the sudden disappearance and equally sudden re-emergence of the great river Ganges was witnessed by many, and the occurrence was well reported in the daily press of India. A respectable eye-witness's account is here reproduced:—' . . . Suddenly, the sound changed from a dull roar and became more shrill; from the river there came a hissing noise and the waters of the Ganges subsided as if by magic into the sand. This happened in a few seconds, and the bed of the river was left dry where a minute before the stream had been swiftly flowing. The effect of this was most terrifying. It seemed to one that the end of the world had come and many people attempted to get up from where they lay, only to be thrown down again . . . The scene on the river was frightful. Opposite where I stood, there had been an island of sand in the middle of the stream, with a narrow passage of water on the near side and a broader stream, on which steamers and boats plied, on the far side. The island had become joined to the mainland. On what had been the broad passage, several boats and river steamers were stranded. The occupants rocked to and fro as the sand beneath them vibrated. On what had been the narrow passage a number of bathers were left half-sucked into the sand by the force of the receding water. They struggled to get free and escape. For the space of several minutes (I estimate that the shock lasted for five minutes), the river-bed remained dry. Then as suddenly as it had vanished, before my eyes the Ganges appeared again, but this time it spouted up from the sand with considerable force. Great cracks and fissures, some as long as fifty feet and several feet wide, appeared at irregular distances and from them columns of water shot up to the height of a man with loud bursting noise . . . In a few seconds, the level of the river had risen again and it spread from bank to bank. The Ganges had resumed its interrupted flow and its waters swept on as if nothing had ever happened. Every boat was capsized and it was only by a miracle that no lives were lost in my presence.' (*The Pioneer*, Lucknow, 20th January, 1934)

212. This refers to the final act of deliverance which was by now complete. 'And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon a dry ground....The Children of Israel walked upon dry land in the midst of the sea . . . Thus the Lord saved Israel that day out of the hand of the Egyptians.' (Ex.14 : 21-30)

213. 'And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen . . . And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into sea after them; there remained not so much as one of them.' (Ex. 14 : 23-28) The following 'rationalistic'

account of the whole episode by a Christian authority is interesting: 'Both the routes which lead across the narrow isthmus between the marshes of the eastern branch of the Nile and the northern extremity of the Red Sea into the wilderness were blocked by walls and defensive works. Accordingly, when the Israelites had reached the vicinity of Pithon—at that time the present gulf of Suez stretched so far inland—an Egyptian army suddenly presented itself in their rear. Escape seemed impossible: the wall and the water cut them off. The men despaired of deliverance. Mosses alone did not flinch. He led Israel right up to the shore of the Gulf, the waters of which were being driven back by a strong east wind. Taking this natural phenomenon, perhaps already familiar to him, as a favourable token from Yahwa, he caused the forward march to be continued during the night over the sea-bed that had been left dry, and the eastern shore was safely reached. The pursuing Egyptians were embarrassed by their war chariots, and in the morning the waters began to return to their natural state and cut the enemy off.' (EBi. c. 2220)

214. 'And Israel saw the Egyptians dead upon the seashore.' (Ex. 14:30)

215. Moses of the Bible, one of the greatest prophets recognised by Islam. According to Sir Charles Marston's calculations, born in or about 1520 B. C. and died in or about 1400 B. C. Age, according to the Bible, 120 years. (Dt. 34:7)

216. 'And Moses was in the mount forty days and forty nights.' (Ex. 24:18). 'And he was then with the Lord forty days and forty nights.' (34:28)

217. (for worship). The Israelites in their impatience during the temporary absence of Moses (peace be on him!) had taken to the image-worship of a golden calf. The Bible narrates the story of calf-worship by the Israelites in great detail (Ex. 32:1-8) The Qur'an is in substantial agreement with it, except in one very important particular, where the Bible makes the prophet Aaron—him of all the people!—responsible for this act of outrageous impiety.

218. *i. e.*, after he had departed to the mount to receive the Torah.

219. 'We may conjecture that the bull-cult itself was a native Canaanite form of Baal religion, adopted by Israel with the change of the name of the deity revered.' (E. Br. IV. p. 503). Or the calf may have been an emblem of the moon-good, which, in the Assyrian inscription, is styled "the youthful and mighty bull" and the Lord of the heavenly hosts . . . The ancient Hebrews, being nomads, like the Arabs, favoured the moon.' (JE. XI. p. 528).

220. (on your showing contrition for this act of gross idolatry, remitted the punishment you merited).

221. (and become obedient).

222. Or, 'the criterion.' فرقان is originally 'anything that makes a separation, or distinction, between truth and falsity.' It also means 'proof, evidence, or demonstration.' (LL) So here it may refer either to the oral teaching of the prophet Moses, which separated the right from the wrong, or to the 'signs' and 'wonders' vouchsafed to him.

لكم عند بارئكم فتاب عليكم انه هو التواب الرحيم ۝ واذ قلتم يموسى لن نؤمن لك حتى نرى الله
جهرة فاخذتكم الصعقة وانتم تنظرون ۝ ثم بعثنكم من بعد موتكم لعلكم تشكرون ۝ وظللنا عليكم الغمام
وانزلنا عليكم المن والسلوى كلوا من طيبت ما رزقنكم وما ظلمونا ولكن كانوا انفسهم يظلمون ۝
واذ قلنا ادخلوا هذه القرية فكلوا منها حيث شئتم رغدا وادخلوا الباب سجدا وقولوا حطة نغفر لكم خطيكم و
سنزيد المحسنين ۝ فبدل الذين ظلموا قولا غير الذي قيل لهم فانزلنا على الذين ظلموا رجزا من السماء
بما كانوا يفسقون ۝ واذ استسقى موسى لقومه فقلنا

54. (و اذ. . .الرحيم) And *recall* when Musa said to his people: O my people! surely you have wronged yourselves by your taking the calf *for worship*; so now turn to your Maker[223] and slay one another.[224] That will be right for you with your Maker.[225] Then He relented towards you. Surely it is He who is Relenting, Merciful.

55. (و اذ. . .تنظرون) And *recall* when you[226] said: O Musa! we will not believe in you[227] till we see God openly. Thereupon a thunderbolt took hold of you,[228] while you looked on.

56. (ثم. . .تشكرون) Then We raised you after your death,[229] that haply you[230] may return thanks.

57. (و ظللنا. . .يظلمون) And We overshadowed you with cloud,[231] and We sent down upon you manna[232] and quails:[233] eat of the good things wherewith We have provided you.[234] And they wronged not Us, but themselves they were wont to wrong.[235]

58. (واذ. . .المحسنين) And *recall* when We said[236] enter this township[237] and eat plentifully of it as you will,[238] and enter the gate[239] prostrating,[240] and say: forgiveness;[241] We shall forgive you your transgressions, and We shall give increase to the well-doers.[242]

59. (فبدل. . .يفسقون) Then the evil-doers changed the word[243] that had been told them for another;[244] so We sent down upon the evil-doers a scourge from heaven,[245] for they were wont to transgress.[246]

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223. (Whom you have so wantonly offended by your act of gross idolatry). بارى applied to God, means 'The Creator; He who hath created the things that are created, not after any similitude or model . . . or the Framer, or Fashioner. (LL)

224. *i. e.*, let the innocent slay the guilty among you. 'And slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.' (Ex. 32:27-28). This is recorded as a fact of

history. There is no question here of 'mortification of souls.' or of 'a metaphorical use of the verb قتل. There are certain crimes like murder, rape, etc., in every code of law known to the world, which cannot go unpunished, howsoever deep and genuine the penitence of the guilty. Image worship in the Mosaic law must have been classed among such grievous sins. In fact we read: 'If there be found among you . . . man or woman . . . that hath gone and served other gods, and worshipped them, . . . then shalt thou bring forth that man or that woman, ... and shalt stone them with stones till they die.' (Dt. 17: 2-5).

225. *i. e.*, in the sight of your Lord.

226. *i. e.*, seventy of your elders, whom Moses had taken with him to the Mt. Sinai.

227. *i. e.*, in thy assertion that the voice calling on thee is really God's.

228. (for this impertinent demand).

229. The seventy persons spoken of above were struck dead by lightning, and on Moses's intercession restored to life.

230. (as a community).

231. (when you were wandering in the wilderness). 'And the Lord went before them by day in a pillar of cloud, to lead them the way: and by night in a pillar of fire, to give them light: to go by day and night' (Ex. 13: 22) 'The Israelites were surrounded with clouds for protection.' And "the Haggadah . . . mentions not one, but seven 'clouds of glory' as having accompanied Israel on its march through the desert . . . Those 'clouds of glory' prevented the garments of the Israelites from becoming soiled or worn during the forty years in the wilderness . . . Those clouds receded from the Israelites when they had committed sins . . . and thus failed to protect them." (JE. IV. p. 123)

232. A kind of dew; a sweetish liquid. 'It is a desperate rebellion against evidence to try to identify the miraculous Manna of the Exodus with the natural exudates. The daily consumption of Manna as computed by Macalister, was more than 300 tons; as he rightly declares, "All the Tmarisks in the desert could not have yielded this daily provision." This natural exudate is only found during two months of autumn.' (CD. p. 590)

233. 'And it came to pass, that at even quails came up, and covered the camp; and in the morning the dew lay round about the host.' (Ex. 16; 13) The quail is 'well known in the Sinaitic Peninsula, where it passes, migrating northward in spring, in immense flights . . . Even these flocks are said to be surpassed in numbers by the autumn flight when they return south to their winter quarters. The quail flies very low . . . ; it is soon fatigued, and hence falls an easy prey to man. 160,000 have been captured in a season at Capai.' (EBi. c. 3989) 'Quails pass over the Sinaitic Peninsula in vast numbers migrating northward in spring and returning southward in the autumn.' (JE. X. p. 285) 'A sea-wind would bring them in immense numbers into the camp which the Israelites occupied at that time. The

miracle consisted in their being directed to the right time and place.' (DB. IV. p. 179)

234. (for food in the desert, but do not store them up). 'And Moses said, let no man leave of it till the morning.' (Ex. 16 : 19)

235. (by storing up their daily supply of food against the express command of God). 'Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them.' (Ex. 16 : 20)

236. The reference now is to the Hebrew history of a later period.

237. This may refer either to the town of Jericho (Eriha) in Palestine, which the Hebrews captured and occupied many years later under the command of Joshua; or to the town of Shittim,—one of the limits of the camping ground of Israel in the plains of Moab.

238. This suggests that it must have been a city of plenty.

239. *i. e.*, the outer gate of the city.

240. Or, 'doing obeisance.' Anyway, the command was to maintain meekness and humility in the hour of triumph.

241. —to suit you words to your posture. حطة literally means 'A petition for the putting down of a heavy burden from one; or of the heavy burden of sin . . . They were told to say حطة for the purpose of asking thereby for the putting down of their heavy burdens from them, that they should be put down from them.' (LL)

242. (favours and rewards). The Bible omits to mention all these significant and important moral aspects of the narrative.

243. (of humility and devotion).

244. (of ridicule and insolence).

245. *i. e.*, a plague, if the reference is to the town of Shittim. 'And those that died in the plague were twenty and four thousands.' (Nu. 25 : 9)

246. (and continued to be ungodly and defiant). The Divine punishment visits only the confirmed criminals and persistent law-breakers.

اضرب بعصاك الحجر ۖ فانفجرت منه اثنتا عشرة عينا ۖ قد علم كل أناس مشربهم ۖ كلوا واشربوا من رزق
الله ولا تعثوا في الأرض مفسدين ۝ وإذ قلتم يا موسى لن نصبر على طعام واحد فادع لنا ربك يخرج لنا
مما تنبت الأرض من بقلها وقثائها وفومها وعدسها وبصلها ۖ قال أتستبدلون الذي هو أدنى بالذي
هو خير ۚ اهبطوا مصرا فإن لكم ما سألتم ۗ وضربت عليهم الذلة والمسكنة وباءوا بغضب من
الله ۗ ذلك بأنهم كانوا يكفرون بآيات الله ويقتلون النبيين بغير الحق ۗ ذلك بما عصوا وكانوا يعتدون ۝ إن
ع الذين آمنوا والذين هادوا والنصارى والصابئين من آمن بالله

SECTION 7

60. (و اذ . . . مفسدين) And *recall* when Mūsā prayed for drink for his people.[247]. So We said : smite[248] with thy staff the rock.[249] Then there gushed forth out of it[250] twelve springs ;[251] every people [2] already knew their drinking-place ; eat and drink of the provision of Allah, ? make not mischief on the earth as corrupters.

61. (و اذ قلتم . . . يعتدون) And *rec..l* when you said : O Mūsā, we will not bear patiently with one *sort of* food,[253] so supplicate your Lord for us that He bring forth for us of what the earth grows[254]——of its vegetables, and its cucumbers, its wheat,[255] its lentils and its onions.[256] *Mūsā*[257] said : would you take in exchange what is meaner for what is better ? Get ye down into a city,[258] as there is surely in it what you ask for.[259] And stuck upon them[260] were abasement[261] and poverty.[262] And they drew *on themselves*[263] wrath from Allah.[264] This,[265] because they were ever disbelieving[266] in the signs of Allah[267] and slaying[268] the prophets[269] unjustly.[270] This, because they disobeyed[271] and were ever transgressing.[272]

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247. (who had become impatient with thirst in the desert). At Rephidim, 'And there was no water for the people to drink. Wherefore the people did chide with Moses, and said : Give us water that we may drink . . . And Moses cried unto the Lord.' (Ex. 17 : 1-4) According to another account, also Biblical, the place where this occurred was not Rephidim but Kadesh. 'And the people abode in Kadesh . . . And there was no water for the congregation . . . And the people chode with Moses, and spake.' (Nu. 20 : 1-3)

248. The only correct rendering of ضرب is 'smite' or 'strike.' The root verb ضرب never signifies 'to seek a way' or 'to go forth,' unless followed by a very distinct preposition فی as misinterpreted by an English translator of the holy Qur'ān.

249. عصا is always a 'staff' or a 'rod,' and not a 'community' unless used metaphorically, as misinterpreted by the translator referred to in the last note. *Cf.*

the Bible: 'Behold: I will stand before thee there on the rock, in Horeb, and thou shalt smite the rock, and then shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.' (Ex. 17:6) 'And Moses lifted up his hand, and with his rod, he smote the rock twice: and the water came out abundantly, and the congregation drank.' (Nu. 20:11) This wonderful rock, real, not 'fictitious,' exists even to this day. It stands 'from 10 to 15 ft. high, in the wide valley of the Leja, under the Ras of Sufsafeh, slightly leaning forwards... intersected by wide slits or cracks, which might, by omitting or including those of less distinctness, be enlarged or diminished to any number between ten and twenty... Its first unquestionable appearance is in the reference made more than once in the Koran to the rock with the twelve mouths for the twelve tribes of Israel, evidently alluding to the various cracks in the stone, as now seen.' (Stanley, *Sinai and Palestine*, pp. 36-37)

250. The gushing forth of a stream or a rivulet from a rock, though in this instance an act of direct Divine intervention, is not a phenomenon very much removed from everyday experience.

251. (according to the number of the tribes of Israel). 'One who went into those parts in the end of the fifteenth century tells us expressly that the water issued from twelve places of the rock. (Sale) And 'a later curious traveller observes that there are twenty-four holes in the stone, which may be easily counted, that is to say, twelve on the flat side, and as many on the opposite round side.' (Sale)

252. *i. e.*, each of the twelve tribes.

253. *i. e.*, the Manna and the quails, which they used to get daily without any great exertion on their part.

254. 'Vegetable food, and chiefly grain, occupied the first place in the diet of the Israelites.' (JE. V. p. 430) 'The ancient Israelites lived on vegetable food and fruit.' (p. 596)

255. Or, 'garlic,' the word فوم meaning both.

256. 'And the Children of Israel also wept again, and said: Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely, and the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away: there is nothing at all, beside this Manna, before our eyes.' (Nu. 11:4-6)

257. The pronoun may refer either to Moses or to God; preferably it refers to the former.

258. This was said when the Israelites refused to recede from their demand. The use of the word اهبطوا 'get down' or 'descend' in connection with entry into a city may hint at the small esteem in which the artificial 'civilised' city-life is held in Islām. مصرا with تنوين is unquestionably a common noun and means 'a city.' And it is amazing to find Sale, Rodwell, Palmer and even Bell, all treating it as a proper noun and translating it by 'Egypt' or 'the country of Egypt.'

259. It is in cities alone—the usual centres of luxury and opulence—that fresh fruits and green vegetables can be had at any time of the year. The desert of Sinai was not at all synonymous with a sandy waste absolutely without population and pasturage. 'In certain districts there might be towns and cities occupied by nomads.' (DB. IV. p. 917) It is quite a mistake to picture to oneself the Sinaitic peninsula as having then been under the same conditions as prevail to-day. We already know enough to justify us in affirming that these parts in ancient times were not wholly given up to nomads, and that the country possessed ordered institutions and seats of advanced civilisation.' (EBi. c. 4633)

260. (like marks or dies, as their permanent national characteristics). ضرب الطين على الجدار is 'he stuck or applied the mud upon the wall as a plaster.' (LL) Note that the pronoun 'them' refers to the race of Israel rather than to the Jews as a religious body. Even in the present-day anti-Semitic agitation, 'the Jews are not opposed on account of their religion, but on account of their racial characteristics. As such are mentioned: greed, a special aptitude for money-making, aversion to hard work, clannishness and obstrusiveness, lack of social tact, and especially of patriotism. Finally, the term is used to justify resentment for every crime or objectionable act committed by any individual Jew.' (J. E. I. p. 641)

261. Which feature has clung to Israel to this very day. Horrors of Jewish history, whether of remote past or of recent present, are well known, lamented by friends and gloated over by foes, but recognised and admitted by all. In the words of a Christian historian, 'for ages the Hebrew history has been the same everywhere substantially—a constant moan, as it were, with variations indeed, but seldom a note in which we miss the quality of agony.' And a leading Jew of to-day is said to have exclaimed :—'if there are gradations in suffering, Israel has reached its highest acme.' Certainly, there is no history so full of mournful pathos as theirs. And it is instructive, if also pathetic, to note that in the years 1938-39 with all the wealth and commerce and 'influence' at their command, there are incessant references in their press to their 'frightful persecution' and 'the beatings, the murders, the torture, the robbing, the blackmailing, the arrests and imprisonments' and 'humiliations, both public and private' that are being perpetrated on them in several parts of 'civilized' Europe. Nor is this persecution religious; it is pre-eminently racial and no escape is possible even after the change of faith. For we are distinctly told :—"Neither baptised Jews nor even Christian children or grand-children of baptised Jews are immune from the raging scourge." (Cohen, *Jews in Germany*, p. 2) And in another pamphlet of the same name, but by a different author, reprinted from the *Manchester Guardian*, dated January 23, 1934, we read: 'Many Jews in Germany abandoned their Jewish traditions, faith and usages, and became entirely "German," but as the official test of Judaism now is not religious but racial, and as even those who have a Jewish grand-parent are considered Jews, they do not escape persecution by having been baptised or having become "German" in outlook. Those Jews who

tried to "Germanise" themselves (some even demonstratively repudiating their Judaism) are hit terribly hard, and many have committed suicide.'

262. Witness their modern condition: 'Jews in the general mass are poorer than their fellow citizens, though a few exceptional persons have acquired great wealth. Taken as a whole, Jews are poorer than any European people.' (JE. I. p. 621) 'Although the riches of the Jew have passed into a proverb, all social observers are agreed that the Jews have a larger proportion of poor than any of the European nations among whom they dwell.' (X. p. 151)

263. 'The primary significance of بوأ is said to be لزوم or adhesion; and in this sense باء به is synonymous with التزمه.' (LL)

264. In the words of a modern writer sympathetic to the Jews: 'The history of Jewry is the history of human struggles. For more than two thousand years the Jewish people have incessantly struggled for social justice and self-preservation'.

265. *i. e.*, all this untold misery and incalculable suffering. 'Statistics, wherever obtainable, show that the proportion of blindness is greater among modern Jews than among their non-Jewish neighbours . . . Trachoma, glaucoma, and various diseases of the cornea, and of the uveal tract are found among the Jews in a greater proportion than among non-Jews.' (JE. III. pp. 249, 250) 'As with blindness, Jews . . . have shown a marked tendency toward deaf-mutism—in the general proportion, as compared with non-Jews, of two to one.' (IV. p. 480) 'Among the Jews the proportion of insane has been observed to be very large. From statistics collected by Kushan, he concludes that they are four to six times more liable to mental disease than are non-Jews.' (VI. p. 603) 'The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent. Some physicians of large experience among Jews have even gone so far as to state that most of them are neurasthenic and hysterical. Tobler claims that all the Jewish women in Palestine are hysterical; and Raymond says that in Warsaw (Poland) hysteria is very frequently met with among both Jewish men and Jewish women. The Jewish population of that city alone is almost exclusively inexhaustible source for the supply of hysterical males for the clinics of the whole continent.' (IX. p. 225)

266. The words in the Qur'ān كانوا يكفرون can only be rendered 'were ever disbelieving' or 'were wont to disbelieve,' and not mere 'disbelieved' or 'disobeyed' which suggests a single act of disobedience or sin. The Qur'ān emphasises the point that the Israelites were visited by these penalties after they had become confirmed law-breakers, and had been unrepentant in their attitude of denial and defiance. They were a consecrated race undoubtedly, but then their 'election' rested on something more substantial and stable than mere high lineage,—it rested on their faithful observance of Divine Law.

267. The Bible abounds in doleful narratives of their rebellion and revolt.

To give only a few such extracts out of many:—

'Remember and forget not, how thou provokedst the Lord thy God to wrath in the wilderness; from the day thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. When I was gone up in the Mount to receive the tablets of stone . . . the Lord said unto me: . . . thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore the Lord spake unto me, saying, I have seen this people, and behold, it is a stiff-necked people. Let me alone, that I may destroy them and blot out their name from under heaven.' (Dt. 9 : 7-13) 'Ye rebelled against the commandment of the Lord, your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the Lord from the day that I knew you.' (23-24) 'I know thy rebellion, and thy stiff-neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? . . . I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.' (31 : 27-29)

268. (as also attempting to slay).

269. (of their own race such as Isaiah, Zachariah and John the Baptist). 'They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.' (2 Ch. 36 : 16) 'Wherefore, will ye plead with me? Ye have all transgressed against me, saith the Lord . . . Your own sword hath devoured your prophets, like a destroying lion.' (Je. 2 : 29-30) 'They were disobedient and rebelled against thee, and cast thy law behind their backs, and slew thy prophets.' (Ne. 9 : 26). '. . . Ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah, son of Barechiah, whom ye slew between the temple and the altar. (Mt. 23 : 31-36) 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee.' (Mt. 23 : 37; Lk. 13 : 34)

270. *i. e.*, wrongful and unjust not only in the sight of God, as the murder of a prophet in any instance is bound to be, but wrongful, unjust and illegal, even according to Israel's own code of law and justice. To take the instance of Jesus: He 'was not condemned, but he was slain. His martyrdom was no miscarriage of

justice, it was a murder.' (Rosadi, *Trial of Jesus*, p. 301) 'In this trial was a violence done to the forms and rules of Hebrew as well as to the principles of justice.' (Innes, *Trial of Jesus Christ*, p. 35) 'Such a process had neither the form nor the fairness of a judicial trial.' (p. 59)

271. For the uniformly rebellious attitude of Israel towards their greatest leader and benefactor, Prophet Moses, compare and consult their national historian Josephus: 'They were very angry at their conductor Moses and were zealous in their attempt to stone him as the direct occasion of their present miseries.' ("Ant." III. 1 : 3) '. . . the multitude were irritated and bitterly set against him.' (1 : 4) 'They again turned their anger against Moses, but he at first avoided the fury of the multitude . . . .' (1 : 7) 'The multitude began again to be mutinous and to blame Moses for the misfortunes they had suffered in their travels.' (13 : 1) 'The multitude therefore became still more unruly and more mutinous against Moses than before.' And Moses 'was basely abused by them.' (13 : 1) 'They again blamed Moses and made a clamour against him and his brother Aaron . . . They passed that night very ill and with contumacious language against them: but in the morning they ran to a congregation intending to stone Moses and Aaron, and so to return to Egypt.' (14 : 3) '... notwithstanding the indignities they had offered to their legislator and his laws and their disobedience to the commandments which He had sent them by Moses.' (IV. 2 : 1) 'When forty years were completed, Moses gathered the congregation together near Jordan . . . and all the people being come together, he spoke thus to them; . . . "you know that I have been oftener in danger of death from you than from our enemies." (8 : 1-2)

272. (the bounds of the law). The habitual corruption, crookedness and insolence of Israel is again emphasised by the form of the word كانوا يعتدون. Witness their own admissions. 'Frequently, too, the Israelites confounded the worship of YHWH with the worship of Baal.' (JE. VIII. p. 659) 'The cults of other deities were deeply rooted in the heart of Israelitish people and they do not appear to have been thoroughly suppressed until after the return from the Babylonian exile.' (XII. p. 568) 'Through mysticism and magic many polytheistic ideas and customs again found their way among the people.' (p. 569)

وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ
وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ۭ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ۝ ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ
فَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ ۝ وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ۝ فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝ وَاِذْ قَالَ
مُوْسٰى لِقَوْمِهٖٓ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ۭ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًا ۭ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ ۝
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۭ قَالَ

SECTION 8

62. (ان الذين . . يحزنون) Surely those who believe[273] and those who are Judaised[274] and Christians[275] and the Sabaeans,[276] whoso believes[277] in Allah and the Last Day and works righteously[278]——their[279] wage is with their Lord;[280] end no fear[281] *shall come* on them nor shall they grieve.[282]

63. (و اذ . . تتقون) And *recall* when We took your bond[283] and raised over you the Tur[284] *saying*: hold fast to what We have given you,[285] and remember what is therein, haply[286] you may become God-fearing.

64. (ثم . . الخسرين) Then you turned away thereafter,[287] so had not the grace of Allah and His mercy[288] been upon you, you had been of the losers.

65. (ولقد . . خاسئين) And assuredly you know of those of you[289] who trespassed[290] in the matter of the Sabbath,[291] and We said to them: be you apes despised.[292]

66. (فجعلنها . . . للمتقين) And We made it a deterrent to those of their day and those efter them[293] and an admonition to the God-fearing.

67. (و اذ . . الجهلين) And *recall* when Mūsā said to his people.[294] Allah commands you that you slaughter a cow.[295] They said:[296] make you jest of us? *Mūsā* said: I take refuge with Allah that I should be of the pagans.[297]

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273. (in thee, O Mohammad!). *i. e.*, the Muslims.

274. The correct rendering of الذين هادوا can only be 'those who are Judaised or those who have become Jews.' 'It is for the first time that the Qur'ān speaks of the 'Jews' as distinct from the 'children of Israel.' The two terms, though frequently used as synonymous, are not exactly coextensive or interchangeable. Israelites are a *race*, a nation, a people, a huge family, the sons of a particular progenitor, conscious and proud of their high lineage. Jews are also *a religious community*, a church believers in particular tenets, members of a certain faith. The Holy Qur'ān, regardful of the niceties of expression, has always observed this distinction. When speaking of the religious beliefs and practices of the

Hebrews and those who had adopted their faith, it uses the term 'Jews;' when alluding to their history and their national traits it keeps mentioning 'the children of Israel.' The Israelites ceased to exist as a nation with destruction of the temple in A. D. 70 and thenceforth they became a purely religious community. Many of the Arabs had, by the advent of Islām, adopted the Jewish faith and usages. Hence the significance of the Qurānic expression 'those who are Judaised.' 'The children of Israel,' so frequently addressed in the Qur'ān, says D. S. Margoliouth, 'were merely Arab tribes made Israelite by conversion.' (Torrey, ***Jewish Foundation of Islam***, p. 23) Most of the Arab Jews, like the Jews of Abyssinia, seem not to have been genuine children of Israel, but native converts to Judaism.' (HHW. VIII. p. 10) 'Judging by their proper nouns and the Aramæan vocabulary used in their agricultural life, these Jews must have been mostly Judaised clans of Arabian and Aramæan stock though the nucleus may have been Israelites who fled from Palestine at the time of its conquest by the Romans, in the first century after Christ.' (Hitti, *op. cit.*, p. 104)

275. نصارى is, in its proper sense, 'Nazarenes,' not Christians. A نصراني is 'a Nazarene' in its original meaning and a Christian only 'in its secondary applicat[illegible].' (LL) 'Nazarene,' is derived from 'Nazareth,' the place where Jesus passed his youth. The Nazarenes or the primitive Christians were the followers of the original pre-Pauline church, not quite like the present-day Christian of the Pauline variety. Nor is the title 'in itself disparaging.' (EBi. c. 3356) Rather, 'it was a primitive designation for Christians.' (ERE. III. p. 374)

276. *Sābī* is literally 'one who goes forth from one religion to another.' (LL) "The Sabians who are first mentioned in the Koran were a semi-Christian sect of Babylonia, the Elkasaites, closely resembling the Mandæans or so-called 'Christians of St. John the Baptist,' but not identical with them.'' (EBr. XIX. p. 790) According to another definition, they were a sect in ancient Persia and Chaldea, who believed in the unity of God but also worshipped intelligences supposed to reside in the heavenly bodies. 'The genuine Sabians of Arabic writers were a Judæo-Christian sect who also called themselves *Nasoraie d'Yahya*, the Nasoreans (*i. e.*, the observants of St. John), and therefore became erroneously known to the modern world as the Christians of St. John (the Baptist). (Hitti, *op. cit.*, p. 357). They 'practised the rite of baptism after birth, before marriage and on various other occasions. They inhabited the lower plains of Babylonia, and as sect they go back to the first century after Christ... Mentioned thrice in the Koran, these Babylonian Sabians acquired a dhimma status and were classified by Moslems as a 'protected' sect... The community still survives to the number of five thousand in the swampy lands near al-Basrah. Living in the neighbourhood of rivers is necessitated by the fact that immersion in flowing water is an essential, and certainly the most characteristic feature of their religious practice.' (*ib*)

277. *i. e.*, comes to believe, irrespective of his past.

278. *i. e.*, in a way sanctioned by the code of Islām.

279. Ahrupt transition from singular number to plural is frequent in Arabic.

280. Right belief and right conduct are the only *sine qua non* of salvation which every individual has thus in his own hands. Howsoever grave his misbelief or mis onduct in the past, he is not past redemption. If he only accepts God's truth, and obeys His laws, however late in life, blessings both of this world and the Next are his. Not even the Jews with their centuries-old record of crime and corruption, depravity and rebellion, are debarred from Allah's All-embracing grace and mercy: provided they mend their ways. (Th) Salvation is not confined to any particular race or nationality.

281. *i. e.*, no fearful event.

282. (on the Judgment-Day).

283. (that you would live by the Law, O Children of Israel!). 'The conception of religion as a covenant concluded by God with man is peculiarly Jewish.' (JE. IV. p. 319)

284. 'And it came to pass—that there were thunders and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled . . . and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke . . . and the whole mount quaked greatly.' (Ex. 19: 16-18) That the mount was actually inverted over the Israelites is what is expressly narrated in the Talmud. 'The holy One, blessed be He, inverted mount Sinai over them like a huge vessel and declared, 'If you accept the Torah, well and good; if not, here shall be your sepulchre.' (ET. p. 66) 'God suspended the mount over them as a bat, and said to them, "if you accept the Torah, it is all right; if not, you will find here your tomb." (JE. IV. 321) طور is applied to 'mount Sinai and to the mount of Olives, and to several other mountains.' (LL) Here it denotes mount Sinai. There are several summits at present in the group of mountains known as Sinai.

285. *i. e.*, the Torah.

286. لعل 'in its original and general application, expresses hope; but in the word of God it often expresses certainty.' (LL)

287. (from Our law and commands). 'How oft did they provoke him in the wilderness, and grieve him in the desert! Yea! they turned back and tempted God, and tempted the Holy One of Israel.' (Ps. 78: 40-41)

288. All such verses of the Qur'ān are indicative of God's extreme solicitude for mankind in general and for the children of Israel in particular.

289. *i e.*, of their fate. The address is to the Jews of the holy Prophet's time.

290. (the bounds of the Law).

291. The Sabbath is the seventh day of the week (Saturday), which in the Jewish law was to be devoted exclusively to religious observances, and a cessation of

almost all the principal activities of life, such as field-labour, business, cooking, hunting, was imperative ; and the penalty of profaning the sacred day was death. 'Ye shall keep the Sabbath therefore ; for it is holy unto you. Everyone that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people . . . Whosoever doeth any work in the Sabbath day, shall surely be put to death.' (Ex. 31 : 14-15) 'The Sabbath is a sign between YHWH and Israel, an everlasting covenant. Death or excision was the penalty of its profanation by work.' (JE. X. p. 587)

292. (and driven away). There are several points to note. In the first place, the Qur'ān does not say whether the sentence was actually carried out, or ultimately rescinded on the transgressors' repentance, some commentators adopting the latter suggestion. Secondly, the transformation may have taken place only in manners and morals as held by some early commentators, and not physically. Thirdly, the Qur'ān only argues from the Jews' knowledge of, and their credence in, such an event, لقد علمتم ('Ye know it perfectly well') and itself says nothing about its occurrence or otherwise. The usual Qurānic way of rehearsing the facts of Jewish history is different ; it begins with اذ ('and recall when—'). The commonly accepted view of the commentators is that the transformation took place at Eylah or Ailah, in the time of David (on him be peace !) and owing to his curse on the persistent Sabbath-breakers, and that the offenders were changed into apes, who died, all of them, after three days. Eylah, or Elath, of the Bible, was a flourishing harbour on the north-east arm of the Red Sea and is the modern town of 'Aqabah. There is a similar tradition of a tribe becoming baboon in certain primitive communities like the Zulus. (PG. I. p. 376) The scornful epithet خاسئين strikes at the root of monkey-adoration and Hanuman-worship of several polytheistic peoples. خاسئ is usually applied to 'a dog, and to a swine, and to a devil,' and means 'driven away, repelled, and not supposed to come near to men. And hence, contemptible, despicable, vile, or abject.' (LL)

293. *i. e.*, to their contemporaries and their posterity. نكال is 'punishment serving to give warning to others than the sufferer ; or that restrains the offender from repeating the offence.' (LL) *Cf.* the OT : 'Then I contended with the nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day ? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel by profaning the Sabbath.' (Ne. 13 : 17-18)

294. (who were by now deeply tainted with the Canaanite superstition of bull-adoration).

295. Or, a bull.' The word بقرة is a generic name denoting any kind of bovine cattle. Commonly used for the cow, it may also denote a bull or an ox.

296. (in utter incredulity).

297. (by profaning the solemn office of God's apostleship by making jests).

إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ۞ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا
مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ ۞ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ
إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ۞ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَ
ع لَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ۞
وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ۞ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِي
اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۞ ثُمَّ قَسَتْ

68. (قالوا. . .تؤمرون) They said : Supplicate your Lord for us that He make clear to us what she may be.[298] *Mūsā* said : He says, she should be a cow neither old nor young, but middling between the two ; so perform what you are bidden.

69. (قالوا. . .الناظرين) They said : supplicate your Lord for us that He make clear to us what her colour may be. *Mūsā* said : He says : she should be a yellow cow whose colour is bright[299] delighting the beholders.

70. (قالوا. . .لمهتدون) They said : supplicate your Lord for us that He make clear to us what she may be ;[300] the cow has become dubious to us,[301] and surely, if God[302] will, we shall *now* be guided.

71. (قال. . .يفعلون) *Mūsā* said : He says, surely she should be a cow unyoked not broken to till the ground or to water the field, sound, and without blemish in her.[303] They said : you have now brought the truth.[304] Then they slaughtered her, and they were well-nigh not doing it.[305]

SECTION 9

72. (و اذ. . .تكتمون) And *recall* when you[306] slew a person, then quarrelled among yourselves concerning it,[307] and Allah was to disclose[308] what you were hiding.[309]

73. (فقلنا. . .تعقلون) Then we said : strike him[310] with part of her.[311] Thus[312] will Allah bring to life the dead,[313] and He shows you His signs[314] that haply you may understand.[315]

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298. (as to her age).

299. 'Or rather fawn-coloured as are most of the cows of Arabia.' (Lsk) فاقع signifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

300. (in her other particulars).

301. (as there are so many cows answering to this description).

302. 'God', not 'Allah,' because the speakers here are Jews.

303. The Hebrew term for "blemish" seems to have originally meant a "black spot." It denotes anything abnormal or deviating from a given standard whether physical, moral or ritualistic. "Biblical legislation makes certain kinds of blemishes a ground for disqualification of animals for sacrifice." (JE. III. p. 240)

304. *i. e.*, plain and full description.

305. *i. e.*, they looked not doing that, considering their long-drawn quibble and the contentious nature of their questioning.

306. (O Children of Israel!).

307. (each of you accusing his fellow of the murder).

308. (in a way undreamt of by you).

309. And this was the occasion of the command to slaughter the cow.

310. *i. e.*, the person slain.

311. *i. e.*, the slaughtered cow.

312. *i. e.*, as in this particular instance, the person slain was raised to life.

313. (on the Day of Judgment).

314. *i. e.*, signs of His power and potency.

315. (and may learn that He who is able to raise to life one soul is able to raise to life many souls).

قُلُوْبُكُمْ مِّنْ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ۚ وَاِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ۚ وَ
اِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ۚ وَاِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ۞ اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْ بَعْدِ
مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ۞ وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْا اٰمَنَّا ۚ وَاِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْا اَتُحَدِّثُوْنَهُمْ
بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ۚ اَفَلَا تَعْقِلُوْنَ ۞ اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا
يُعْلِنُوْنَ ۞ وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّا اَمَانِيَّ وَاِنْ هُمْ اِلَّا

74. (ثم . . تعملون) Then your hearts hardened thereafter,[316] so they were as stones,[317] or even harder ; and surely of stones there are some from which rivers gush forth, and surely there are of them some that split and water issues therefrom, and surely there are of them some that fall down in awe of Allah,[318] and Allah is not unmindful of what you do.[319]

75. (افتطمعون . . يعلمون) Do you[320] covet then that they[321] would believe for you[322] whereas surely a section of them has been hearing the word of Allah, and then perverting it[323] after they have understood it,[324] while they know.[325]

76. (و اذا . . تعقلون) And when they[326] meet those who believe they say: we believe, and when some of them[327] are alone with some *others*[328] they[329] say:[330] do you[331] tell them[332] of what God has opened to you ; so that they may dispute with you therewith before your Lord ? Understand then you not ?[333]

77. (اولا . . يعلنون) Do they not know that Allah knows what they hide and what they make known ?[334]

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316. (instead of being chastened).

317. 'O Lord ! . . . thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive correction ; they have made their faces harder than a rock ; they have refused to return.' (Je. 5 : 3) 'This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction.' (7 : 28) 'Why should ye be stricken any more ? Ye will revolt more and more.' (Is. 1 : 5). 'All the house of Israel are impudent and hard-hearted.' (Ez. 3 : 7)

318. A beautiful description, in parable, of three grades of a righteous people :—

(*a*) those who do universal good, such as the prophets (like big rivers in their beneficence).

(*b*) those whose outlook is not so broad, yet who do immense service within their limited sphere, such as the saints and martyrs (like smaller streams and rivulets) ; and

(c) those who are true and faithful at least to their own selves;—the general community of the faithful (like stones which are impressionable).

319. (and He shall call you to account at the proper time)

320. (O Muslims!).

321. *i. e.*, the Jews,—a people so hard-hearted.

322. *i. e.*, for your sake.

323. Islām was not the first to accuse the Jews of deliberate perversion of their sacred texts. The charge dates back to Jeremiah, one of their own prophets. 'Ye have perverted the words of the living God, of the Lord of hosts, our God.' (Je. 23 : 36) In the N. T. also there are several allusions to the Jews corrupting and perverting the word of God, as in 2 Co. 2 : 17; Ti. 1 : 10. That the books of the OT exist now in their original purity is not the position of anybody to-day—not even of the most conservative Jew.

324. *i. e.*, their act of perverting their sacred text is deliberate and with a set purpose, so that far from being ashamed of it they are proud of their performance.

325. Very interesting and very illuminating are the Jews' own description of the 'Books' of the Bible and their ascription of the authorship to 'ancient sages' and to 'great teachers' and never to the Divine Author Himself. 'That the real authority of the Bible is intrinsic rather than prescriptive becomes clear as soon as we think of the circumstances in which the Scriptural canon was formed. The decision by which certain books were included in the Bible and others excluded, was a purely human decision. The great teachers sat in judgment upon the claims of the various works, and decided upon those claims by the light of reason—in other words, by the internal merits of the works themselves. Nor was the decision always easy. The fate of some books, like Ecclesiastes, and Canticles, and Esther, was, we learn, trembling in the balance even as late as the third century of the present era. The touchstone applied to the various Books was intrinsic worth, and nothing else.' (Joseph, *Judaism as Creed and Life*, p. 18) 'The Bible, being the work of godly men, necessarily contains both a Divine and a human element. But, since everything human is imperfect, we must not expect to find an absolutely perfect representation of Divine truth even in God's Book. Rays of light, penetrating through a stained-glass window not only part with some of their brilliance but borrow the various colours of the panes. It is so with the Bible . . . To think otherwise is to imagine that the authors of the Bible were not human beings but Divine.' (p. 20) 'Some of the Biblical stories are clearly legends though highly beautiful and instructive . . . In regard to scientific matters it reflects only the knowledge of the age in which each writer lived.' (pp. 22-23) 'The Pentateuch is the work not of one hand but of many hands . . . Similar views prevail among scholars with regard to other books of the Bible.' (p. 24) 'Jewish tradition, while

insisting that some Biblical books were composed by the chief actors therein, which is not at all unreasonable, does not hesitate to admit later elaboration and revision of certain books in the Bible.' (VJE. p. 93) 'As an unimpeachable source of history and chronology the Bible is often disappointing, exhibiting statements and data which seem either vague or contradictory or else fail to agree, with what is known of contemporary oriental history and chronology.' (p. 95) 'Ancient Jewish traditions attributed the authorship of the Pentateuch (with the exception of the last eight verses describing Moses' death) to Moses himself. But the many inconsistencies and seeming contradictions contained in it attracted the attention of the Rabbis, who exercised their ingenuity in reconciling them.' (JE. IX. p. 589) 'Spinoza goes so far as to attribute the composition of the Pentateuch not to Moses, but to Ezra, which view appears to have existed even in the time of the Apocrypha.' (p. 590) The latest analysis, however, has led finally to the definitive attribution of the Pentateuch contents to no less than twenty-eight different sources. (*ib*)

326. *i. e.*, the hypocrites among the Jews, posing as Muslims but infidels at heart.

327. *i. e.*, the dissemblers among them.

328. *i. e.*, the open rejectors of Islām among them.

329. (of the latter variety), *i. e.*, the avowed enemies of Islām.

330. (to those who have been indiscreet in their speech).

331. (O our foolish brethren!)

332. *i. e.*, the Muslims.

333. This is how the more obdurate among the Jews remonstrated with their co-religionists for opening their hearts to the Muslims. The allusion is to such matters as prophecies about the Prophet of Islām and any other information that the Muslims might have made use of and that might have proved damaging to the cause of Jewish religion.

334. How foolish, then, was their attempt to conceal their Scripture's knowledge from the Muslims!

البقرة ٢ الٓمٓ

يَظُنُّونَ ۝ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ؕ
فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ ۝ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ؕ
قُلْ أَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ أَمْ تَقُولُونَ عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ۝ بَلٰى مَنْ كَسَبَ
سَيِّئَةً وَّأَحَاطَتْ بِهٖ خَطِيٓئَتُهٗ فَأُولٰٓئِكَ أَصْحٰبُ النَّارِ ۚ هُمْ فِيهَا خٰلِدُونَ ۝ وَالَّذِينَ اٰمَنُوا وَعَمِلُوا
الصّٰلِحٰتِ أُولٰٓئِكَ أَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيهَا خٰلِدُونَ ۝ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِيٓ إِسْرَآءِيلَ لَا تَعْبُدُونَ إِلَّا اللّٰهَ ۟ وَ
بِالْوَالِدَيْنِ إِحْسَانًا وَّذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَّأَقِيمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

78. (ومنهم . . . يظنون) And of them[335] are unlettered ones who do not know the Book but *their own* vain desires,[336] and they but conjecture.[337]

79. (فويل . . . يكسبون) Woe then to them[338] who write out the Book[339] with their own hands and say thereafter : this is from God,[340] that they may barter it for a small price. Woe then to them for what their hands have written,[341] and woe to them for that they earn thereby ![342]

80. (وقالوا . . . تعلمون) And they say : Fire will not touch us[343] save for a *few* numbered days.[344] Say thou :[345] have you taken a covenant[346] with Allah, so that Allah shall not fail His covenant, or do you fabricate against Allah[347] what you have no knowledge of ?

81. (بلى . . . خلدون) Yea ! whoso[348] earns vice[349] and his sin has encompassed him[350]——these shall be the inmates of the Fire[351] *as* abiders therein.

82. (والذين . . . خلدون) And they who believe and do righteous works—these shall be the inmates of the Garden *as* abiders therein.

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335. *i. e.*, the Jews.

336. *i. e.*, the products of imagination and fancy. *Cf.* the NT :—'The time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables.' (2 Ti. 4 : 3-4)

337. It is perhaps to these fancies and conjectures that Paul refers as 'foolish questions and genealogies, and contentions, and strivings about the law.' (Tt. 3 : 9)

338. *i. e.*, the learned among the Jews.

339. *i. e.*, any part thereof.

340. Pseudepigraphy or 'the habit of adopting literary disguises' is a very old one in Hebrew literature. According to the views of higher criticism, there are a large number of books of the Old Testament which might be included under the foregoing heading.' (JE. X. p. 256) 'The ancients regarded the whole mass of the national religious writings as equally holy . . . The canonical books, therefore, needed

no special designation, since all were originally holy. A new term had to be coined for the new idea of non-holy Books.' (III. pp. 140-141) The habit of literary forgeries had grown so strong with the Jews that in the first and second centuries of the Christian era they felt no scruple in composing works depicting 'the grandeur and moral elevation of Judaism, and ascribing their own writings to heathen poets and celebrities.' (II. p. 9) 'Pseudepigraphy—ascribing the authorship of a book, falsely, to some person of note in order to make it more popular—has frequently been practised in Jewish literary history. Possibly there are examples of it in the Bible (*e. g.*, the latter part of the book of David), and the best known example is probably the Zohar.' (VJE. p. 542)

341. 'Some of the modern Biblical scholars have not been content only with explaining and justifying the practice but have gone the entire length of extolling it, and that too with an artistry that makes the fabrication a most touching form of self-effacement. For instance, Mr. J. W. Chadwick, in his ***Bible of To-day***, writes :—"There is this at least to be said for those who put forth their own writings for those of illustrious men who had lived long before. It was not for themselves they desired the honour which would accrue from such a course: no, but only for the word they had to speak, the cause they wished to serve. If only this might prosper they were willing to remain for ever in obscurity. And there they have remained until this day." One wonders whether it has ever occurred to such apologists that the same justification, or rather glorification, of the fabricator of the Holy Writ, may well be applied to the case of those clever rogues "behind the scenes" at Delphi who were equally "willing to remain for ever in obscurity" if only the cause of their oracle might prosper and who have equally "remained there until this day." Nay, what is there to prevent this plea being pushed to its logical conclusion in order to extol the cleverness of every forger of a cheque, every manufacturer of currency notes and every counterfeiter of coins provided only that the motive of such self-effacement and impersonation was presumed to benefit other people as well." (MA)

342. Thus the Qur'ān condemns both the ends and the means equally emphatically. Contrast with this the doctrine of Paul: 'If the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner ?' (Ro. 3:7) An interesting illustration of 'the end justifying the means!' 'Such fraud upon human conscience is indeed woeful and no less woeful is the petty purpose that the perpetrators of such frauds have in view compared with the divine purpose of transcendent importance running through God's revelations.' (MA)

343. "Us" means the Israelites as a race, as a people. They considered themselves as such immune from the punishment of the Hereafter. 'In the Hereafter Abraham will sit at the entrance of Gehinnom and will not allow any circumcised Israelite to descend into it. As for those who sinned unduly, what does he do then ? He removes the foreskin from children who had died before

circumcision, places it upon them and sends them down to Gehinnom.' (ET. p. 404) 'Israelites who are circumcised will not descend to Gehinnom.' (*ib*) 'The Fire of Gehinnom has no power over the disciples of the Sages . . . The Fire of Gehinnom has no power over the sinners in Israel.' (p. 405) 'The Fire of Gehinnom does not touch the Jewish sinners because they confess their sins before the gates of Hell and return to God.' (JE. V. p. 583)

344. 'Forty days: the period during which they worshipped the calf.' (Rodwell)

345. (O Prophet!).

346. (to that effect)

347. قال عليه is equivalent افترى عليه 'He lied, or said, what was false against him.' (LL)

348. *i. e.*, to whatsoever race or nation he may belong.

349. The implication of كسب is that misdeeds are intentional, not accidental.

350. The implication of the word احاطت is that not a trace is left of virtue, which is possible only in the case of those who are totally devoid of faith.

351. (and this will be in utter disregard of their ancestry).

ثم تولیتم الا قلیلا منکم وانتم معرضون ۝ واذ اخذنا میثاقکم لا تسفکون دماءکم ولا تخرجون انفسکم من
دیارکم ثم اقررتم وانتم تشهدون ۝ ثم انتم هؤلاء تقتلون انفسکم وتخرجون فریقا منکم من دیارهم
تظاهرون علیهم بالاثم والعدوان وان یاتوکم اسری تفدوهم وهو محرم علیکم اخراجهم افتؤمنون ببعض
الکتب وتکفرون ببعض فما جزاء من یفعل ذلك منکم الا خزی فی الحیوة الدنیا ویوم القیمة یردون الی اشد
العذاب وما الله بغافل عما تعملون ۝ اولئك الذین اشتروا الحیوة الدنیا بالاخرة فلا یخفف عنهم العذاب

SECTION 10

83. (و اذ . . . معرضون) And *recall* when We took a bond with the children of Israil *saying : '*you shall not worship *any god* save Allah,[352] and show kindness to parents[353] and *also* to the kindred and the orphans[354] and the needy,[355] and speak kindly to mankind[356] and establish prayer and give the poor-rate. Then you turned away[357], save a few of you, and you are backsliders.[358]

84. (و اذ . . تشهدون) And *recall* when We took a bond with you, *saying* : you shall not shed your blood,[359] nor drive one another from your homes, then you ratified it,[360] and you were witnesses.[361]

85. (ثم . . تعملون) Thereafter it is you the very ones who slay one another and drive a section of you from their homes; and conspire[362] against them[363] with guilt and iniquity,[364] and if they come to you as captives you ransom them ; yet forbidden to you was their driving away.[365] Do you believe then in part of the Book and disbelieve in part ? What, then, is to be the recompense of those of you who do that, save humiliation in the life of the world.[366] And on the Day of Judgment they shall be brought back to the severest torment ;[367] and Allah is nor unmindful of what they do.

352. Literally 'ye shall not worship *any one* save Allah' احبار فی معنی النبی. Indicative mood in the sense of imperative. *Cf.* the OT :—'And God spake all these words saying, I am the Lord thy God . . . Thou shalt have no other gods before me.' (Ex. 20 : 1-3) 'The Lord our God made a covenant with us in Horeb . . . I am the Lord thy God . . . Thou shalt have none other gods before me.' (Dt. 5 : 2, 6 : 7) 'Hear O Israel : the Lord our God is our Lord . . . Thou shalt fear the Lord thy God, and serve him . . . ye shall not go after other gods.' (6 : 4, 13, 14)

353. 'Honour thy father and thy mother.' (Ex. 20 : 12 ; Dt. 5 : 16)

354. 'Orphans are represented throughout the Bible as helpless beings and therefore the Pentateuch reiterates continually the command to render justice to orphans.' (JE. IX. p. 438)

355. 'Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.' (Dt. 15 : 11)

356. Notice that the Muslims are enjoined to behave with courtesy and politeness towards one and all.

357. 'They have turned aside quickly out of the way which I commanded them.' (Ex. 32 : 8)

358. 'I have seen this people, and, behold, it is a stiffnecked people.' (Ex. 32 : 9) 'Thou art a stiffnecked people.' (33 : 3) 'Ye are a stiffnecked people.' (33 : 15) 'It is a stiffnecked people.' (34 : 9) 'Thou art a stiffnecked people ... From the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.' (Dt. 9 : 6, 7, 8) 'Ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the Lord from the day that I knew you.' (9 : 23-24)

359. 'Thou shalt not kill' (Ex. 20 : 13) 'Wherefore I command thee ... That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance.' (Dt. 19 : 7, 10)

360. *i. e.*, affirming it willingly and expressly. 'And they said, All that the Lord hath said will we do, and be obedient.' (Ex. 24 : 7)

361. (thereto). 'Abrahamitic covenant ... was renewed on Mount Sinai when, before the giving of the Law, Israel as a people pledged itself to keep his covenant.' (JE. IV. p. 319) 'They were convinced that Moses repeated God's words to them faithfully, and they declared themselves willing to hear all that he spoke in God's name, and to act accordingly. God thereupon revealed to Moses all the commandments and all the statutes and judgments, which Moses communicated to the people.' (XII. p. 133)

362. (with their foes). The allusion is to the Jews of Madīna.

363. 'The Jews took an active part in the battle of Buāth between the Banū Aus and the Banū Khazraj. The Banū Nadīr and the Banū Kuraiza fought with the Banū Aus, while the Banū Kainukā were allied with the Banū Khazraj. The latter were defeated after a long and desperate battle.' (JE. VIII. p. 423) The Jewish tribes 'took part in the quarrels of the two Arab clans with whom they intermarried' and 'they fought occasionally on both sides,' (II. p. 42)

364. All this refers to the Arab Jews of the Prophet's time, a section of whom always sided with the pagans in the latter's war upon another section of the Jews, and thus out of petty animosities they were led to the destruction of their community.

365. 'Thou shalt not covet thy neighbour's house'. (Ex. 20 : 17)

366. A prophecy that proved true to the letter, in a few years' time, by the utter extermination of the Jewish tribes in Arabia, great and mighty as they were.

367. Compare denunciation of the Jews in the NT :—'Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell ?' (Mt. 23 : 33)

البقرة ٢ الٓمّٓ

ع وَلَا هُمْ يُنْصَرُوْنَ ۝ وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ
بِرُوْحِ الْقُدُسِ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيْقًا كَذَّبْتُمْ وَفَرِيْقًا تَقْتُلُوْنَ ۝ وَقَالُوْا قُلُوْبُنَا
غُلْفٌ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ۝ وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ
وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ۝
بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ
فَبَآءُوْ

86. (اولئك . . . ينصرون) These are they who have purchased the life of the world for[368] the Hereafter ; so the torment shall not be lightened for them, nor shall they be helped.[369]

SECTION 11

87. (ولقد . . . تقتلون) And assuredly We gave to Mūsā the Book,[370] and We followed him up by mesengers[371] after him ; and to 'I-sā,[372] son of Maryam,[373] We gave the evidences[374] and aided him with the holy Spirit.[375] Then whenever there came to you a messenger with what your hearts desired not,[376] you waxed stiffnecked,[377] and some you denied[378] and others you slew.[379]

88. (وقالوا . . . يؤمنون) And they say :[380] our hearts are in a covering.[381] Nay ! Allah has cursed them because of their infidelity :[382] little therefore is that which they believe.[383]

89. (ولما . . . الكفرين) And when there came to them a Book[384] from Allah confirming what was with them,[385]——and aforetime they were entreating God for victory[386] over those who disbelieved,[387]——then when there came to them what they recognized,[388] they disbelieved therein ; so Allah's curse[389] be on the infidels !

368. *i. e.*, at the price of : in exchange for.

369. (by the intercession of prophets and angels).

370. *i. e.*, the Torah.

371. (from amongst the Children of Israel).

372. *i. e.*, Jusus, the last prophet of the house of Israel, who, according to his apostles at Jerusalem, 'was the Christ as the anointed man, not as the incarnate Angel, Messiah born by a virgin, nor as the man united with the celestial Christ by the Holy Spirit.' (Bunsen, *Islam or True Christianity*, p. 141) The latter-day conceptions of the so-called 'Christianity' were recognised neither by Jesus himself nor his twelve apostles. (*ib*)

373. *i. e.*, Mary; 'Son of Mary,' that is, son of a woman, and therefore a mortal like other human beings; and not 'Son of God' or co-equal with Him in any respect or in any sense of the word.

374. (of his prophethood) *i. e.*, miracles and the Scriptures. He was a true and honoured prophet of God!

375. *i. e.*, the angel Gabriel who attended on Jesus (peace be on him!) constantly and succoured him in a special way. This 'holy spirit' of Islām has nothing, save name, in common with the 'Holy Ghost' of Christianity, who is 'the Third Person of the Blessed Trinity . . . . . the Spirit of the Father and of the Son' proceeding 'alike from both as from one common principle.' (CD. p. 451) Islām has no such preposterous proposition to support as that 'the Holy Spirit is rightly included in the Godhead, and to be worshipped and glorified with the Father and the Son as divine.' (ERE. XI. p. 798) Nor has it any such polytheistic doctrine to promulgate as that the Holy Spirit is 'Sovereign and Life-giving Who proceedeth from the Father. Who with the Father and the Son is together worshipped and glorified.' (EBr. XI. p. 635)

376. *i. e.* with such commandments and laws as were not to your taste.

377. (scornfully rejecting the apostles).

378. (and harassed and persecuted them).

379. See nn. 269, 270 above. The tense of the verb تقتلون implies that the Jews were making attempts on the life of the holy Prophet at the moment these words were being revealed.

380. (in pride and conceit).

381. *i. e.*, secure against that to which thou invitest us, and impervious to any new influence. The Jews in their aggressive self-conceit thought that they were above the advances of Islām and unsusceptible to them. غلف plural of أغلف literally means 'uncircumcised:' when applied to a heart, it means 'as though it were covered with a غلاف so that it does not learn, or covered from hearing and accepting the truth.' (LL) For the Biblical use of the word 'uncircumcised' in various connections see Ex. 6: 12, Ezek. 44: 7, and Ac. 7: 51.

382. *i. e.*, because of their persistent opposition to God's Messenger and their wilful blindness to see the truth.

383. (and that 'little' belief shall not avail them).

384. *i. e.*, the Qur'ān.

385. (already), *i. e.*, the Torah.

386. (by the advent of a new Messenger or Messiah). استفتح signifies 'He sought, desired, demanded, or asked, aid against an enemy, or victory.' (LL)

387. *i. e.*, the Arab idolaters. This refers to the Jews' anticipation of a Messiah under whom they hoped to fight and vanquish the Arab pagans. 'Now the Jews oft-times suffered violence at their hands, and when strife was between them they had ever said to them, "Soon will a Prophet arise and his time is at hand; him will

we follow, and with him slay you with the slaughter of 'Ad and Iram" (Ibn Ishāq quoted in Arnold's *Preaching of Islam*, p. 20).

388. (as the true Message and the true Messenger).

389. For 'curses' compare the OT:—'A curse, if ye will not obey the commandments of the Lord your God.' (Dt. 11 : 27) 'If thou wilt not hearken unto the voice of the Lord thy God...... all these curses shall come upon thee and overtake thee; cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt be thy basket and thy store. Cursed shalt be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thy hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.' (28 : 15-20) In the NT there are curses against the barren fig-tree, the scribes and Pharisees.

بِغَضَبٍ عَلٰى غَضَبٍ ۚ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ﴿٩٠﴾ وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ
عَلَيْنَا وَ يَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿٩١﴾ وَ لَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٩٢﴾ وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ
وَ رَفَعْنَا فَوْقَكُمُ الطُّوْرَ ۗ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّ اسْمَعُوْا ۗ قَالُوْا سَمِعْنَا وَ عَصَيْنَا ۚ وَ اُشْرِبُوْا فِيْ قُلُوْبِهِمُ
الْعِجْلَ بِكُفْرِهِمْ ۗ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖٓ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٣﴾ قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ
عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٤﴾

90. (بئسما . . . مهين) Vile is that for which they have sold themselves, disbelieving in what Allah has sent down,[390] out of envy,[391] that Allah shall reveal, out of His grace, to whomsoever of His bondmen He will.[392] Therefore they have drawn upon themselves wrath upon wrath,[393] and to the infidels *shall be* a torment ignominious.[394]

91. (و اذا . . . مؤمنين) And when it is said to them : believe in what Allah has sent down *now,* they say : we believe in what has been sent down to us.[395] And they disbelieve in what is besides that, while it is the truth, confirming what is with them.[396] Say thou :[397] why then did you kill Allah's prophet's aforetime[398] if you have been believers ?[399]

92. (و لقد . . . ظلمون) And assuredly Mūsā came to you with evidences, then you took to yourselves the calf[400] after him,[401] and you were transgressors.

93. (و اذ . . . مؤمنين) And *recall* when We took your bond and raised over you the Tūr,[402] *saying :* hold fast to what We gave you and listen. They said : we hear and we deny.[403] And into their hearts the calf[404] was made to sink because of their infidelity.[405] Say thou[406] : vile is what your belief commands you, if you are believers *at all.*[407]

94. (قل . . . صدقين) Say thou :[408] if for you alone is the abode of the Hereafter with Allah to the exclusion of mankind,[409] then long for death, if you are truthful.[410]

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390. (as His Message).

391. This emphasises the fact that Jewish opposition was not based upon any intellectual misapprehension, but was solely due to chagrin and malice at finding a non-Israelite endowed with the high gift of prophethood.

392. The Jews, with the superiority complex of their race and their 'election' were smarting under the fact, too real and too patent to be ignored, that the new Messenger had risen not among themselves but among their cousins, the children of Ismā'īl, whom they had so long held in contempt and derision.

393. First, for denying God's truth: next, for the malice that prompted them to denial and defiance.

394. (in addition to its being painful).

395. *i. e.* to our people. The Jews held that believers they already were like any good Muslims, since they fully believed in the prophets of their own race. Why should they, they argued, be asked now to declare their belief in an Ishmaelite ?

396. The answer to the Jewish argument is twofold. They ought to believe in the Qur'ān, first, because it is True in itself, supported by independent evidence; and secondly, because it confirms and corroborates and supplements their own Scripture, and does not detract from it.

397. (O Prophet!).

398. 'They were disobedient, and rebelled against thee and cast thy law behind their backs, and slew thy prophets.' (Ne. 9: 26) See nn. 269, 270 above.

399. (as you profess). This is the third answer to the Jews. Why did they deny and slay prophets and apostles of their own race, if they had been believers all along ? Why, should have their history been red with the blood of their own prophets, if they were believers at all ?

400. (for worship). See nn. 217, 219 above.

401. *i. e.*, while he was away even for the short space of a few weeks.

402. See n. 284 above.

403. Compare the OT for a similar, though not the same, occasion:— 'Thus saith the Lord, Stand ye in the ways . . . . and walk therein, and ye shall find rest for your souls . . . . . But they said: We will not walk therein. Also I sent watchmen over you, saying, Hearken to the sound of the trumpet. But they said: We will not hearken." (Je. 6: 16-17)

404. *i. e.*, the love of it, العجل being equivalent to حب العجل (IQ).

405. (as one vice necessarily leads to another). 'And they were made to imbibe into their hearts the love of the calf.' (LL)

406. (O Prophet!).

407. The Jews professed to be men of faith and belief. The Qur'ānic answer is: Look at your deep-rooted calf-worship. Is that to what your faith leads up ? Then that faith must be very vile indeed.

408. (O Prophet !).

409. (as you imagine in the height of your presumption). 'Ye are the children of the Lord your God . . . . thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be peculiar people unto himself.' (Dt. 14: 1-2) Easily were these 'chosen of their Lord and the favourites of Jehovah' led to believe that none, save the descendants of Israel, would be recipient of His grace and blessing in the Hereafter. 'Salvation is of the Jews!' (Jn. 4: 22).

410. *i. e.*, if you are sincere in your profession.

وَلَنْ يَّتَمَنَّوْهُ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ۭ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝ وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۚ
وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۚ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ۭ وَاللّٰهُ
بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ۝ قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ۝ مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰۗئِكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰلَ فَاِنَّ اللّٰهَ
عَدُوٌّ لِّلْكٰفِرِيْنَ ۝ وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ۝ اَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ
فَرِيْقٌ مِّنْهُمْ ۭ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝ وَلَمَّا جَاۗءَهُمْ

95. (و لن . . .الظلمين) And they will never long for it,[411] because of what their hands have sent on before,[412] and Allah is Knower of transgressors.

96. (ولتجدنهم . . .يعملون) And surely thou[413] wilt find them[414] the greediest of *all* the people for life,[415] *even greedier* than those who associate.[416] Every one of them desires life for a thousand years,[417] and yet this will not save him from the torment,[418] even if he has lived *so long*.[419] And Allah is Beholder of what they do.

SECTION 12

97. (قل . . .المؤمنين) Say thou :[420] whoso is an enemy to Jibrīl[421]—— then surely it is he who[422] has brought down this Revelation, by Allah's command,[423] to thy heart[424] confirming what went before,[425] and a guidance and glad tidings to the believers.[426]

98. (من . . .الكفرين) Whoso is an enemy to Allah and His angels and His messengers and Jibrīl and Mīkā'īl,[427] then surely Allah is an enemy to the infidels.[428]

99. (ولقد . . .الفسقون) And assuredly We have sent down upon thee[429] evident signs[430] and none disbelieves in them except the wicked.[431]

100. (اوكلما . . .يؤمنون) Is it that whenever they[432] enter into a covenant[433] *some* party among them casts it aside ? Aye ! most of them do not believe.[434]

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411. ——conscious as their hearts are of their guilt.
412. (of sins and misdeeds).
413. (O reader !).
414. (far from wishing death).
415. 'Physical life is valued by the Hebrew as a precious gift, given that he

may walk before God in the land of the living.' (JE. VIII. p. 82). 'The same appreciative view of physical or earthly life prevails also among the Rabbis......; hence, ordinarily, one should rather transgress a commandment than incur death.' (*ib.*) 'The prevalent custom among us,' says Judah Halevi, a prominent Jewish philosopher, 'is not to...... despise life...... but to love the world and length of life'. (ERE. II. p. 99).

416. (others with God), *i. e.*, the idolaters who had no belief in a life after death and hence their natural greediness of this world.

417. So it is not without significance that the American Jews of the twentieth century record, with pride and pleasure, that 'the Jews in the country, as well as abroad, enjoy a longevity superior to that of Christian population!' (JE. V. p. 308).

418. (which is consequent on the nature of the life led in this world, and not on the number of the years lived).

419. And so the care of a wise man should be to see *how* he lives rather than how long.

420. (O Prophet!)

421. *i. e.*, Gabriel, an arch-angel, whose function is to bring the divine message to the phenomenal world. Through him usually God sends down His revelation to the prophets. The Jewish conception is that Gabriel stands nearest to Michael but does not equal him in rank. (JE. V. p. 541), and is the 'angel of heavenly vengeance and of fire.' (I. p. 593). The Jews considered Michael to be their national guardian, and made a grievance of the agency of Gabriel who according to them was the messenger of wrath and punishment. It was Michael, they said, who was the messenger of peace and plenty. Hence, they proceeded, they must treat as spurious the revelation ascribed to the instrumentality of Gabriel.

422. (as a trusted messenger-intermediary).

423. ——and not of his own accord.

424. (O Prophet!).

425. (of the Divine Scriptures).

426. This sums up the main characteristics of the Qur'ān:—

(*a*) It confirms and corroborates the revelations that have preceded it.
(*b*) It is a guidance in itself.
(*c*) It is a joyful annunciation to the faithful.

427. *i. e.*, the angel Michael.

428. For all such hostilities amount to the rejection of, and disbelief in, the true faith. *Cf.* the Bible: 'I send an Angel before thee, to keep thee in the way... Beware of him, and obey his voice, provoke him not!' (Ex. 23:20-21):... 'but

they rebelled and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.' (Is. 63: 10).

429. (O Prophet!).

430. (of messengership). The Jews had demanded some 'sign.' The reply is in effect: We have endowed the Prophet with not one but manifold signs, clear even to you.

431. *i. e.*, none save habitual criminals and confirmed offenders dare ignore or deny signs so clear. *Cf.* the NT:—'Though he had done so many miracles before them, yet they believed not in him.' (Jn. 12: 37) 'An evil and adulterous generation seeketh after a sign.' (Mt. 12: 39).

432. *i. e.*, the Jews.

433. (of obedience).

434. (in the very existence of such a bond or covenant).

البقرة ٢ الم

رَسُولٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ كِتٰبَ اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ
لَا يَعْلَمُوْنَ ۝ وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا
يُعَلِّمُوْنَ النَّاسَ السِّحْرَ وَمَا اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَا
اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ
اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ
وَلَبِئْسَ مَا شَرَوْا بِهٖ اَنْفُسَهُمْ لَوْ كَانُوْا

101. (ولما . . يعلمون) And whenever there came to them a messenger from Allah confirming what was with them,[435] a party among those who were given the Book, cast Allah's Book[436] behind their backs as though they did not know.[437]

102. (واتبعوا . . يعلمون) And they[438] follow[439] what the satans[440] recited in the reign of Sulaimān.[441] And Sulaimān[442] blasphemed not,[443] but the satans blasphemed,[444] teaching the people magic. And they[445] follow also what[446] was sent down[447] unto the two angels[448] in Bābil,[449] *Hārūt* and *Mārūt*. To none did the twain teach[450] *it*[451] until they had said ;[452] 'we are but a temptation,[453] so blaspheme not'.[454] But they[455] did learn[456] from the twain that with which they might separate man from his wife,[457] though they could harm none thereby[458] save by Allah's will.[459] And they[460] have learnt what harms them[461] and does not profit them.

And assuredly they knew[462] that whoso trafficks therein, his is no portion in the Hereafter.[463] And surely vile is the price for which they have bartered themselves ; would that they knew !

435. (of the earlier Scriptures).

436. (containing clear prophecies regarding the next Prophet).

437. (that it contained any such prophecy).

438. *i. e.*, the Jews of Arabia, who were noted for their feats of exorcism and magic. 'The practice of magic was common throughout ancient Israel . . . . . ' A knowledge of magic was indispensable to a member of the chief council or of the judiciary, and might be acquired even from the heathen. The most profound scholars were adepts in the black art, and the law did not deny its power. The people who cared little for the views of the learned, were devoted to witchcraft. "Adultery and sorcery have destroyed everything; the Majesty of God departed from Israel . . . . . . Exorcism also flourished . . . . . . The Greco-Roman world regarded the Jews as a race of magicians." (JE. VIII p. 255). This

reputation of the Jews as skilled magicians and expert exorcists continued right up to the time of the holy Prophet. 'They were,' in Arabia at the advent of Islam, 'adepts in magic, and preferred the weapons of the black art to those of open warfare.' (Margoliouth, *Mohammad*, p. 189) The Arab Jews were adepts in the black magic both of Palestine and and Chaldia (Babylonia). They inherited the one and acquired the other. The Chaldeans after they had ceased to be a nation, 'dispersed all over the world, carrying their delusive science with them practising and teaching it, welcomed everywhere by the credulous and superstitious.' (Ragozin, *Chaldea*, p. 255) And no better pupil could they have found than the Jews. 'Babylonia . . . . . . continued to be regarded with reverence by the Jews in all parts.' (JE. II. pp. 413-414) 'Contact with Babylonia tended to stimulate the angelology and demonology of Israel.' (EBr. XIII. p. 187, 11th Ed.).

439. (instead of following the precepts of the Qur'ān).

440. *i. e.*, malevolent genii or jinns. There also may be a tacit reference to the malcontent historical personalities of Prophet Solomon's time—the renegade Jeroboam and the apostate Ahijah, for example, and their band of rebellious conspirators and unbelieving soothsayers.

441. *i. e.*, the arts of black magic, sorcery and witchcraft. The Jews of the holy Propht's time are charged with following the old devilish craft, and for taking those practices of crude occultism as a fair substitute for spiritual truths and religious learning and piety. علی is also used in the sense of فی as in the saying . . . . و اتبعوا ما تتلوا الشيطين علی ملک سليمان, *i. e.*, فی زمن ملک سليمان meaning: And they followed what the devils related, or recited, in the time of, or during the reign of Suleyman.' (LL)

442. *i. e.*, King Solomon (973–933 B. C.) of the Bible, who, according to the teachings of Islam, was not an idolatrous king, but a true prophet of God and a benevolent and wise ruler. He was, as his name implies, essentially a man of peace. The Jews, true to their traditions of ingratitude and malevolence, have not hesitated to malign their own hero and national benefactor, Prophet Solomon (on him be peace !), and to accuse him of the most heinous of all offences—idolatry ! (See I Ki. 11 : 4, 9, 10). They have also unblushingly attributed to him the cult of crude occultism and witchraft. The Qur'ān upholds the honour of all prophets of God, to whatever race or age they may belong, and believes in the saintliness and sinlessness of every one of them. It takes this opportunity to sweep aside all the ugly tales and outrageous imputations about Solomon, and says in effect that far from being an unbeliever or a blasphemer, he never practised any such black art as the pagans did.

443. (as supposed by the Jews and Christians). Observe the result of modern research by Biblical scholars themselves into the 'polytheism' of Solomon maintained by the Bible and stoutly denied by the Holy Qur'ān. 'That Solomon had a number of wives both Israelite and non-Israelite, is probable enough, but he

did not make altars for all of them, nor did he himself combine the worship of his wives' gods with that of Yahwe. He can have had no thought of denying the sole divinity of Yahwe in the land which was Yahwe's "inheritance" . . . . . We have no reason to doubt that according to his lights he was a faithful worshipper of Yahwe, so far as this was consistent with his despotic inclinations.' (EBi. c. 4689). 'That the king abandoned his faith in J and became an idolater is difficult to believe, while it is easy to conceive how the fame to that effect may have arisen . . . That he should have been guilty of the apostasy and sin alleged seems incredible and inexplicable on any supposition except one, *viz.*, that his mode of life had left him prematurely worn out both in body and mind, so as to be, even in the fifth decade of his age, in a senile condition and hardly responsible for his actions. That is little if anything more than a supposition.' (DB. IV. pp. 567, 568) 'Solomon was a sincere worshipper of Yahwe, more cultured but less passionate in his devotion than David.' (EBr. XX. p. 952).

444. (and took shelter behind the name of that great monotheist).

445. *i. e.*, the Jews.

446. (variety of magic and witchcraft).

447. 'Which was sent down' means 'of which a special and intimate knowledge was given', in order that its nature be explained and its mischief be demonstrated in full, and people may be weaned from the engulfing superstition, just as a physician acquires an intimate knowledge of diseases not of course to propagate but to combat them and just again as a police officer familiarizes himself with the ways of criminals and law-breakers with the sole object of checkmating them.

448. (in human form).

449. *i. e.*, Babylonia, the strongest citadel of magic and witchcraft in all antiquity. 'It was to the exorcising of demons that so large, so disproportionate, a part of the religions of Babylonia and Nineveh was devoted.' (Rogers, *Religion of Babylonia and Assyria*, p. 145) 'Soothsaying and exorcism are so exceedingly numerous as to form the chief component of the whole Babylonian religious literature.' (ERE. II. p. 116). 'As Chaldean meant Babylonian . . . so after the Persian conquest it seems to have connoted the Babylonian literati and become a synonym of soothsayer or astrologer. In this sense it passed into classical writers.' (EBi. c. 721). It was among a people so deeply immersed in the arts of black magic, and at a time when prophets and saints, and men of God in general, had become mixed up, in the popular mind, with sorcerers, enchanters, soothsayers and magicians, that two special angels, in human form, were deputed to correct the prevalent misconceptions, to contradistinguish the genuine men of God from the 'spiritists' and exorcists, and to inculcate in the people respect and reverence for prophethood.

450. *i. e.*, made known by way of illustrating or explaining its nature. Persons of morbid curiosity and roguish propensity gathered round the twain, and under pretext of knowing from them in detail what constituted magic and what did

not, sought to learn those very practices and devices which it was the mission of the angels to condemn and to eradicate.

451. *i. e.*, the magic formula.

452. (as a measure of further precaution). To no one did the angels reproduce the enchantments unless they had taken this further precaution.

453. (whereby the condition of a man is evinced in respect of good and evil). فتنة 'signifies a trial, or probation, and affliction . . . and particularly an affliction whereby one is tried, proved, or tested . . . . Or a means whereby the condition of a man is evinced, in respect of good and of evil; hence it often means a temptation.' (LL). . فتنة ای اختبار وابتلاء (IQ).

454. (the name of God by adopting and practising these devilish crafts). The twain, even when pressed by the logic of the situation to repeat, in spite of themselves, the nefarious formula invariably prefaced it with this warning.

455. *i. e.*, the wicked ones, as the majority of the Babylonians were.

456. *i. e.*, managed to learn ; snatched the knowledge of——

457. 'The commonest form of magic was the love-charm, specially the love-charm required for an illicit amour. Such magic was practised specially by women so that magic and adultery frequently are mentioned together . . . . The context of the passages in Exodus which mention sorcery clearly shows that it was associated with sexual license and unnatural vices.' (JE. VIII. p. 255)

458. *i. e.*, with those charms and enchantments. So no superstitious fear of the potency and efficacy of sorcery should arise in any mind.

459. *i. e.*, except in accordance with His physical laws subject to which poisons operate and disasters, diseases, and all events undesirable from the individual's point of view, occur every day. اذن is not only 'permission or leave' but also 'will.'

460. *i. e.*, the Jews.

461. (Morally and spiritually like every other sin), *i. e.*, it recoils upon themselves.

462. (from their own Scriptures and sacred lore).

463. 'Neither shall ye use enchantment.' (Le. 19 : 26) 'There shall not be found among you anyone that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord : and because of these abominations the Lord thy God doth drive them out from before thee.' (Dt. 18 ; 10-12)

يَعْلَمُونَ ۝ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا
رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝ مَّا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَن
يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ مَا نَنسَخْ مِنْ آيَةٍ
أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ۝ أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا
سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن

103. (ولو انهم . . يعلمون) And had they believed and feared,[464] surely better had been the reward from Allah ; would that they knew !

SECTION 13

104. (يا يها الذين . . اليم) O you who believed ! do not say[465]: *Rā'inā*,[466] but say: *Unzurnā*,[467] and listen; and to the infidels[468] (shall be) a torment afflictive.[469]

105. (ما يود الذين . . العظيم) Those who disbelieve, be they of the people of the Book[470] or of the associators,[471] do not like that aught of good[472] should be sent down upon you[473] from your Lord whereas Allah singles out for His mercy whom He will,[474] and Allah is Possessor of mighty grace.[475]

106. (ما ننسخ . . قدير) Whatsoever verse[476] We abrogate[477] or cause to be forgotten[478] We bring a better one[479] or the like of it ; dost thou[480] not know that Allah is over everything Potent ?[481]

107. (الم . . نصير) Dost thou not know[482] that surely Allah ! His is the dominion of the heavens and the earth ?[483] And for you[484] there is, beside Allah, no guardian or helper.

464. (God, like the Muslims).

465. (unto the Prophet, when addressing him or drawing his attention).

466. *i. e.*, 'listen to us.' The term, innocent in itself, was turned hy a little twist in pronunciation into a word of reproach and insult by the Jews when addressing the holy Prophet—to such depths of pettiness had they descended! The Muslims are forbidden to use this ambiguous expression to call the holy Prophet's attention.

467. *i. e.*, 'look upon us'; as this term was free from undesirable suggestions.

468. *i. e.*, such of them as in their intense hatred of the Prophet have even done away with the common decency of speech.

469. (for the meanness of their demeanour and their hatred of the Messenger of Truth). How on earth could a people so filled with venom of hate

and malice derive any benefit from the teaching of the Final Teacher?

470. In contradistinction to the idolaters, Islām gives this name, 'the people of the Book' to the Jews and Christians on account of their possessing, in a falsified form though, divine books of revelation, and grants them a privileged position. Here the Jews are meant in particular.

471. المشركين is grammatically coupled with اهل الكتاب and is, in the objective case, governed by the preposition من not in the nominative and coupled with الذين كفروا as rendered by most of the English translators.

472. —much less the highest good, the gift of prophethood.

473. (O Muslims!)

474. (irrespective of race, age, colour and country).

475. So He can be as Gracious to the descendants of Ismā'īl as He has been to the race of Israel.

476. (whether of the Qur'ān or of the earlier Scriptures). The word آية has several distinct meanings, the principal ones, according to LL. are:—

(*a*) a sign, token, or mark, by which a person or thing is known. (*b*) a miracle, a wonder of God. (*c*) an example, a warning. (*d*) a verse of the Qur'ān, or of the former Scriptures.

477. There is nothing to be ashamed of in the doctrine of certain laws, temporary or local, being superseded or abrogated by certain other laws, permanent and universal, and enacted by the same law-giver, specially during the course of the promulgation of that law. The course of Qurānic Revelation has been avowedly gradual. It took about 23 years to finish and complete the Legislation. Small wonder, then, that certain minor laws, admittedly transitory, were replaced by certain others, lasting and eternal. Even Divine laws may be subject to Divine improvement, just as is every object and phenomenon in the physical universe of His creation. It must be, however, clearly understood that the doctrine of abrogation applies to 'law' only, and even there to those of minor or secondary importance. Beliefs, articles of faith, principles of law, narratives, exhortations, moral precepts, and spiritual verities,—none of these is at all subject to abrogation or repeal.

478. (from men's minds and memories).

479. *i. e.*, better suited to the exigencies of time and place.

480. (O captious objector!).

481. (so it is easy for Him to provide laws for every possible contingency).

482. (O captious objector!).

483. So He alone is the Arbiter and Law-giver. He can enact or revoke whatever He will. None there is to hamper or obstruct His prerogative.

484. (O mankind!).

يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ
إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ
اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ
تَجِدُوهُ عِندَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ
تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ۝ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ
رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ

108. (ام تريدون . . . السبيل) Do you seek[485] to question[486] your messenge[487] as Mūsa was questioned[488] before? And whoso exchanges infidelity for belief, he has assuredly strayed from the even way.

109. (ود . . . قدير) Many of the people of the Book desire that they could turn you away[489] as infidels after you have believed, out of envy from their souls,[490] after the truth has dawned upon them;[491] so pardon them[492] and pass over, until Allah sends the command.[493] Surely Allah is over everything Potent.[494]

110. (و اقيموا . . . بصير) And establish prayer and give the poor-rate,[495] and whatever of good[496] you send forth for your souls you shall find with Allah; surely Allah is Beholder of what you do.

111. (و قالوا . . . صدقين) And they[497] say: none shall enter the Garden except he be a Jew[498] or a Christian.[499] Such are their vain desires. Say thou:[500] forth with your proof if you are truthful.

112. (بلى . . . يحزنون) Aye! whoso submits himself[501] to Allah and he is a good-doer, his wage is with his Lord. No fear *shall come* on them nor shall they grieve.[502]

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485. (O Jews!).

486. (with opposition and obstruction as your objective).

487. *i. e.*, 'Messenger who is in your time.' (Th) 'The Jews would have nothing to say to Islām: they set themselves instead to oppose it, to ridicule it, and vex its Preacher in every way that their notorious ingenuity could device.' (LSK. Intro. p. LXI)

488. *i. e.*, harassed with frivolous questions, contentious quibbles, and impertinent demands.

489. (O Muslims!).

490. *i. e.*, the envy raging in their hearts. *Cf.* the OT and the NT:— 'They envied Moses also in the camp, and Aaron the saint of the Lord.' (Ps. 106: 16); 'The Jews which believed not, moved with envy, took unto them certain

lewd fellows of baser sort.' (Ac. 17 : 5) 'When the Jews saw the multitudes they were filled with envy.' (13 : 35)

491. This is to emphasize that it was nothing but sheer preversity and malice that prompted and moved the Jews to disobedience and rebellion.

492. (O Muslims! and do not think of reprisals). To be roused to righteous indignation and retaliation was, on such an occasion, only too natural. But the Muslims are asked, for the time being, to forbear and not to take immediate action.

493. (to fight and retaliate). This foreshadowed that reprisals were about to be commenced.

494. (so He can soon put the harassed and oppressed Muslims in a position of power and command).

495. The word may perhaps be better rendered as 'alms-tax' since it is essentially a State-tax to be paid by every well-to-do Muslim on his monetary capital, livestock and garden or orchard produce. 'This annual payment also impresses upon the believers a sense of corporate unity and the duty of sharing in the common burdens.' (Arnold, *Islamic Faith*, p. 39).

496. (whether it be prayer, or almsgiving, or Jihād or any other act of merit).

497. *i. e.*, the people of the Book : the Jews and the Christians.

498. This, according to the Jews. 'Salvation is of the Jews.' (Jn. 4 : 22) 'Mankind might all enjoy the divine favour, and yet this favour might still be strictly limited to Jews by the simple condition that mankind must become Jew, must receive circumcision, the physical token of Judaism, and adopt its social and religious customs.' (EBI. c. 1685)

499. This, according to the Christians. 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.' (Jn. 3 : 5. DV.) 'I am the door : by me if any man enters in, he shall be saved, and shall go in and go out, and find pasture. (Jn. 10 : 9) 'Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.' (Ac. 4 : 12 DV.)

500. (O Prophet!).

501. (heart and soul). Literally وجه is 'his face' or 'his countenance.'

502. (in the Hereafter).

شَيْءٍ ۙ وَقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ ۙ وَّهُمْ يَتْلُوْنَ الْكِتٰبَ ۭ كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ
مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝ وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ
اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ۭ اُولٰۗىِٕكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَاۗىِٕفِيْنَ ڛ لَهُمْ فِي
الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝ وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۤ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ۭ
اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ۝ وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهٗ ۭ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ كُلٌّ
لَّهٗ قٰنِتُوْنَ ۝ بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ

SECTION 14

113. (وقالت . . . يختلفون) And the Jews say: the Christians are not *grounded* on aught;[503] and the Christians say: the Jews are not *grounded* on aught;[504] while they[505] recite the *same* Book.[506] Even so they who do not know[507] say the like of their saying. Allah will judge[508] between them[509] on the Day of Judgment regarding what they have been differing in.

114. (ومن . . . عظيم) And who is more ungodly than he who prevents[510] the mosques of Allah[511] from His name being mentioned[512] in them and strives after their ruin? Those! it is not for them[513] to enter them except in fear.[514] To them *shall come* humiliation in (this) world,[515] and to them in the Hereafter *shall come* a torment mighty.

115. (ولله . . . عليم) And Allah's is the east[516] and the west;[517] so wither you turn[518] there is the Face of Allah;[519] surely Allah is Pervading,[520] Knowing.[521]

116. (وقالوا . . . قنتون) And they[522] say: God has betaken unto Him a son.[523] Hallowed be He![524] Aye! His is whatever is in the heavens and in the earth;[525] all are unto Him subservient[526]—

503. *i. e.*, have nothing to stand upon. The Jews 'had no reason to love the Christians, or to say any good of them. The coming of Christ into the world had perhaps brought blessing to the Gentiles; but to Israel it was the herald of suffering . . . He was remembered, so far as He was remembered at all, as the man who had chiefly brought dissension to Israel and the nearest approach to a defined opinion about Him in the Talmud is the statement that "he practised magic and deceived and led astray Israel." Round that statement there gradually gathered stray bits of gossip about Him, coarse allusions to His birth, reminiscences of His trial, and the like.' (ERE. VII. p. 551)

504. *i. e.*, have no foundation for their belief. 'The relations between Judaism and Christianity have seldom been friendly. The early Church soon discarded its Jewish element; and, in the centuries during which Christianity had

the power to persecute, the Jewish people were thought of not as the natural kindred of Jesus but as those who had rejected and killed Him. There was seldom a good word for the Jews.' (ERE. VII. p. 551), 'The Jewish apostates, from Saul who became Paul, have been a source of profound trouble of Jewry. Many became informers, blackmailers, defamers of Jews and Judaism, relentless enemies, who by their machinations and falsifications caused countless massacres, burning of Jews and of Jewish books, exile and other misfortunes.' (VJE, p. 45)

505. *i. e.*, both the Jews and Christians.

506. (equally acknowledged by both to be divine). 'The fact that both sides appealed to the same source of authority—served also to narrow and intensify the struggle.' (JE. II. 9) 'The new religion . . . asserted that it had been founded to fulfil the mission of Judaism, and endeavoured to prove the correctness of this allegation, from the Bible, the very book upon which Judaism is founded.' (X. p. 103)

507. *i. e.*, to the pagan Arabs who have no knowledge of revealed religion.

508. (in a practical and demonstrable way). So far as arguments are concerned, He has already delivered His judgment in this world.

509. *i. e.*, all the contending parties.

510. (like the idolaters of Makka).

511. Mosques, to quote a Christian observer, are 'houses of prayer, of extreme outer dignity and of puritanic austerity within, dedicated to the worship of the One God, who was acclaimed alike by Moses, by Christ, and by Muhammad. His prophets, all.' (Katherine Mayo, ***Face of Mother India***, p. 43) Literally, a mosque is 'a place where one prostrates oneself.'

512. (and his worship being offered).

513. *i. e.*, such ungodly persons.

514. (and awe of the Muslims).

515. A prophecy that found its literal fulfilment in the utter rout of the powerful pagans and complete annihilation of the deep-rooted paganism in Arabia within a few brief years.

516. To which direction the Christians, in common with the sun-worshippers and many other polytheists, attach special sanctity. 'From very early times and in more than one ethnic religion, the direction toward which the worshipper made his prayer was considered of great importance . . . . The Essenes prayed in the direction of the rising sun and the Syrian Christians also turned eastward at prayer. The Zoroastrians attached great importance to the points of the compass in their ritual of purification or prayer and in the building of the fire-temples, the Bareshnum, and the towers of silence . . . . In the Anglican Church the import and importance of the eastward position is still a matter of grave discussion.' ***The Moslem World***, New York, January, 1937, p. 13)

517. Which on the analogy of sunset, signifies to many superstitious nations,

the region of death. (PC. II. p. 422) To the Christians again the west is full of meaning. 'In the rite of baptism . . . . the catechumen was placed with face toward the west and then commanded to announce with gestures of abhorrence, stretching out his hands against him thrice.' (p. 428) Says a renowned and ancient Christian Father:—'And why did ye stand toward the west? It was needful for sunset is the type of darkness and he is darkness and has his strength in darkness; therefore symbolically looking toward the west ye renounce that dark and gloomy ruler.' (*ib*)

518. (irrespective of the points of the compass, O Muslims!).

519. وجه الله literally 'face or countenance' of Allah, signifies His presence. He is not located in any particular direction. He is everywhere and on every side, equally. This completely repudiates the pagan and the Christian practice of "orientation." 'Many Greek temples were also designed to face the rising sun. In the earliest Christian basilicas at Rome the apse was placed at the west end, so that the priest who served the altar from behind, facing the congregation, himself faced the east and the rising sun . . . . It is more probable that his orientation was due to an underlying tradition whose roots go far back beyond the origin of Christianity.' (EBr. XVI, p. 899) 'Orientation in ritual observance is perhaps most pronounced in Asia, which may be more or less indirectly the source from which the European observance is derived. (ERE. X. p. 85)

520. *i. e.*, He pervades and encompasses all directions, and is not conditioned or encompassed by them. The epithet emphasizes God's all-pervading presence as well as intimate relation to His creatures.

521. (so that He knows best which direction or place to appoint for Qibla).

522. *i. e.*, misguided people such as the Christians.

523. (and who is himself a God). According to the Christians, God 'the Son is the second Person of the Blessed Trinity. He is the only begotten and eternal Son of the Father. He is consubstantial with the Father.' (CD. p. 912) The first two articles of the Apostle's creed run:—'I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord.' The form of the words اتخذ ولد 'hath taken unto him' suggests that the reference is, in particular, to the 'Adoptionist' Christianity which held that Christ as Man was only the adoptive Son of God.' (CD. p. 13) The Adoptionists hold 'that Christ was a mere man, miraculously conceived indeed, but adopted as the Son of God only by the supreme degree in which he had been filled with the divine wisdom and power.' (UHW. IV. p. 2331) They asserted that 'Jesus was a man imbued with the Holy Spirit's inspiration from his baptism and so attaining such a perfection of holiness that he was adopted by God and exalted to Divine dignity.' (EBr. I. p. 177)

524. (from all these derogatory limitations!). An exclamation of protest against the degarding implications of the doctrine of 'Sonship.'

525. *i. e.*, all His creatures, high and low. He is the Creator of all that exists; its sole Maker and Master. That alone describes the correct relationship between Him and the world. To ascribe to Him the grossly materialistic relationship of fatherhood and sonship, in however etherealised a form, is the height of absurdity.

526. (by their very make, whether they will or not).

فَيَكُوْنُ ۝ وَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْ لَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَآ اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ
مِّثْلَ قَوْلِهِمْ ؕ تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ۝ اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا
وَّ لَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۝ وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَ لَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ
هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّ
لَا نَصِيْرٍ ۝ اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ
الْخٰسِرُوْنَ ۝ يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوا نِعْمَتِيَ

117. (بديع. . .فيكون) The Originator[527] of the heavens and the earth ;[528] and whenever He decrees an affair, He merely says to it :[529] 'be' :[530] and it becomes.[531]

118. (و قال. . .يوقنون) And those who do not know[532] say : why does not God speak to us *direct*[533] or why does not a sign *of our* choice come to us ?[534] Thus have said those before them,[535] the like of their saying ;[536] similar are their hearts.[537] We have already manifested signs[538] to the people *who* would be convinced.[539]

119. (انا. . .الجحيم) Surely We have sent thee[540] with the truth[541] as a bearer of glad tidings[542] and a warner,[543] and thou shalt not be questioned about inmates of the Flame.[544]

120. (و لن. . .نصير) And the Jews will never be pleased with thee,[545] nor the Christians,[546] unless thou follow their faith.[547] Say thou : surely the guidance of Allah,[548] that is the *true* guidance. And wast thou to follow their desires after what has come to thee of the knowledge,[549] there will be for thee neither a protector nor a helper[550] against Allah.

121. (الذين. . .الخسرون) Those to whom We have given the Book and who recite it as it ought to be recited,[551] they shall believe in it :[552] and those who disbelieve in it, those alone shall be the losers.

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527. بديع 'is the Originator of the creation, according to His own will, not after the similitude of anything pre-existing.' (LL) He is thus the absolute Author,—not a mere manufacturer or designer as conceived by several pagan peoples—Independent of any and every material or pattern. Even the Jews, under the influence of Alexandrian philosophy and swayed by Platonic and Neoplatonic ideas, had come to regard the act of creation as carried into effect through intermediate agencies, 'sub-deities, as it were, with independent existence and a will of their own.' (JE. IV. p. 338)

528. (and all else). This implies the idea of Priority. If He is the Originator of all, He must also be prior to all. He must be thought of as before every thing.

529. *i. e.*, the thing proposed, and as yet non-existent except in His knowledge.

530. *i. e.*, come into being. There is nothing either of matter or of soul co-eternal with Him or having any independent self-existence. Everything comes into being only when He wills.

531. (by a single act of His all-powerful will without needing any material or helper).

532. *i. e.*, the pagans of Arabia who had no revealed religion.

533. *i. e.*, why are we not the recipients of His revelations ?

534. (of our choice; such as we desire and demand). آية is here a wonder, an event striking and unusual, evincing direct Divine intervention on behalf of the Prophet, who of course ranked the purity of his life and the excellence of his message far above those 'wonders' which can have at times only a thaumaturgic value.

535. (to the prophets of their times).

536. *Cf.* NT:—'Philip saith unto him, Lord! show us the Father, and it sufficeth us.' (Jn. 14:8) 'The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.' (Mt. 16:1)

537. (in moral blindness). *Cf.* the NT:—A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonah. And he left them, and departed.' (Mt. 16:4) 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.' (Ac. 7:51)

538. Not a solitary sign (in the singular), but many and varied signs (in the plural). A 'sign' is anything that goes to confirm and substantiate the claims of the prophet. Thus 'signs' include facts, arguments, miracles, verification of previous prophecies and the excellence of teachings.

539. *i. e.*, only they can benefit by the manifest signs who are earnest in their search after truth, and not they who are blinded by malice or spite. To those addicted to doubt and scepticism all signs and 'wonders' are useless.

540. (O Prophet!).

541. (to be preached to mankind).

542. (to the believers).

543. (to the rejecters).

544. (so do not grieve over their fate or their doings). The holy Prophet in the tenderness of his heart was exceedingly solicitous for the unbelievers. He is told now that his responsibility as a Prophet ended with his preaching the true doctrines and expounding the Message. Everyone was accountable for his own actions. Why should the Prophet burden his heart with anxiety on their account ?

545. (however great may be thy concessions to them).

546. (however tender thou mayest be to them).

547. (and renounce thy own faith, true and divine).

548. (and not your own concoctions).

549. 'The knowledge' here signifies Divine Revelation, which is the highest and surest of knowledge above all doubt.

550. The argument addressed to the Prophet in effect is this:—You cannot by any means win the support and goodwill of the Christians and the Jews, since it is dependent on your accepting and adopting their religions which, as they exist, are untrue and unsubstantial to the core. But your acceptance of such untruths is impossible, since it involves your being accursed of God, which you most emphatically are not. Your enjoyment of the highest Divine blessings and favours is self-evident; hence your deviation from the right course is an absurdity.

551. *i. e.*, with the reverent spirit and with open and unbiased mind.

552. *i. e.*, in the Qur'ān, or the true religion, in due course of time. The pronoun in بِهٖ has for its antecedent بالحق in verse 119, and thus refers to the Qur'ān (Th)

الَّتِىٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّىْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ۝ وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلَا
يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝ وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ
قَالَ اِنِّىْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَمِنْ ذُرِّيَّتِىْ ؕ قَالَ لَا يَنَالُ عَهْدِى الظّٰلِمِيْنَ ۝ وَاِذْ جَعَلْنَا
الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا ؕ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَ
اِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىَ لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ۝ وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ
هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ قَالَ وَمَنْ كَفَرَ

SECTION 15

122. (يبنى . . . العلمين) O Children of Israīl ! remember My favour with which I favoured you,[553] and that I preferred you above the worlds.[554]

123. (واتقوا . . . ينصرون) And fear a Day when not in aught will a soul satisfy for *another* soul,[555] nor will compensation be accepted for it, nor will intercession profit it, nor will they be helped.

124. (و اذ . . . الظلمين) And *re-call* when his Lord tried Ibrāhīm[556] with commands;[557] then he fulfilled them.[558] *Allah* said: 'surely I am going to make thee a leader of mankind',[559] *Ibrāhīm*[560] said, and from my progeny *too*'. *Allah* said : 'My promise[561] shall not reach the ungodly'.[562]

125. (و اذ . . . السجود) And *re-call* when We appointed the House[563] a resort[564] to mankind[565] and *a place of* security,[566] *and said* :[567] 'take the station of Ibrāhīm[568] for a place of prayer.[569] And We covenanted with Ibrāhīm and Ismā'īl[570] saying : 'purify you twain My House[571] for those who will circumambulate *it* and those who will stay[572] and those who will bow down and prostrate thumselves'.

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553. See nn. 174, 197 above.

554. See n. 198 ff. above. The preference, the 'election,' the chief glory of Israel, lay in their being the standard-bearers, in all antiquity, of pure monotheism. At the close of the recapitulation of their history, they are fittingly once more reminded of the secret of their past glory and eminence.

555. See n. 201 ff. above.

556. (to demonstrate to the world his absolute devotion to Him). Abraham of the Bible, the great prophet and patriarch, first of Chaldea and latterly of Syria, Palestine and Arabia, was the common progenitor of the Arabs and the Israelites. The name is personal, not tribal, and the personality is real and historical—a character singularly majestic and attractive,—not an ethnological myth. Referring to the patriarchs, Abraham and other founders of the Hebrew race and nation, says a modern authority :—'The modern critical theory that these fathers of the

Hebrews are mythical, representing either personified tribes or Canaanite deities has been disproved by recent archæological discoveries.' (VJE. p. 505) His dates of birth and death are, according to the latest computation by Sir Charles Marston, 2160 B. C., and 1985 B. C. respectively. Age, according to the Bible, was 175 years. (Ge. 25 : 7)

557. (of mandate and prohibition).

558. (demonstrating his devotion of God).

559. (in faith; and a model, a pattern, in true religion and piety). And a leader of mankind in this sense he continues to be till this very day, being the accepted head of the three great peoples of the world—the Muslims, the Christians and the Jews. 'He is not, in the first instance, the progenitor of the people but the founder and leader of a religious movement. Like Mohammad, some 2,000 years later, he stood at the head of a great movement among the Semitic peoples and tribes.' (EBr. I p. 60) *Cf.* the OT:—

'Now the Lord had said unto Abram . . . . . . I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee : and in thee shall all families of the earth be blessed.' (Ge. 12 :1-3) 'Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.' (18 : 18).

560. *i. e.*, begged; asked prayerfully.

561. (to bless thee and thy progeny).

562. *i. e.*, My promise extends to only such of your offspring as shall be believers; it does not comprehend the unbelievers. The heirs of the promise must earn it. 'In the history of his descendants there were many backslidings into idol-worship . . . . yet there was always a remnant that kept to the straight path.' (Woolley, *Abraham*, p. 290).

563. (at Makka), *i. e.*, the Ka'ba. 'A shrine of immemorial antiquity, one which Diodorous Siculus, a hundred years before the Christian era, tells us, was even then "most ancient, and most exceedingly revered by the whole Arab race." (Bosworth Smith, *Mohammed and Mohammedanism*, p. 166).

564. (and a sanctuary).

565. Imagine the number of the pilgrims that have been visiting the House in a reverential spirit, for all these hundreds and thousands of years since the time of Abraham!

566. 'At all events, long before Mohammed we find Mecca established in the twofold quality of a commercial centre and a privileged holy place, surrounded by an inviolable territory.' (EBr. XV. p. 150)

567. (to the Muslim commuuity). This refers to a much later period of history. The Holy Qur'ān, as already noted, is not an essay in chronology. At times it relates in a single sentence, for some special purpose in view, incidents

separated from each other by centuries.

568. *i. e.*, the spot where he stood to pray. A small cupola supported on iron pillars opposite the silver door of the Ka'ba still marks the spot.

569. (O Muslims!). A short prayer of two Rak'ats is still performed at the spot after the ceremony of circumambulating the House is over.

570. The first-born of Abraham and the progenitor of the Arab race. (Probable date 2074—1937 B. C.) Note that the Divine promise is given not to Abraham alone, but to Ismā'īl as well; and this finds full confirmation in the OT:— 'And Abraham said unto God: O that Ishmael might live before thee! And God said:. . . . . . . As for Ishmael, I have heard thee: Behold! I have blessed him, and will make him fruitful . . . . . twelve princes shall he beget, and I will make him a great nation.' (Ge. 17: 18-20) 'And God heard the voice of the lad; and the angel of God called to Hagar out of Heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation . . . . . And God was with the lad; and he grew, and dwelt in the wilderness.' (21: 17-21)

571. (of idols and impurities and what does not become it). 'Ishmael was looked upon as rejected and the covenant made with the children of his half-brother, Isaac (the 'Israelites). Yet it was that rejected stone, the black stone that became the bedstone of the Ka'ba, the place where Hagar and Ishmael were cast out.' (Lady Gobbold, *Pilgrimage to Mecca*, pp. 133-134).

572. (in that Holy Gity or in that Holy Mosque for devotional purposes).

البقرة الم

فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ۝ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ
مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ۝ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ
لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ۝
رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ
ع الْعَزِيزُ الْحَكِيمُ ۝ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ
وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝ وَوَصَّىٰ

126. (و اذ . . المصير) And *recall* when Ibrāhīm said: 'my Lord! make this city *a place of* security[573], and provide its inhabitants with fruits[574]—such of them as will believe in Allah and the Last Day[575]. *Allah* said: 'and whoso will disbelieve, him *also* I shall give enjoyment for a while[576]; and then I shall drive him to the torment of the Fire, an ill-abode'.

127. (و اذ . . العليم) And *recall* when Ibrāhīm was raising[577] the foundations of the House,[578] and Ismā'īl *also* [579] praying: 'Our Lord! accept from us,[580] surely Thou alone art the Hearer,[581] the Knower![582]

128. (ربنا . . الرحيم) Our Lord! make us twain submissive[583] to Thee, and of our progeny[584] a community submissive[585] to Thee,[586] and show us our rites,[587] and relent toward us.[588] Surely Thou alone art Relenting, Merciful.

129. (ربنا . . الحكيم) Our Lord! raise up for them a Messenger[589] from among them,[590] *who* will recite to them Thy revelations[591] and will teach them the Book and wisdom,[592] and will cleanse them.[593] Surely Thou alone art Mighty,[594] Wise!'[595]

SECTION 16

130. (و من . . الصلحين) And who shall be averse from the faith of Ibrāhīm save one who befools himself! And assuredly We chose him[596] in this world,[597] and surely he in the Hereafter shall be among the righteous.[598]

131. (اذ . . العلمين) *Recall* when his Lord said unto him: 'submit', he said: 'I submit to the Lord of the worlds'.[599]

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573. The prayer was granted in full. Hence in the law of Islām it is forbidden, within the sacred precincts, to shed any human blood and to hunt or shoot any game, as also to cut or pull out plants. See nn. 563, 566 above.

574. To realize in full the significance of this part of the prayer it is necessary to remember that the territory of Makka was, and is largely even now, almost a desert uncultivated and incapable of bearing fruits or vegetation. The barren and unpromising land is thus described by Muir:—'The general features or rugged

rocks without a trace of foliage, and sandy, stormy glens from which the peasant looks in vain for the grateful returns of tillage. Even at the present day . . . . Mecca can hardly boast a garden or cultivated field, and only here and there a tree.' (*Life of Mohammad*, p. 2)

575. Abraham (peace be on him !) thus qualified his prayer this time in view of verse 124, which affirmed that the Divine covenant did not extend to the evildoers.

576. *i. e.*, while he is yet alive. Such is the grace of the Lord on this Holy City and its inhabitants. Even the rebels among them are dealt with most mercifully while yet in this world.

577. Note that Abraham was 'raising,' not 'laying,' the foundation. The House existed long long before—since the time of Adam, according to traditions—Abraham and Ismā'īl only rebuilt it on the old foundations. "The traditions of the Ka'ba ran back to Ishmael and Abraham, nay, even to Seth and Adam; and as its very name, "Beit Allah" shows, it might in its first rude shape have been erected by some such ancient patriarch as he who raised a pillar of rough stone where in his sleep he had seen the angels ascending, and descending, and called it "Bethel" or "Beit Allah," (Bosworth Smith, *Mohammed and Mohammedanism*, p. 166).

578. *i. e.*, the Ka'ba in the city of Makka. 'A very high antiquity must be assigned to the main features of the religion of Mecca . . . . . . Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia . . . . . . So extensive a homage must have had its beginnings in an extremely remote age.' (Muir, *Life of Mohammad*, Intro. pp. *cii-ciii*). 'The temple of Mecca was a place of worship and in singular veneration with the Arabs from great antiquity and many centuries before Mohammad.' (SPD. p. 182).

579. In Islām of course a true and honoured prophet of God like his father Abraham (peace be on both !) But even according to the Jews, his worst slanderers, 'He who sees Ishmael in a dream will have his prayer answered by God.' (JE. VI. p. 468). His mother Hājira (Hagar), a princess of royal blood, a daughter of the reigning Pharaoh of Egypt, was an embodiment of piety and virtue. Observe the unwilling admissions of the Jews :—'Hagar is held up as an example of the high degree of godliness prevalent in Abraham's time, for . . . . . . Hagar was not frightened by the sight of the Divine messenger. Her fidelity is praised for even after Abraham sent her away she kept the marriage vow . . . . . . Another explanation of the same name is 'to adorn' because she was adorned with piety and good deeds. It was Isaac who, after the death of Sarah, went to bring back Hagar to the house of his father.' (p. 138) 'As a token of his love for Sarah the King deeded his entire property to her, and gave her the land of Goshen as her hereditary possession . . . . . . He gave her also his own daughter as slave'. (XI. p. 55).

580. (this building as a humble token of submission on our part). Remarkable is the note of true humility ringing in the prayer of the two great prophets

throughout.

581. (of our words and utterances).

582. (of our inmost feelings, and of the purity of our motives).

583. (yet more). 'Submissive,' for 'Muslims' they already were, hence the necessity of rendering مسلمين by 'yet more submissive.' 'Islām' is absolute surrender to the Divine Will.

584. Note the word 'our'. 'Our progeny' is obviously the progeny of Abraham through Ismā'īl. Compare the saying of Jesus (on whom be peace !) as recorded in the 'Gospel of Barnabas' :—'Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.' (GB. p. 103). 'The promise was made in Ishmael and not in Isaac.' (p. 331).

585. امة مسلمة is literally 'Muslim community.' 'Islām', says one of its worst modern detractors and a Jew 'began with Ishmael, the father of the Arabs.' (Torry, ***Jewish Foundation of Islam***, p. vi).

586. A Muslim and submissive nation, thus, was to be raised from the Ismailites, ***i. e.***, the Arabs, and not from their cousins, the Israelites. Compare, again, the words of Jesus (on whom be peace !) :—'Verily, I say the son of Abraham was Ishmael, from whom must be descended the Messiah promised to Abraham, that in him should all the tribes of the earth be blessed.' (GB. p. 459).

587. ***i. e.***, our ways of devotion, and ordinances of pilgrimage and worship. مناسك الحج 'are the religious rites and ceremonies of the pilgrimage.' (LL)

588. (in forgiveness, grace and mercy).

589. Significant is the singular number of رسولا ***i. e.***, 'a' messenger. The blessed prophets are praying for the advent of 'a' messenger and not for messengers (in the plural) from among their descendants. Hence the historical fact of there appearing only one prophet among the Ismailites.

590. Mark the very clear reference in the OT reiterated in the NT. to the advent of a prophet from among their brethren of Israel, ***i. e.***, the Ismaelites. 'I will raise up a prophet from among their brethren, like unto thee.' (Dt. 18 : 18) Moses truly said unto the fathers : A prophet shall the Lord, your God, raise up unto you of your brethren, like unto me.' (Ac. 3 : 22).

591. (exactly as he receives them).

592. (by his own precepts and example). حكمة primarily is what prevents, or restrains, from 'ignorant behaviour,' but is usually used in the sense of 'wisdom.' It also means 'knowledge in matters of religion, and the acting agreeably therewith ; and understanding !' (LL).

593. (of sin and unbelief). The mission of this Ismailite prophet of God was thus to be fourfold :—

(*a*) He will recite and deliver to his people the revelation exactly as he receives them, and will, in this sense, be a trusted Divine Messenger.

(*b*) He will not only transmit the Message but will also expound, interpret and illustrate the Teaching he is commanded to impart, and would, in this phase of his life, be a Divine Teacher.

(*c*) Besides explaining to the many the injunctions of the Divine law, he will also unravel to the elect of his people the deeper significance of the Divine wisdom, and will initiate them in the profundities of spirit and the subtleties of soul. He will, on this account, be known as an exponent of Divine Wisdom.

(*d*) He will, by his words and deeds, precept and practice, raise and uplift the moral tone of his people, will purge them of vice and immorality, and will make them pious and godly. He will in this capacity be called a Divine Reformer and Law-giver.

He will thus be a representative of God with men, and will be endowed with a personality of his own—a personality so full of wonderful achievements in this respect, as to wrest even from unfriendly observers, the appellation of 'that most successful of all prophets and religious personalities.' (EBr. XV. 11th Ed. p. 898).

594. *i. e.*, Able to grant every prayer.

595. *i. e.*, Granting only such prayers as are, in His infinite Wisdom, proper.

596. (on that very score; as the reward for his true monotheism). 'Fear not, Abram: I am thy shield, and thy exceeding great reward.' (Ge. 15 : 1). 'And he believed in the Lord; and he counted it to him for righteousness.' (15 : 6); Abraham believed God, and it was counted unto him for righteousness.' (Ro. 4 : 3): 'Even as Abraham believed God, and it was accounted to him for righteousness.' (Ga. 3 : 6)

597. (as our apostle and the leader of religion).

598. (for whom are the highest of ranks and the biggest of rewards).

599. (with my heart and soul).

بِهَآ إِبْرٰهِمُ بَنِيهِ وَيَعْقُوبُ ۚ يٰبَنِىَّ إِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ۝ أَمْ
كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى ۖ قَالُوا نَعْبُدُ إِلٰهَكَ
وَإِلٰهَ ءَابَآئِكَ إِبْرٰهِمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ إِلٰهًا وٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ۝ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا
كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝ وَقَالُوا كُونُوا هُودًا أَوْ نَصٰرٰى تَهْتَدُوا ۗ
قُلْ بَلْ مِلَّةَ إِبْرٰهِمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝ قُولُوٓا ءَامَنَّا بِاللّٰهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ
أُنزِلَ إِلَىٰٓ إِبْرٰهِمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَآ أُوتِىَ مُوسٰى وَعِيسٰى وَمَآ أُوتِىَ

132. (و وصى . . . مسلمون) And Ibrāhīm enjoined the same[600] to his sons and *so did* Yaqūb[601] *also saying* : 'O my sons : surely Allah has chosen for you the religion ;[602] so die not except you are Muslims'.[603]

133. (ام كنتم . . . مسلمون) Were you[604] witnesses when death presented itself to Ya'qūb, *and* when he said to his sons : what will you worship after me?'[605] They said : 'we shall worship thy God,[606] the God of thy fathers, Ibrāhīm and Ismā'īl and Is'hāq[607] the one and only God, and to Him we are submissive.[608]

134. (تلك . . . يعملون) They are a community who have passed away ;[609] to them *shall be* what they earned,[610] and to you what you earn[611] ; and you[612] shall not be questioned as to what they were wont to work.[613]

135. (و قالوا . . . المشركين) And they[614] say : become Jews or Christians, and you shall be guided.[615] Say thou[616] : 'Aye ! we follow the faith of Ibrāhīm,[617] the upright,[618] and he was not of the polytheists'.[619]

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600. (faith and religion). 'He ordered all his children and grandchildren to avoid magic, idolatry, and all kinds of impurity, and to walk in the path of righteousness.' (JE. I. 87)

601. Jacob of the Bible; of Israel (on him be peace!) a Prophet of God and a grandson of Abraham.

602. (of monotheism). 'So far as the Hebrews are concerned, or rather their forbears, the Semites, it is not necessary to "assume" anything since the evidence of the ancient cuneiform writing . . . testifies to the fact that Monotheism was also their original religion.' (Marston, *The Bible is True*, p. 25)

603. Or, 'those who submit.' Islām, in its essence, is thus not a new religion at all but a continuation and restoration of the old religion of Abraham, Jacob, and other prophets of old.

604. (O Jews and Christians! who wrangle with the Muslims concerning their faith).

605. 'Jacob gave three commandments to his children before his death: (1) that they should not worship idols; (2) that they should not blaspheme the

name of God; and (3) that they should not let a pagan touch his hearse.' (JE. VII. p. 24)

606. 'He said to them, ... I fear now that among you, too, there is one that harbours the intention to serve idols. 'The twelve men spake and said: Hear, O Israel our Father, the Eternal, our God is the One Only God. As thy heart is one and united in avouching the Holy One, blessed be He, to be thy God, as also are our hearts one and united in avouching Him.' (Ginzberg, *Legends of the Jews* II. p. 141)

607. Isaac of the Bible. The second son of Abraham. Born in 2060 B.C. Died in 1880 B.C. 'At the beginning he is simply 'the God of Abraham,' and as the generations pass, he becomes known "the God of Abraham, of Isaac and of Jacob," (Woolley, *Abraham*, p. 235)

608. (In the faith of Islām). The basic, cardinal doctrine of Islām is none other than the unity of God, proclaimed and preached by all the prophets of old, only restated, reinstated, and restored, not originated by the holy Prophet of Islām (peace be on him!) *Cf.* the OT:—'And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty.' (Ex. 6:2-3).

609. (and they can be of no help to their living descendants in the way of either rewarding virtue or punishing vice)

610. (by their righteousness and virtue).

611. (by your misdeeds). The Jews presumed too much on their ancestral merit, and stood badly in need of a powerful reminder. Their most striking tendency was "to fall back upon national privilege as a substitute for real reformation of life. We can see alike from the Gospels and from St. Paul how constantly the Jews had upon their lips, 'We have Abraham as our father.'" (DB. II. p. 606)

612. (O Jews!). The Jews in contrast to the Christian concept of 'original sin' had coined a new term 'original virtue.' 'The doctrine asserts that God visits the virtues of the father upon the children for His Name's sake and as a mark of grace.' (JE. XII. p. 441)

613. Compare and contrast the Jewish doctrine:—'Grace is given to some because of the merits of their ancestors, to others because of the merits of their descendants.' (JE. VI. p. 60). 'The hopes of the individual Jew were based on the piety of holy ancestors: "We have Abraham as our father." (EBr. XIII. 11th Ed., p. 184) 'In the Jewish scheme of salvation, the excellences of the three patriarchs (those of the matriarchs also, though this idea is far less emphasised), and indeed of all the righteous Israelites of the past are supposed to be thrown into a common stock for the benefit of their people, collectively and individually, in every age. The salvation which the Jew might possibly not attain in virtue of his own life may be assured to him by the merit of the righteous dead. Even as a living wine is supported by a lifeless prop, and is thereby kept verdant and flourishing, so

the living Israel is upheld by the virtues of the fathers who sleep in the the dust.' (ERE. XI. p. 144) See also Barton, ***The Religion of Israel***, p. 124, where it is distinctly stated that among the Hebrews, it was the family or clan, and not the individual, that came to be regarded as the moral unit.

614. *i. e.*, the Jews and the Christians.

615. (and thus saved). See n. 547 ff. above.

616. (to them, on behalf of the Muslims, O Prophet!).

617. The Muslims alone are the faithful followers of Abraham, and Islām is, in its essential aspects, but a revival of the ancient faith of Abraham.

618. 'He was a man of incomparable virtue, and honoured by God in a manner agreeable to his piety towards Him.' ("Ant." I. 17 : 1) 'The distinctive features of his religious life . . . were the devotion to One God, the abandonment of the polytheism of his ancestors, and the adoption of circumcision as the symbol of a pure cult.' (DB. I. p. 16) 'Abraham's religion was characterised by abstraction, and was yet personal. The One Great God, throned in Heaven, honoured without priests and temple, the Almighty and all-comprehending One, to whom the faithful have personal access—this is Abraham's "God." (EBr. I. p. 60) حنيف literally is 'Inclining to a right state of tendency. . . . and particularly inclining from any false religion, to the true religion.' (LL)

619. 'He was the first that ventured to ***publish this notion***, that there was but one God, the Creator of the universe.' ("Ant." I. 7 : 1)

النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ۝ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ
اهْتَدَوا ۖ وَّإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ صِبْغَةَ اللَّهِ ۖ وَمَنْ
أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ۝ قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ
وَنَحْنُ لَهُ مُخْلِصُونَ ۝ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ
قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِندَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝ تِلْكَ
أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝

136. (قولوا. . .مسلمون) Say :[620] 'we believe in Allah and what has been sent down to us and what was sent down to Ibrāhīm and Ismā'īl and Is'hāq and Yāqūb and the tribes[621] and what was given to Mūsā[622] and 'Isā,[623] and what was given to prophets[624] from their Lord ! we make no difference between any of them,[625] and to Him we are submissive'.[626]

137. (فان. . .العليم) So if they[627] believe in the like of what you believe in, surely they are guided ; but if they turn away, then they are but in schism.[628] So Allah will suffice thee[629] against them[630] ; and He is Hearer,[631] Knower.[632]

138. (صبغةالله. . .عبدون) Ours[633] is the dye of Allah[634] and who is better at dyeing than Allah ?[635] And we are His worshippers.[636]

139. (قل. . مخلصون) Say thou[637] : do you contend with us regarding Allah ?[638] whereas He is our Lord even as He is your Lord.[639] And to us our works, and to you your works, and we are His devotees.

140. (ام. . .تعملون) Or, do you say[640] that Ibrāhīm and Ismā'īl and Is'hāq and Yāqūb and the tribes[641] were Jews or Christians ?[642] Say thou : are you the more knowing or is Allah ?[643] And who is more unjust than he who conceals Allah's testimony[644] that is with him ?[645] And Allah is not unmindful of what you do.[646]

141. (تلك. . .يعملون) They are a community who have passed away : to them *shall be* what they earned, and to you what you earn and you will not be questioned as to what they were wont to work.[647]

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620. (O Muslims !)

621. *i. e.*, the twelve tribes of Israel who had their own prophets and apostles.

622. The founder of Judaism as a creed.

623. The founder of true Christianity.

624. (in general). Observe once again that Islām is, in no sense, an innovation but a mere continuity of the faith of Abraham, Ismā'īl, Isaac, Jacob, Moses,

Jesus and all other true prophets and apostles.

625. (by believing in some and disbelieving in others). In this way is the fundamental unity of all the revealed religions emphasised, and reverence for their human founders inculcated.

626. (as Muslims). 'The unity of God . . . and the unity of the religious, civil, judicial, and military administration, in one organ on earth, entitled the Mohammedans to assume, with justice, the name of Unitarians, a title in which they particularly glorified.' (Finlay, *Greece under the Romans*, p. 354)

627. *i. e.*, the unbelievers in general and the Jews and the Christians in particular.

628. *i. e.*, at great variance with, and far removed from truth.

629. (O Prophet!)

630. *i. e.*, against their mischief and violence. By 'them' are meant the enemies of Islām and the Prophet.

631. (of their open avowal of hostility).

632. (of their secret machinations).

633. *i. e.*, the Muslims.'

634. *i. e.*, the religion of Islām; surrender to the Divine will. That is the true 'baptism of water.' 'The dye of Allah' is grace on His part and absolute surrender on ours. صبغة is also 'Religion' and صبغة الله means the religion of God, . : . because its effect appears in him who has it like the dye in the garment; or because it intermingles in the heart like the dye in the garment.' (LL)

635. (so without true faith in Him and His apostles, the sacrament of baptism, of paramount importance both in Judaism and Christianity, is meaningless).

636. (to the exclusion of all false deities, false doctrines, and false rites).

637. (on behalf of the Muslims, O Prophet!)

638. (O unbelieving Jews and Christians! fondly imagining that He cannot have chosen a non-Jew and a non-Christian as His messenger).

639. (so that He may choose as His messenger whomever He will).

640. (O unbelieving Jews and Christians!)

641. *i. e.*, the prophets among Jewish tribes. See n. 621, above.

642. (and not strict monotheists) *i. e.*, is it your position, O Jews and Christians! that the prophets of old and the patriarchs belonged to the Jewish or Christian cults in contradistinction to the true monotheism of Islām?

643. (whose testimony is that they were monotheists, pure and simple, that is to say, true Muslims). 'The patriarchs acknowledged but one God, and to Him as invisible and supernal they offered sacrifices upon altars without image and without temples under the open sky.' (Ewald, *History of Israel*, p. 460).

644. (of the true Islām of Abraham and all the prophets of Israel).

645. (as given in His Scriptures).

646. (O Jews and Christians!). So that a parrot-like repetition of the names of the patriarchs and other illustrious ancestors, without adopting the faith they had and without following their ways, would do no good. Not ancestral but individual merit to be counted upon.

647. See n. 609 ff. above.

سيقول ٢ — البقرة ٢

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ
يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ
عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ
رَحِيمٌ ۝ قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ

PART II

SECTION 17

142. (سيقول . . . مستقيم) Presently will the fools among the people[1] say[2] : what has turned them[3] away from this Qiblah[4] on which they had been[5]? Say thou[6] : Allah's[7] is the east[8] and the west[9] ; He guides whom He will[10] to the straight path.[11]

143. (وكذالك . . . رحيم) And thus[12] We have made you[13] a community justly—balanced,[14] that you might be witnesses[15] to mankind,[16] and that the messenger might be a witness[17] to you. And We did not appoint the Qiblah[18] thou hast had[19] save in order that We might know *demonstrably* him[20] who follows the messenger from him who turns back upon his heels.[21] And assuredly *the change* is grievous save to them whom Allah has guided.[22] And Allah is not to let your faith go wasted[23] ; surely Allah is to mankind Tender, Merciful.[24]

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1. *i. e.*, those without a proper understanding of the religious truths. Special reference here is to the Jews and the Christians who took great offence at the Muslims' change of the direction of prayer from the Temple at Jerusalem to the Ka'ba in Makka.

2. (in their great chagrin)

3. *i. e.*, the Muslims.

4. قبلة from the root قبل 'to be before' is the point in the direction of which acts of worship ought to be performed. *Cf.* Ps. 5 : 7, 1 Ki. 8 : 29, Dn. 12 :11, Jon. 2 : 4, where the Bible speaks of the Temple at Jerusalem as the place towards which worship is to be rendered.

5. (So far), *i. e.*, the Temple of Solomon at Jerusalem which was the first *qiblah* of Islām. Sixteen months after his arrival in Madīna, the Prophet received the Divine command, as contained in the verse 144, to abandon Jerusalem for

Ka'ba in Makka. This intensely mortified the Jews who had hoped that the Prophet would continue praying towards their *qiblah* and now took it that the last link that bound Islām to Judaism was broken.

6. (O Prophet! to the objectors).

7. (the absolute Master of all directions and their sole Author who has made no direction or point of the compass particularly sacrosanct).

8. See P. I. nn. 516, 519.

9. See P. I. n. 517.

10. (in His infinite wisdom and in accordance with His universal Plan).

11. (by disposing his mind, as in this particular instance, to obey implicitly the Divine command).

12. *i. e.*, in a similar manner: not only in this particular respect, but in every other respect.

13. (O Muslim Community!) جعل also means, 'He exalted or ennobled.' So that phrase may also be rendered: 'We have exalted you, or ennobled you, as a nation conforming to the just mean; or, just or equitable, or good.' (LL).

14. امة وسطا are a people who have hit the golden mean; not inclined to either extreme; well-poised in every virtue. 'A nation conforming, or conformable, to the just mean; just; equitable'. (LL).

15. (as testifiers, promulgators and carriers of the Divine truths).

16. *i. e.*, the rest of mankind. The Muslims are the standard, the norm, by which all people are to be judged on the Day of Judgment.

17. The Prophet's absolutely pure and perfect life will serve as the norm, the standard, by which the Muslims will be judged.

18. Note that for the Muslims what the doctrine of *qiblah* means is *not* a turning to a point of the compass, but to a definite place.

19. (hitherto). Ka'ba as the permanent *qiblah* of Islām always formed a part of the Divine decree, Jerusalem being only a temporary *qiblah*.

20. *i. e.*, bring him to light.

21. This temporary appointment of Jerusalem as *qiblah* and then its abandonment served as a crucial test. The true Muslims of course remained firm; the waverers and vacillators retraced their steps to unbelief. The phrase ولى على عقبيه signifies, 'He turned back, or receded from a thing to which he had betaken himself.' (LL).

22. *i. e.*, those who are endowed with good sense and are not blinded by passion or prejudice.

23. *i. e.*, He will not suffer it to go without its reward while you prayed towards Jerusalem. There was an apprehension among the Muslims that the devotions hitherto performed with faces towards Jerusalem might be wasted. Their doubts are set at rest and they are reassured.

24. (So how can such a One allow the devotions of His devotees to go unrewarded?).

وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم
بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ
الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِن رَّبِّكَ ۖ فَلَا
تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ
عَلَىٰ كُلِّ

144 (قد. . .يعملون) Assuredly We have seen thee turning thy face[25] to the heaven;[26] so We shall surely cause thee to turn towards the Qiblah which will please thee.[27] Turn then thy face[28] towards the sacred Mosque;[29] and turn,[30] wherever you be, your faces towards it.[31] And surely those who are given the Book know this to be the truth *and* from their Lord.[32] Allah is not unmindful of what they work.[33]

145. (ولئن. . .الظلمين) And shouldst thou[34] bring to them who are given the Book every sign, they would not follow thy Qiblah[35]: neither art thou *to be* a follower of their Qiblah,[36] nor does one section of them follow the Qiblah of the other.[37] And shouldst thou[38] yield to their desires,[39] after what has come to thee of the *true* knowledge,[40] then surely thou wilt become *onc* of the transgressors.

146. (الذين. . .يعلمرن) Those to whom We have given the Book[41] recognize him[42] even as they recognize their *own* children,[43] and surely a party of them hide the truth[44] while they know.[45]

147. (الحق. . .الممترين) The truth is from thy Lord; do not be thou then of the doubters.[46]

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25. (O Prophet!)

26. (looking up for a revelation). The Prophet intensely longed to have Ka'ba, the Sanctuary of Abraham, as the *qiblah* of his people, but of course was helpless in the absence of a clear Divine command to that effect.

27. *i. e.*, Ka'ba. Here is the promise to appoint Ka'ba the *qiblah* of Islām.

28. Here is the immediate fulfilment of the promise.

29. (at Makka), *i. e.*, Ka'ba.

30. (O Muslims!).

31. (While praying, in whatsoever direction it might happen to be). 'A bird's-eye view of the Moslem world at the hour of prayer would present the spectacle of a series of concentric circles of worshippers radiating from the Ka'ba at Makka and covering an ever-widening area from Sierra Leone to Canton and from Tobolsk to Cape Town.' (Hitti. *op. cit.* pp. 130-131).

32. The Jews had traditions, handed down from their fathers, purporting that the Final Prophet would have Ka'ba, the House consecrated by Abraham, as his *qiblah*.

33. (by way of their wilful suppression of truth).

34. (O Prophet!)

35. *i. e.*, no amount of signs, wonders and arguments would induce the Jews and the Christians to follow the *qiblah* of the Muslims.

36. *i. e.*, thou hast a distinctive *qiblah* for thy own community. The Prophet 'desired that the Muslims should have a *qiblah* of their own, which would symbolise their unity and their spiritual independence, from the ritual of non-Muslims. In fact, the subsequent command to Muslims to face in their prayers a central point common to them alone, has powerfully contributed to that distinctive feeling of unity which to this day, in spite of so many differences and sectarian dissensions, binds the Muslims together into one single *ummah* and makes them realise that they are a group of their own, different from the rest of the world. It is impossible to over-estimate this feeling of unity.' (ASB. I. p. 60).

37. The people of the Book are themselves divided in this respect. The Jews turn towards Jerusalem, and the Christians towards the east.

38. (O Prophet!)

39. The very assumption involves a moral impossibility, and is contrary to the prophetic nature, and is therefore to be ruled out on the face of it.

40. *i. e.*, of Divine knowledge; of Revelation and Prophecy.

41. *i. e.*, the Jews.

42. (as the true Prophet of God, by the description of him given in their Books).

43. *i. e.*, the prophets of their own race. The Jews are here charged with denying the Prophet after their recognizing him, on the strength of clear prophecies in their Books, as clearly as they recognized the prophets of Israel. The plural pronoun هم in أبناءهم is used in the collective sense, meaning their race, not individuals. 'There is no room to doubt', says a Christian biographer of the Prophet, 'that a section of the Jews not only hinted, before the Prophet, but even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren.' (Muir, *op. cit.* p. 98).

44. *i. e.*, the description of him in their books.

45. *i. e.*, their suppression of the truth is deliberate and intentional.

46. (O reader!)

شيء قدير ۝ ومن حيث خرجت فول وجهك شطر المسجد الحرام وإنه للحق من ربك وما الله بغافل عما
تعملون ۝ ومن حيث خرجت فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره
لئلا يكون للناس عليكم حجة إلا الذين ظلموا منهم فلا تخشوهم واخشوني ولأتم نعمتي عليكم ولعلكم
تهتدون ۝ كما أرسلنا فيكم رسولا منكم يتلوا عليكم آياتنا ويزكيكم ويعلمكم الكتب والحكمة و
ع يعلمكم ما لم تكونوا تعلمون ۝ فاذكروني أذكركم واشكروا لي ولا تكفرون ۝ يأيها الذين آمنوا
استعينوا بالصبر والصلوة إن

SECTION 18

148. (وكل . . . قدير) For every one is a goal whitherward he turns[47]; so strive to be foremost in virtues.[48] Wherever you may be, Allah shall bring you all together;[49] surely Allah is over everything Potent.

149. (ومن . . . تعملون) And from whencesoever thou[50] goest forth, turn thy face towards the Sacred Mosque; and it[51] is surely the *very* truth from thy Lord; and Allah is not unmindful of what you work.

150. (ومن . . . تهتدون) And from whencesoever thou goest forth turn thy face towards the sacred mosque[52]; and wherever you may be,[53] turn your face towards it, lest there should be with people[54] an argument against you[55] except those of them who transgress[56]; so do not fear them,[57] but fear Me,[58] so that I may perfect My favour upon you[59] and that you may remain *truly* guided.[60]

151. (كما . . . تعلمون) Thus[61] We have sent forth to you a messenger from amongst you, who recites to you Our revelations and purifies you[62] and teaches you the Book[63] and wisdom,[64] and teaches you what you were not wont to know.[65]

152. (فاذكروني . . . تكفرون) Remember Me therefore,[66] and I shall remember you,[67] and to Me pay thanks[68] and do not deny Me.[69]

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47. (in prayer). That is the chief reason for appointing a distinctive *qiblah* for the believers,—a symbol of their religious solidarity and communal unity.

48. (O Muslims! and leave alone this wrangling about *qiblah*).

49. (in His presence, to judge of your actions, O Mankind!). Hence the greater need for hastening towards a life of virtue. (Th).

50. (O Prophet!).

51. *i. e.*, this command to turn towards *qiblah*.

52. The command is repeated for the sake of emphasis. The value of having one particular *qiblah* for the entire community of the faithful, scattered throughout the world, and composed of men of every race and country cannot be too highly emphasized.

53. (O Muslims!)

54. (hostile to you).

55. (that the Final Prophet was to have Ka'ba as his permanent *qiblah*).

56. (and are bent on evil; and their vexatious squabbles would be of no harm to Islām).

57. (and do not pay any great attention to their puerilities).

58. (as it is disobedience to My command that can lead you to perdition and misery).

59. (in the Hereafter, by making you enter the Paradise).

60. (in this world). A condition precedent to the consummation of Divine grace in the Hereafter.

61. The meaning is: this appointment of Abraham's Sanctuary as the *qiblah* for all true believers is in fulfilment of his prayer, as, when raising the foundations of the House along with Ismā'īl, he had prayed, 'Our Lord! accept Thou *this* from us!' See verse 127 above.

62. (of sin and spiritual defilement).

63. The holy Prophet was not a mere faithful transmitter. He was also a teacher, and an interpreter. See P. I. n. 593.

64. The Prophet, in addition to the Revealed words he transmits, is also endowed with Divine wisdom which he imparts to his followers by his words and deeds. See also P. I. n. 593.

65. Human reason cannot go beyond a certain limit. Revelation must come to its rescue for the solution of ultimate problems. The purport of the passage is: The appointment of Ka'ba as *qiblah* was as much of a certainty as the fulfilment of another prayer of Abraham for raising among his and Ismā'īl's progeny a Prophet. The advent of the Prophet of Islām and the raising of the House to the status of the *qiblah* were really the two parts of Abraham's prayer and were bound to come together.

66. (O mankind! with prayer and worship) *i. e.*, be mindful of My favours.

67. (with favours and blessings).

68. (by your faith and acts of obedience).

69. (by your acts of rebellion and disobedience).

اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝ وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ۝ وَ
لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ الصّٰبِرِيْنَ ۝ الَّذِيْنَ
اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ۝ اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۟ وَ
اُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ۝ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ
عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ؕ وَمَنْ تَطَوَّعَ خَيْرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ۝ اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ
الْبَيِّنٰتِ وَالْهُدٰى مِنْ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِي الْكِتٰبِ ۙ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ

SECTION 19

153. (یایها . . الصبرین) O you who believe ; seek help in patience[70] and prayer[71] ; surely Allah is with the patient.[72]

154. (و لا . . تشعرون) And do not speak of those slain in the way of Allah *as* dead[73]. Nay, *they are* alive,[74] but you do not perceive.

155. (و لنبلونكم .... الصبرين) And We shall surely test you with aught of fear and hunger and loss in riches and lives and fruits[75] ; and bear thou[76] glad tidings to the patient.[77]

156. (الذين . . . راجعون) Who, when an affliction afflicts them[78], say[79] : 'surely we[80] are Allah's[81] and surely to Him we shall return'.[82]

157. (اولئك . . . المهتدون) They are the ones on whom *shall be* benedictions from their Lord and mercy,[83] and they are the ones who are guided.[84]

158. (ان . . عليم) Surely Safā[85] and Marwā[86] are of the landmarks of Allah[87]; so whoso makes a pilgrimage to the House[88], or performs the 'Umrā[89] in him is to be no fault[90] if he walks in-between the twain.[91] And whoso does good voluntarily[92], then surely Allah is Appreciative,[93] Knowing[94].

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70. (to relieve yourselves of the depression, naturally great and deep, caused by the manifest perversity of the disbelievers).

71. Which is an act of still greater merit than mere endurance of trials. Even according to non-Muslim observers, the holy Prophet 'was the first one to see the tremendous power of public prayer as a unification culture, and there can be little doubt that the power of Islām is due in large measure to the obedience of the faithful to this inviolable rule of the five prayers.' (Denison, *Emotion as the basis of Civilisation*, p. 275).

72. This consciousness of the accompaniment of God, this awareness that He is with us, is the greatest comfort that the human mind can have in this world, and the greatest antidote to our sense of loneliness.

73. *i. e.*, that they are dead, in the ordinary sense of the word. This truth

has been recognized by the Jews also. According to them 'the souls of the righteous live like birds in cages guarded by angels . . . The souls of martyrs also have a special place in heaven.' (JE. VI. p. 566).

74. (a *Barzakhish* life, purer, fuller, and higher than that granted to mankind in general).

75. The passage, though of general import, was primarily intended to comfort those who had lost friends and relatives at the battle of Badr, and the 'companions' who had suffered in health and prosperity by their emigration from Makka.

76. (O Prophet!)

77. *i. e.*, those who have borne these trials and afflictions with good cheer.

78. (such as disease or bereavement).

79. (habitually, and with full understanding of the meaning of what they say).

80. (and all that we can call our own—home, family, property, and the like).

81. *i. e.*, we belong to Him as His property and His bondmen, so that He may do with us whatever He likes.

82. (when and where we shall surely be more than repaid for any amount of loss incurred here and now). Every affliction that befalls a Muslim is cheerfully borne by him in the perfect assurance that either it is to wash him of his sins or to bless him in the Hereafter.

83. صلوات is here synonymous with بركات This sure decending of the benediction and mercy of the Lord is the 'glad tidings' promised in verse 155 above.

84. *i. e.*, they have realised the eternal and central truth that not they but their Lord is the Master, the Owner, of themselves; and they are comforted in the belief that He is sure to more than recompensate them for their afflictions in this world.

85. Safā and Marwa are two eminences (not mountains, as supposed by Palmer) surmounted by arches, in the heart of Makka (not '*near* Mecca' as imagined again by Palmer) in the vicinity of the Sacred Mosque, on either side. The distance, 493 paces long has to be traversed seven times, partly with hasty steps, in memory of Hagar or Hājira (of blessed memory) who ran to and fro in search of water when left alone with baby Ismā'īl in the waterless desert of Makka.

86. 'In religious importance these two points or "hills," connected by Masa, stand second only to the Ka'ba. Safā is an elevated platform surmounted by a triple arch, and approached by a flight of steps. It lies south-east of the Ka'ba, facing the black corner, and 76 paces from the "Gate of Safā," which is architecturally the chief gate of the mosque. Marwa is a similar platform, formerly covered with a single arch, on the opposite side of the valley. It stands on a spur of Red mountain called Jebal Knaykian.' (EBr. XV. p. 152).

87. *i. e.*, marks and signs of His religion. شعائر الله means 'all those religious services which God has appointed to us as signs . . . . . or the rites and ceremonies of the pilgrimage, and the places where these rites and ceremonies are performed.' (LL).

88. حج literally synonymous with قصد by restriction of its usage in the law, now means, 'He repaired to Makkah, or to the Kaabeh, to perform the religious rites and ceremonies of the pilgrimage.' (LL).

89. عمرة is the minor pilgrimage, with fewer rites. Literally 'a visit, or a visiting,' it is technically 'a religious visit to the sacred places at Makkah with the performance of the ceremony of الاحرام—the circuiting round the Kaabeh, and the going to and fro between Es-Safa and El-Merwata; الحج differs from it inasmuch as it is at a particular time of the year and is not complete without the halting at 'Arafat on the day of 'Arafat' (LL).

90. (as some Muslims were apt to think, taking it to be a relic of the pagan ritual).

91. (in the way prescribed). This marching to and fro, between the two, far from being sinful, is one of the rites of pilgrimage. The passage was revealed to remove the scruples of the early Muslims who hesitated to perform the rite as the two ceremonies were venerated by the pagans and formerly there were seated on them two idols. طواف is here used in its primary sense signifying, not compassing or circumambulating, but 'the act of going or walking, in an absolute sense.' (LL).

92. (such as this tripping between Safā and Marwa in cases where it is not obligatory).

93. شاكر like شكور when applied to God, means, 'He who approves, or rewards, or forgives, much or largely: He who gives large reward for small, or few, works'. (LL). Or, One who highly appreciates good and is Bountiful in rewarding it.

94. *i. e.*, Knower of the purity of motives.

اللّٰعِنُوْنَ ۙ اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا فَاُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ ۚ وَاَنَا التَّوَّابُ الرَّحِيْمُ ۝ اِنَّ الَّذِيْنَ كَفَرُوْا
وَمَاتُوْا وَهُمْ كُفَّارٌ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ۝ خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ
عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ۝ وَاِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ اِنَّ فِىْ خَلْقِ
السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِىْ تَجْرِىْ فِى الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ
اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۖ وَّتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ

159. (ان . . . اللعنون) Surely those who conceal what We have sent down of evidences[95] and the guidance[96] after We have expounded it[97] to mankind in the Book,[98] they are the very ones cursed by Allah[99] and cursed by the cursers;[100]

160. (الا . . . الرحيم) Save those who repent[101] and make amends[102] and make known *the truth*.[103] Those are the very ones towards whom I relent ; and I am Relenting, Merciful.[104]

161. (ان . . . اجمعين) Surely those who disbelieve and die while they are disbelievers, then it is they on whom shall be the curse of Allah and angels and mankind all[105] !

162. (خلدين . . . ينظرون) *They shall be* abiders therein[106]; lightened shall be not torment on them, nor shall they be respited.

163. (والهكم . . . الرحيم) And your God is the One God[107]; there is no God but He,[108] Compassionate[109], Merciful[110].

SECTION 20

164. (ان . . . يعقلون) Surely in the creation of the heavens and the earth and the alternation of night and day,[111] and the ships that sail upon the ocean *laden* with what profits mankind ; and in what Allah sends down of water from the heavens and revives the earth thereby *after* its death, and scatters in it of *all sorts of* moving creatures,[112] and in the veering of winds and clouds subjected *for service* between heavens and earth ; *in these* are signs[113] to a people *who* understand.

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95. *i. e.*, signs that are manifest in themselves.

96. *i. e.*, what is a source of guidance to others. The reference is to the Jews.

97. 'It' refers to 'that which', *i. e.*, the matter Revealed.

98. *i. e.*, Taurāt and Injīl. The word الكتاب is used here in its generic sense.

99. To be accursed of Allah, in the phraseology of the Qur'ān, is to be driven away and estranged from God and to be deprived of His mercy and grace.

100. (from among angels, men and genii), *i. e.*, all such as abhor and detest evil. The Christian conception of 'curse' is singularly amusing, if not actually blasphemous:—'The non-observance of the law, St. Paul teaches, puts men under a curse; from this curse Ghrist redeems them by becoming Himself a curse on their behalf.' The proof that Ghrist did become a curse is given in the form of a reference to the Grucifixion: it is written, "Cursed is every one that hangeth on a tree". . . . . In His death on the cross He was identified under God's dispensation with the doom of sin: He became curse for us; and it is on this our redemption depends." (DB. I. p. 535). For the use of curses in the OT and the NT see P. I. n. 389.

101. (their past).

102. (their future).

103. (which they had been so far hiding, and now publicly avow Islām). See verse 159 above.

104. The God of Islām, unlike the God of so many religions, is neither jealous nor vindictive. This requires frequent reiteration not only in view of the doctrines of the pagans but also of the teachings of the Bible. 'Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions.' (Ex. 23: 21). 'He is a holy God; he is a jeolous God; he will not forgive your transgressions nor your sins,' (Jo. 24: 19).

105. Moses 'delivered blessings to them, and curses upon those that should not live according to the laws. . . . . . After this curses were denounced upon those that should transgress those laws'. ("Ant" IV. 8: 44). See n. 100 above.

106. *i. e.*, under that curse.

107. (O mankind! and not many or several). This unequivocally repudiates and condemns the trinity of Christian god-head, the dualism of the Zoroastrian Divinity, and the Multiplicity of the gods of polytheistic peoples.

108. This is monotheism *par excellence*, and not mere monolatry. Verses like the above are meant to emphasize the fact that only One God *exists*, not that one God is to be worshipped to the exclusion of other gods.

109. He alone, and none other, is Perfect in the attribute of compassion.

110. He alone, and none other, is Perfect in the attribute of mercy.

111. The sky and the earth, night and day are all created beings, but very frequently have been personified and worshipped, as deities.

112. Or 'animals.' دابّة literally is 'anything that walks or creeps or crawls upon the earth.'

113. (of His Unity, Might and Wisdom). It is precisely such phenomena of nature from which have emerged a major part of the gods of polytheism. These grand and beautiful objects of nature striking awe and wonder and exciting admiration in the human mind are in fact but so many evidences of the unique handiwork of their Creator; and it is absolutely foolish to adore and worship 'a heaven-god,' an 'earth-god,' a 'sun-god,' a 'moon-god,'; a 'rain-god,' a 'wind-god,' and the like. All such various deities of the polytheistic nations are described at length by the writers on Sociology and Anthropology. See for example, PC, II, pp. 247-304; FWN, I & II. The Holy Qur'ān leads from the study of nature to the contemplation of the Author of nature.

البقرة ٢ سيقول ٢

لقوم يعقلون ۝ ومن الناس من يتخذ من دون الله اندادا يحبونهم كحب الله ۖ والذين امنوا اشد
حبا لله ۗ ولو يرى الذين ظلموا اذ يرون العذاب ان القوة لله جميعا وان الله شديد العذاب ۝
اذ تبرا الذين اتبعوا من الذين اتبعوا وراوا العذاب وتقطعت بهم الاسباب ۝ وقال الذين اتبعوا
لو ان لنا كرة فنتبرا منهم كما تبرءوا منا ۗ كذلك يريهم الله اعمالهم حسرات عليهم ۖ وما هم
بخرجين من النار ۝ يايها الناس كلوا مما في الارض حللا طيبا ۖ ولا تتبعوا خطوت الشيطن ۚ انه ع
لكم عدو مبين ۝ انما يامركم بالسوء والفحشاء وان تقولوا على

165. (ومن . . . العذاب) And of mankind are *some* who set up compeers[114] to Allah; they love them as with the love *due* to Allah.[115] And those who believe are strongest in love of Allah.[116] Would that those who are ungodly[117] saw[118] *now* what they shall see when they see the torment,[119] that surely power belonged wholly to Allah, and that Allah was Severe in Requital.[120]

166. (اذ . . . الاسباب) *Remember* when those who were followed[121] shall disown those who followed *them*,[122] and they *all* shall behold the torment and cut asunder shall be their cords.[123]

167. (وقال . . . النار) And those who had followed shall say :[124] 'could that for us were a return,[125] then we would disown them as they have disowned us.' Thus will Allah show them their works *as* anguish ; and they shall not be coming forth from the Fire.

SECTION 21

168. (يايها . . . مبين) O mankind ! eat of whatever is on the earth[126] lawful *and* good,[127] and do not walk in the footsteps of Satan ;[128] surely he is to you an enemy manifest—[129]

169. (انما . . . تعلمون) He only commands you to evil and indecency and that you should say against Allah what you do not know.[130]

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114. See P. I. n. 95.

115. The Arab polytheists looked upon their god as the head of their clan and behaved towards him as if he was their kinsman. The love of the Christians for Christ in preference to God is an equally apt illustration.

116. Love of God, then, and not His fear alone, as generally misrepresented by the Christian 'missionaries,' is the spur of Islām. In the ideology of Islām, love of God forms, equally with His fear the incentive to good. And a devout Muslim is one whose love for Allah is supreme—unsurpassed by his love for anything else. It is his love for God that gives a definite and permanent direction to His will and forms the standing motive of his moral and religious life.

117. (to themselves), *i. e.*, the infidels.

118. *i. e.*, perceived by reflecting on it.

119. (in this very world and found that nobody is able to remove it).

120. (in the Hereafter).

121. (in this world by the masses), *i. e.*, the chiefs and leaders of the infidels.

122. On the Judgment Day the leaders of irreligion will forsake and wash their hands off their disciples, as if they were not accomplices in the latter's careers of sin and disobedience.

123. (Of mutual relationship) . *e.*, when face to face with requital and justice, the co-accused will desert and renounce each other.

124. (in bitter anguish).

125. (to the world).

126. *i. e.*, lawfully acquired.

127. *i. e.*, lawful in itself.

128. (by taking unclean foods, which are unwholesome physically, morally and spiritually, or by making even clean foods unlawful by invoking over them any other name than that of God).

129. (and as such the instigator to sin and blasphemy).

130. *i. e.*, that of which you have no warranty: attribute to Him blasphemous doctrines.

الله ما لا تعلمون ۝ وإذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما ألفينا عليه آباءنا أولو كان آباؤهم
لا يعقلون شيئا ولا يهتدون ۝ ومثل الذين كفروا كمثل الذي ينعق بما لا يسمع إلا دعاء ونداء
صم بكم عمي فهم لا يعقلون ۝ يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم واشكروا لله
إن كنتم إياه تعبدون ۝ إنما حرم عليكم الميتة والدم ولحم الخنزير وما أهل به لغير الله فمن
اضطر غير باغ ولا عاد فلا إثم عليه إن الله غفور رحيم ۝ إن الذين يكتمون ما أنزل الله من
الكتاب ويشترون به

170. (و اذا . . . يهتدون) And when *it is* said to them[131] : 'follow what Allah has sent down', they say : 'nay, we shall follow that *way* whereon we found our fathers'[132]—even though their fathers did not understand aught nor were they guided.[133]

171. (و مثل . . . يعقلون) And the likeness[134] of those who disbelieve[135] is as the likeness of him who shouts to that which hears naught, except *the sound of* a call and a cry ;[136] dead,[137] dumb,[138] blind ;[139] so they do not understand.[140]

172. (يا يها . . . تعبدون) O you who believe ! eat[141] of the good things with which We have provided you and return thanks to Allah,[142] if Him indeed you are wont to worship.

173. (انما . . . رحيم) He has only forbidden to you[143] the dead animals,[144] and blood, and flesh of swine,[145] and that over which is invoked the name of any other than Allah.[146] But whoso is driven to necessity,[147] neither desiring[148] nor transgressing,[149] on him is no sin ;[150] surely Allah is Forgiving, Merciful.[151]

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131. *i. e.*, the infidels.

132. Pagan religions have no reasons or reasoned beliefs to set by. Their stock-in-trade is 'ancestral wisdom'—old and antiquated traditions and customs transmitted from one generation to another.

133. *i. e.*, are one's ancestors infallible guides to be followed unquestioningly and blindly at all events, even when they have no authority of reason or Revelation to support them ?

134. (in point of insensibility and want of understanding).

135. (and of him who invites them to the true religion).

136. (without comprehending any meaning).

137. (to the call of reason and religion).

138. (in acknowledging truth).

139. (to their own real interests).

140. Preaching to the wilful rejecters of faith is like calling to the dumb, driven cattle who hear sounds but understand nothing.

141. (whatever you may desire).

142. (both in word and deed).

143. (not what you may forbid unto yourself, but such things as the following).

144. مَيْتَة signifies 'that which has not been slaughtered in the manner prescribed by the law.'

145. The foul habit and coarse feeding of swine—let alone its liability to leprosy and glandular disease—are sufficient to make its flesh repulsive. Whatever the practice of the modern 'Christian' nations in regard to 'pork,' and 'bacon' and 'ham,' the Bible's abhorrence of swine is clear. 'And the swine . . . . he is unclean to you': (Le. 11 : 7). 'And the swine . . . . it is unclean to you; ye shall not eat of their flesh, nor touch their dead carcase.' (Dt. 14 : 8). *Cf.* also Is. 65 ; 4 ; Mt. 7 : 6 ; and 2 Pe. 2 : 22. 'The eating of swine's flesh is forbidden in Israel . . . . . The flesh and blood of swine are described as characteristically heathen and repulsive offerings . . . The ancient Egyptians and Phœnicians as well as Jews regarded swine as unclean.' (DB. IV. p. 633). In Arabic, the very word suggests a feeling of revulsion. خنزير, says a writer on 'Primary Arabic Roots,' 'seems to be structural derivative form of قذرالشيئ *"the thing become filthy,"* and a hog is called خنزير because of its dirty habits. What is more striking is that even in the English language, 'hog' and its synonyms always imply something that is mean, loathsome or contemptible. 'Swine,' in English, is 'a low, greedy or vicious person.' (NSD). 'Applied opprobriously to a sexual, degraded, or coarse person; also (in modern use) as a mere term of contempt or abuse' (SOED). And 'swinish,' is 'gross specially, in eating or drinking; beastly.' (NSD); Sensual, gluttonous; coarse, beastly; (SOED). 'Pig,' again, is 'a person who is like a pig; especially one who is filthy, gluttonous, or grasping' (NSD); 'applied opprobriously to a person.' (SOED). And 'piggish' is 'greedy; uncleanly' (NSD); 'Selfish, mean; unclean, vile' (SOED). 'Hog,' once again, is 'a filthy, gluttonous; or grasping person; also, one selfishly indifferent to the rights of others;' and 'hoggish' means 'like a hog; gluttonous; selfish; filthy; mean' (NSD). Is all this mere coincidence ?

146. (by way of adoration). The pagans used to slaughter animals in the name of their various deities.

147. (to eat an unlawful food).

148. *i. e.*, seeking it for the pleasure of the palate.

149. (the bare limits of necessity).

150. (in eating one of the forbidden foods).

151. Forgiveness is that attribute of Divine nature by virtue of which guilt is overlooked and a being who deserves punishment is treated with grace and kindness. See also n. 104 above.

ثمنا قليلا اولئك ما يأكلون في بطونهم الا النار ولا يكلمهم الله يوم القيمة ولا يزكيهم ولهم
عذاب اليم ۝ اولئك الذين اشتروا الضللة بالهدى والعذاب بالمغفرة فما اصبرهم على النار ۝
ذلك بان الله نزل الكتب بالحق وان الذين اختلفوا في الكتب لفي شقاق بعيد ۝ ليس البر ان تولوا
وجوهكم قبل المشرق والمغرب ولكن البر من امن بالله واليوم الاخر والملئكة والكتب والنبين واتى
المال على حبه ذوي القربى واليتمى والمسكين وابن السبيل والسائلين وفي الرقاب واقام
الصلوة واتى الزكوة والموفون بعهدهم اذا عهدوا

174. (ان . . . اليم) Surely those who conceal what Allah has sent down in the Book, and purchase therewith a small gain,[152] these are they who swallow in their bellies naught but Fire.[153] Allah shall not speak to them[154] on the Day of Resurrection, nor purify them,[155] and to them *shall be* a torment afflictive.

175. (اولئک . . . النار) Those are they who have purchased error for guidance[156] and torment for forgiveness.[157] How daring must they be in *facing* the Fire.[158]

176. (ذالک . . . بعيد) This[159] *shall be* because Allah has surely sent down the Book[160] with truth ; and surely those who differ[161] respecting the Book[162] are in schism[163] wide.

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152. *i. e.*, worldly consideration, which is always but a 'small gain.' The reference is to the Jews.

153. Great as is the sin of taking unclean and unlawful foods, far greater is the sin of wilful concealment of the teaching of the Book, so habitual with the Jews.

154. (a kind word).

155. (by forgiving their sins).

156. (in this world).

157. (in the Hereafter).

158. ما here is expressive of surprise or wonder.

159. *i. e.*, the chastisement they shall have to endure.

160. الكتاب as a generic name, here signifies the Revealed Books in general ; or, it may refer specifically to the Qur'ān.

161. (among themselves).

162. which is so transparently true.

163. *i. e.*, at great variance with truth, and constantly disputing among themselves. The divisions and subdivisions of the Christians are only too well known. Draper, while speaking of the interminable wranglings and bickerings of the Christian sects, refers to 'the incomprehensible jargon of Arians, Nestorians, Entychians, Monothelites, Monophysites, Mariolatrists, and an anarchy of countless disputants.' (*History of the Intellectual Development of Europe*, I, p. 333).

وَالصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿١٧٧﴾ يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى فَمَنْ عُفِيَ لَهٗ
مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ
فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ
تَتَّقُوْنَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ
بِالْمَعْرُوْفِ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهٗ بَعْدَمَا سَمِعَهٗ فَاِنَّمَآ

SECTION 22

177. (ليس . . . المتقون) Virtue is not *in this*[164] that you turn your faces[165] to the east and the west,[166] but virtue is *of him* who believes in Allah and the Last Day and the angels and the Book[167] and the prophets,[168] and gives *of his* substance, for love of Him,[169] to kindered and orphans and the needy and the wayfarer and the beggars[170] and for *redeeming* necks ;[171] and establishes prayer and gives poor-rate[172] and *is of* the performers of their promises when they have promised ; and *is of* the patient in adversity and affliction[173] and in time of violence ;[174]—these are they who have proved true,[175] and these are they who are *God*-fearing.[176]

178. (يا يها . . اليم) O you who believe! ordained for you is retaliation[177] in the matter of the slain ;[178] the free for the free, and a slave for a slave[179] and a woman for a women[180] ; yet whoso[181] is pardoned aught[182] by his brother,[183] let the service[184] be honourable[185] and payment[186] with kindness.[187] This[188] is an alleviation from your Lord and a mercy ;[189] so whoso will transgress hereafter,[190] for him *shall be* a torment afflictive.[191]

179. (ولكم . . . تتقون) And for you is life in retaliation,[192] O men of insight ! that haply you will be *God*-fearing.

180. (كتب . . . المتقين) Ordained for you, when death is nigh unto one of you, if he leaves behind any property, is *the making of* a bequest for *his* parents and kindered equitably—a duty on the *God*-fearing.[193]

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164. (as misguided and superstitious nations are apt to think.

165. (in prayer).

166. Which directions have been held sacred by many pagan nations. In Greek religion, deities were classified as Olympian and Chthonian. The East was the abode of the Olympian gods and the direction to which their temples looked and their worshippers turned when sacrificing to them, 'while the west was the direction which the worshippers of the Chthonian gods faced.' (DB. V. p. 143). According to

Hindus, the direction of south-east was sacred to the Manu and the performances of *shuddha* faced it during the ceremony. (ERE. XII, p. 618). It was the belief of the early Church that evil entered from the north. In most of the early Saxon churches, and in many of the churches of the Norman period, all over the country, there was a north door. There are few early churches in Shropshire and the border countries that are without their north door; which, in most instances, has been built up. The north door is believed to have been used as the entrance to the church on the occasion of baptisms, when the child was supposed to have passed from the evil influence of the world and the devil into the care of the Church. The verse strikes at the root of the 'direction-worship', and says in effect that there is no merit at all in turning towards any particular direction. For Christian orientation and allied topics see P. I, nn. 516, 517, 519. Islamic worship, it must be manifest to the reader, is not directed towards *any direction as such* – east, west, north, or south, but towards a particular House, on whatever side of the worshipper it may happen to be. See P. I, nn. 518, 520. The particle و may here also be translated as or.

167. الكتاب is here again a generic name standing for all the Revealed Books and not for any particular Scripture.

168. This sums up Islamic belief: belief in God, in His Prophets, in His Books, in the Day of Judgment, and in the Angels.

169. Note the principal motive-force, in the Islamic code, to all acts of merit. Not to win the applause of human beings, nor to achieve good name, but impelled by the love of his Creator, Master and Sustainer, and moved to win His good-will, a Muslim is truly religious in all his acts of charity and benevolence.

170. Not those who make begging a profession, but those driven to beg by sheer need.

171. (of slaves and captives). 'Redeeming necks' is freeing them, and is in Islām a primary social duty.

172. (at regular intervals). A simple and natural, and yet perfectly effective, way of solving many an economic problem. This sums up the main heads of Islamic devotions.

173. ضراء is 'that evil which relates to the person; as disease: whereas بأساء is that which relates to property; as poverty.' (LL).

174. *i. e.*, in war against the infidels.

175. (in their faith: in righteousness). Here is a beautiful *resume* of the main requirements of the faith, with the threefold division of:

1. Islamic beliefs,
2. Islamic devotions, and
3. Islamic code of social and moral duties.

176. 'This is one of the noblest verses in the Qur'ān . . . Faith in God and benevolence towards man is clearly set forth as the essence of religion. It contains a compendium of doctrine to be believed as well as of precept to be practised in life.'

It is something after all to have these words of commendation by so irreverent a critic of Islām as 'reverend' E. M. Wherry.

177. Which is not quite the same thing as mere revenge. 'Islām while recognizing retaliation as the basic principle of remedial right, favours compensation as being a principle which is most consistent with the peace and progress of society, and lays down rules for the purpose of confining retaliation within the narrowest possible limits.' 'Abdur Rahīm, *Muhammadan Jurisprudence* (*op. cit.*, p. 359).

178. *Cf.* the law of Moses: 'And he that killeth any man shall surely be put to death.' (Le. 24: 17). 'And he that killeth a man, he shall be put to death.' (21).

179. 'According to Hanafīs the life of a slave stands on an equal footing with that of a free-man, of a woman with that of a man, of a non-Muslim subject with that of a Muslim,' ('Abdur Rahīm, *op. cit.*, p. 359).

180. The essence of the verse, as is evident, is insistence on justice, impartial and unalloyed, and a negation of all iniquities. No favour or partiality is to be shown to the murderer if he happens to be a person of wealth and influence, as was customary both with the Jews and the pagan Arabs.

181. (of the murderers).

182. (of the penalty) *i. e.*, a portion but not the whole.

183. *i. e.*, the other party. The law of Islām, unlike the modern law of Europe based on the legal statutes of the pagan Romans, takes into view civil liability of the murderer even more than his criminal responsibility, and treats murder as an act of injury to the family of the slain rather than an offence against the state. Hence the recognition, in Islamic law, of the rights of relations, and the legality of blood-wit or fine paid to the heirs and kindred of the slain.

184. (of the blood-money on the part of the complainant).

185. *i. e.*, without causing undue harassment to the culprit.

186. (of the blood-money on the part of the offender).

187. *i. e.*, without causing undue harassment to the complainant. The purport is that both the demand and the payment should be made with full human considerations.

188. *i. e.*, the provision to remit. 'Retaliation being the right of the person injured or of his heirs, they can compound with the offender for money, or, if they choose, pardon him. Wherever retaliation for murder or hurt is compounded, the money payable as consideration can be realized only from the offender himself. So also when compensation is ordered in cases where there is a doubt as to the wilful nature of the homicide. Similarly, when the hurt caused has not resulted in death, the wrong-doer alone can be called upon to pay compensation. But when death has been caused by negligence or mistake, the offender's Akilas, that is, his tribe or relations, or the inhabitants of the town to which he belongs, are to pay the blood-money to the heirs of the deceased. The reason is that it is the duty of a person's

Akilas to watch over his conduct and the law presumes that the wrong-doer would not have acted in the way he did unless they neglected their duty.' ('Abdur Rahīm, *op. cit.* p. 359).

189. *i. e.*, God has thereby allowed His stern justice to be mingled with mercy. 'The law, though it recognizes retaliation in theory, discourages this form of remedy in every possible way. For example, if there be the least doubt as to the wilful character of the offence or the proof, retaliation will not be ordered.' ('Abdur Rahīm, *op. cit.* p. 359).

190. (by accusing or implicating someone falsely, or by insisting on full vengeance after remitting). بعد is here used, according to some, in the sense of مع The rendering in that case would be 'notwithstanding that.'

191. (in the Hereafter).

192. *i. e.*, the saving thereof. The knowledge of the law of retaliation restrains from intentional slaughter or culpable homicide and so is a source of life to two persons. Islām, the ideal-practical religion of humanity, does fully recognise the need of a law of retaliation, in sharp distinction from an unqualified ***justalionis*** which makes endless every affair when once it has been started, and which is at best suited only to the savage stages of society.

193. This was ordained long before the law of inheritance was revealed, which alone is the governing law now in all such cases.

إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ
بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ
عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا
فَهُوَ خَيْرٌ لَّهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ۝ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن

181. (فمن . . . عليم) Then whoso alters it[194] after he has heard it, the sin thereof *shall be* only on them who will alter it;[195] surely Allah is Hearer,[196] Knower.[197]

182. (فمن . . . رحيم) But whoso apprehends[198] from the testator a mistake[199] or a sin[200] and thereupon[201] he makes up the matter between them,[202] on him there shall be no sin;[203] surely Allah is Forgiver, Merciful.[204]

SECTION 23

183. (يا يها . . . تتقون) O you who believe! ordained for you is fasting,[205] even as it was ordained for those before you,[206] that haply you will be *God*-fearing—[207]

184. (ايا ما . . . تعلمون) Days numbered.[208] Then whoso among you is ill or journeying, for him *is* the like number of other days.[209] And those who can keep it with hardship[210] the redemption is the feeding of a poor person;[211] and whoso does good voluntarily[212] it will be better for him,[213] and that your fast[214] will be better for you if you *but* know.[215]

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194. *i. e.*, the will or bequest.

195. (and not upon the presiding officers of the court who may unwarily be led into errors).

196. So He hears the perjured statements of the forger.

197. So He knows the innocence of the presiding officer of the court.

198. خاف is also used in the sense of ظن he thought, or opined.' Hence the phrase in the text may mean; 'And he who knoweth that there is, on the part of the testator, an inclining to a wrong course, or a declining from the right course.' (LL).

199. (committed inadvertently in regard to the bequest). جنف literally is a declining or deviating from the right course; acting wrongfully.

200. *i. e.*, intentional infringement of the law of inheritance.

201. (fearing a litigation between the heirs of the deceased).

202. *i. e.*, heirs; the parties concerned.

203. (for making an alteration in the will).

204. (even to the sinners; and much more so to such a person who has committed no sin at all).

205. 'One of the fruits of Islām,' says an European observer, William Paton, 'has been that stubborn, durable patience which comes of the submission to the absolute will of Allah.' Now it is the institution of fasting, more than anything else, that is responsible for the generation of this 'stubborn, durable patience' in the Muslim character.

206. 'By the greater number of religions, in the lower, middle, and higher cultures alike, fasting is largely prescribed.' (EBr. IX. p. 106). 'It would be difficult to name any religious system of any description in which it is wholly unrecognized,' (EBr. X. p. 193. 11th Ed.). 'We have no evidence of any practice of fasting in pre-Islamic pagan Arabia, but the institution was, of course, well established among both Christians and Jews.' (Hitti, *op. cit.* p. 133).

207. (and attain piety by this regular exercise of self-discipline). It is here that the distinctive characteristic of the Islamic fast comes out in pre-eminence. Both the Jews and the Christians took to fasting as a mere mode of expiation or penitence, or for purposes even narrower and strictly formal. 'In olden times fasting was instituted as a sign of mourning, or when danger threatened, or when the seer was preparing himself for a divine revelation.' (JE. V. p. 347). It is Islām that immensely broadened the outlook, and raised the motive and the purpose of fasting. In Islām it is a voluntary and cheerful renunciation, for a definite period, of all the appetites of flesh lawful in themselves (the unlawful ones being ruled out of course)—a salutary exercise of both the body and the spirit. 'Disciplinary fasting,' such as the Islamic fasting may be termed, 'is regarded as a reasonable and useful practice, even by those who consider all other forms of fasting to be misconceived and vain . . . Normally, it is a reasonable part of the soul's preparation for the maintenance of self-control in times of strong temptation' (EBr IX, p. 108)

208. (Shall ye fast), *i. e.*, only for thirty or twenty-nine days. The month supplies the greatest continued test of self-discipline known to the world. So meritorious is this fast in the eyes of the Lord that, according to the sayings of the Prophet, 'the very smell of the mouth of the keeper of a fast is more agreeable to Allah than the smell of musk.' And so sacred is the month that 'with its coming the gates of Paradise are opened and the gates of Hell are closed and devils are enchained.'

209. The law is only permissive, not imperative. Those who are ill or on journey may, and not must, postpone their fasts till after Ramadhān, or may go on fasting regularly within the month. It is optional with them.

210. *i. e.*, such men and women as are exceedingly weak or are of advanced old age. طاقة signifies what can be done or borne with the u

difficulty, 'the utmost that one can do, with difficulty, trouble or inconvenience.' (LL). Another reading for يطيقونه is يطوقونه and it means يكلفونه that is, 'shall have imposed upon them as a thing that is difficult, troublesome, and inconvenient.' (LL).

211. (according to the average quantity and quality of what a man eats in a day).

212. *i. e.*, shall spend on the poor over and above the prescribed redemption.

213. To be munificent and generous is always commendable ; it is immeasurably more to be so in this month of purification, piety and self-denial. Hence it is that the Holy Prophet—the most bountiful of men—was more bountiful than ever in the month of Ramadhān. The duty to give alms present throughout the year becomes paramount during Ramadhān ; and the holy Prophet has declared that until a man has distributed the legal and customary gifts, at the end of the month, before celebrating the festival of 'Id, his fasts will be kept suspended between heaven and earth.

214. (if you still choose to keep fasts).

215. (the incomparable merit of fasting the whole month of Ramadhān)

كان مريضا أو على سفر فعدة من أيام أخر يريد الله بكم اليسر ولا يريد بكم العسر و
لتكملوا العدة ولتكبروا الله على ما هدىكم ولعلكم تشكرون ۝ وإذا سألك عبادي عني فإني
قريب أجيب دعوة الداع إذا دعان فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون ۝ أحل لكم ليلة
الصيام الرفث إلى نسائكم هن لباس لكم وأنتم لباس لهن علم الله أنكم كنتم تختانون أنفسكم
فتاب عليكم وعفا عنكم فالٰن باشروهن وابتغوا ما كتب الله لكم وكلوا واشربوا حتى
يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر ثم أتموا الصيام إلى

185. (شهر . . . تشكرون) The month[216] of *Ramadhan* :[217] in it was sent down the Qur'an,[218] a guidance to mankind[219] and with evidences;[220] one of the *Books of* guidance and distinction.[221] So whoso of you witnesses the month,[222] he shall fast it;[223] and whoso is ill or journeying *for him is* the like number of other days. Allah desires for you ease[224] and does not desire for you hardship;[225] so you shall complete the number[226] and shall magnify Allah for *His* having guided you,[227] and haply you may give thanks.[228]

186. (واذا . . . يرشدون) And when My bondmen ask thee[229] regarding Me,[230] then surely I am nigh.[231] I answer the call of the caller, when he calls Me ;[232] so let them answer Me[233] and believe in Me, haply they may be directed.

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216. Month, in the Qur'ān, means lunar month—the period of a lunar revolution, the period from the first appearance of one new moon to that of the next.

217. The root رمض means 'to bake sheep in its skin'. The noun Ramadhān is thus reminiscent of the excessiveness of heat. It is the ninth month of the Arabian year, said to be so named because it originally fell in the height of summer. Once at the beginning of the holy month the Prophet made a great oration in the course of which he said :— O ye men ! an exceedingly great moon has now overshadowed you……The Most High has appointed the fast during its nights as a custom. Whoever does a supererogatory work in the month, will be rewarded as much as if he does a legally enjoined work in another month : and whoever performs a legally enjoined work in this month, will be rewarded the same as if he had performed seventy such works is any other month. This is the month of patience, and the reward of the patience of the month is Paradise.'

218. The first verses of the Qur'ān were revealed in the month of Ramadhān. So by 'sent down', here, is meant 'commenced to be sent down.' Or it may mean, according to the orthodox opinion, that in the month of Ramadhān, the Qur'ān was sent down from the seventh heaven to Gabriel in the first heaven, and then it came to the holy Prophet, by and by, as the occasion required.

219. This, the fact of its being a universal guide, is the first characteristic of the Holy Qur'ān.

220. (found in its every page), *i. e.,* the Book is full of evidences. This is its second characteristic.

221. (between truth and falsehood). الهدى and الفرقان both with the definite article ال are used, in a generic sense, of all Divine Scriptures.

222. The length of the lunar month varies from twenty-nine to thirty days, and the beginning of the month depends on the visibility of the moon. The provision laid down in the verse exempts from obligation the people of those 'outlandish' countries where there is no periodic appearance of the moon at the beginning of every lunar month.

223. *i. e.*, the whole of it. The entire month is to be spent in fasting for the whole day, and yet this religion has been accused of attracting men by only pondering to their self-indulgence! Truly has Arnold observed, quoting Carlyle, that the Prophet's 'religion is not an easy one: with rigorous fasts, lavatious, strict, complex formulas, prayers five times a day, and abstinence from wine, it did not succeed by being an easy religion.' (*Preaching of Islam*, p. 418).

224. (and so He has allowed these concessions). Yet very few of the good and devout Muslims ever avail themselves of these concessions, to the marvel of non-Muslim observers. 'The strictness of the fast . . . . has maintained unrelaxed at whatever season it may fall, and to this day, in the parched plains of the East, for the whole month, however burning the sun and scorching the wind, the follower of Mohammad may not suffer a drop of water during the long summer day, to pass his lips . . . The trial, though thus unequally severe in different climes and at different terms of the cycle, is no doubt a wholesome exercise of faith and self-denial.' (Muir *op. cit.* p. 193).

225. (in His laws and commandments: so that this institution of fasting is a blessing rather than a burden). Compare a saying of the Prophet: 'Verily the Religion is easy (to practise).'

226. (of days, at some later period; and shall thereby obtain the same merit as by fasting the month of Ramadhān).

227. (to this way of making up for the blessing of Ramadhān).

228. (to God for making your path so smooth and so easy, both physically and spiritually).

229. (O Prophet!)

230. *i. e.*, whether I am near-by or remote.

231. (always, nighest when My servants starve themselves for the whole day in obedience to My commands and out of love for Me). The God of Islām, never distant or remote, is the constant companion of His servants, their unfailing support, and an infallible prop to those in need and distress—unlike so many gods of polytheism elevated far above men living in Olympian heights and having little or no vital connection with them.

232. (except in prayer whether that acceptance be immediate or deferred, direct or indirect) Prayer is the strongest and most visible acknowledgment of God's sovereignty and man's uttar dependence on Him. Islām, it has been well said, 'ritually viewed, is in its inmost essence a service of prayer.'

233. *i. e.*, My call by faith and obedience, when I call them to belief.

سيقول ٢ البقرة ٢

الَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ
آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ
وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿١٩٠﴾ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ

187. (احل . . . يتقون) Allowed to you, on the night of fasts, is consorting with your women[234] ; they are a garment for you[235] and you are a garment for them.[236] Allah knows that you have been defrauding yourselves,[237] so He has relented towards you[238] and pardoned you.[239] So now[240] copulate with them[241], and seek what Allah has ordained for you,[242] and eat and drink,[243] until the white thread becomes manifest to you from the black thread of the dawn[244] ; so complete the fast till nightfall.[245] And do not copulate with them[246] while you are retreating in the mosques.[247] These are the bounds of Allah,[248] so do not approach them.[249] Thus[250] Allah expounds His signs[251] to mankind[252] that haply they may fear[253] *Him*.

188. (ولا تاكلوا . . . تعلمون) And do not devour your riches[254] among yourselves in vanity,[255] nor convey them[256] to the judges that you may thereby devour portion of *other* people's riches sinfully while you know.[257]

SECTION 24

189. (يسئلونك . . . تفلحون) They ask thee[258] of new moons.[259] Say thou : 'they are time-marks for mankind[260] and for *the season of* Hajj'.[261] And it is no virtue that you enter *your* houses by their backs,[262] but the virtue is his who fears *God;*[263] so enter the houses by their doors,[264] and fear Allah, in order that you may thrive.[265]

190. (وقاتلوا . . . المعتدين) And fight[266] in the way of Allah[267] those who fight you[268] and do not trespass[269] ; surely Allah does not love the trespassers.[270]

234. رفث means sexuality and lewd conduct in general 'comprehending everything that a man desires of his wife.' (LL) This permissive commandment is of a later date. Sexual passion, in Islām, is *not*, as it is in Christianity, the most dreadfull of all sins, in fact *the* original sin which caused the Fall of Man. And normal sexuality can very well co-exist with the sanctity of the Ramadhān.

235. So close and intimate, in Islām, are the mutual relations of man and wife. لباس literally is the covering of anything. Husband and wife are called لباس "because each embraces the other, or because each goes to the other for rest, and consorts with (يلابس) the other, (LL). The phrase may be paraphrased as saying that men and women use each other as constant and inseparable companion. It emphasizes the fact of their interdependence in life, the one being incomplete without the other. Compare the dictum of a distinguished lady biologist, Dr. Elisabeth Chesser of London :—'A vast amount of energy is wasted in futile argument as to the relative superiority of man and woman ... Each sex contains undeveloped organs and functions which are more fully developed in the other ... The lesson of biology is that, where sex exists, the two sexes are mutually dependent.' (Forbath in *Love, Marriage and Jealousy*, p. 180). Compare with this the attitude of Christianity which holds the woman as a creature impure, perhaps the dirtiest, and regards her as a synonym for the temptress. 'The fathers of Church and the preachers did not cease to utter their thunders against woman, disparaging her, and abusing her as the impure creature, almost devilish." (Letourneau, *Evolution of Marriage*, p. 205). 'In the first few centuries of the Christian era the Western world was inundated with some very remarkable notions about women which came to them from the hills of Tibet ... Women were told, with all the weight of a sacred authority, that they should be ashamed of the thought that they were women, and should live in continual penance on account of the curses their sex had brought into the world. The very phrases of Manu used against women were the door of hell, the personification of sin. Some even went so far as to maintain that their bodies were of diabolic origin, but this was decided to be a heresy!' (UHWI, p. 379).

236. The metaphor is of exquisite beauty, expressive of close intimacy, identity of interests, mutual comfort and confidence, mutual upholding of each other's reputation and credit, mutual respect of one another's secrets, mutual affection, and mutual consolation in misfortune. The whole character of the one becomes an open book to the other. The wedded pair cease to belong to themselves; they now belong to each other, sharing each other's joys, sorrows, glories and shames. And yet Islām has, in the eyes of 'honest' Christian critics, 'degraded the position of woman!'

237. (in this respect) *i. e.*, concerning the restriction imposed so far. Earlier, the Muslims were not allowed to lie with their wives even during the night in the month of Ramadhān. This was relaxed later on. Islām fully recognizes the fact that the sexual instinct is one of the most powerful organic needs.

238. (in regard to the future, and has withdrawn the restriction).

239. (in regard to the past).

240. (that the restriction has been withdrawn).

241. (in the night during the month). The pronoun refers to 'your women.' In Islām, unlike what is in Christianity, sex is not taboo, and sexual intercourse is

not an impure act and a disagreeable task imposed on humanity as a punishment for the Fall, and 'to be undertaken in the spirit in which one submits to a surgical operation.' The act of copulation unless coupled with sin, is in itself a perfectly innocent act and, in proper circumstances, it is bodily healthful and mentally pleasure-giving. 'Failure to enjoy sex,' as observed by a modern British social philosopher, 'so far from being virtuous, is a mere physiological or psychological deficiency, like a failure to enjoy food.' (Russell, *Marriage and Morals*, p. 111).

242. (of offspring). One of the main objects of the union of man and wife is thus seen to be procreation. All forms of contraception are, by implication, interdicted. 'Birth control,' as defeating the primary purpose of the martial act, can find no place in Islām. In individual cases of ill-health or extreme poverty, the remedy lies in merital abstinence, not in the use of artificial contraceptives which, even from a purely materialistic point of view, are still far from perfect. 'Contraceptive methods . . . for the most part, are untrustworthy and frequently even injurious.' (Nemilov, *Biological Tragedy of Woman*, p. 193). 'Nor is the use of some contraceptives free from physical risk. They produce a certain amount of septic absorption and may even cause death' (Scharlieb, *Straight Talks to Women*, p. 140). 'The entirely successful contraceptive, one that would be sure, harmless and simple, has not yet been discovered.' (EBr. III. p. 650) And fortunately so. 'That there should be no known contraceptive which does not in some way make the complete happiness of merital intercourse, will perhaps be regarded by some as a very wise dispensation of Providence' (Ludovici, *The Woman*, p. 203). One may of course live in continence, if he so likes, but there is no sense and no meaning in exercising the act of generation and yet frustrating its natural outcome. The modern medical expert while recognizing that 'there are women whose health, happiness and efficiency, are being impaired by too frequent pregnancies,' is forced to admit that the havoc these artificial practices, so much in vogue, cause is palpable. Dr. Mary Scharlieb, the eminent lady doctor, after long and elaborate investigations has arrived at the following conclusions: 'From every point of view, the welfare of individual, the safety of the empire and the purity of our homes, it is evidently most desirable that the use of artificial contraceptives should cease. There is something peculiarly unnatural and nauseous in their use——something essentially destructive of the joy and spontaneity characteristic of wedded love. Great risks to health and happiness are involved in their use.' (*Straight Talks to Women*, pp. 167-168)

243. (amidst reflective vigil and standing up in the night).

244. *i. e.*, until the true dawn is distinguished from the false one. الخيط الابيض and الخيط الاسود in the context mean 'the true dawn, and the false dawn; or the whiteness of the dawn, and the blackness of night.' (LL)

245. (which coincides with the setting of the sun). The days should be passed, so far as possible, in acts of service to God and mankind.

246. *i. e.*, with your wives.

247. (as a matter of special devotion, nor have anything to do with them lustfully). It is an act of great merit, though not obligatory, following the practice of the Prophet himself, to cut oneself off from all mundane affairs, during the last ten days of Ramadhān, regarded as specially sacred, while staying day and night in a mosque and occupied with pious exercises. This is technically known as '*I'tikāf*, or retreat, meaning withholding oneself from the customary exercise of freedom of action in the disposal or management of affairs' (LL).

248. *i. e.*, restrictions set by Allah.

249. (with a view to transgressing them), *i. e.*, do not go beyond these Divine limits even so slightly.

250. *i. e.*, as in this instance.

251. (and commandments).

252. (*i. e.*, for the good of mankind).

253. (and learn to beware of infringing His ordinances).

254. *i. e.*, each other's property.

255. Or 'inquiry'. This puts a stop to all kinds of fraudulent and dishonest dealings in the community.

256. *i. e.*, false and concocted cases; perjured suits. (Th.) The pronoun ها may as well refer to 'substance'. The rendering in that case would be: 'nor convey it unto the judges'.

257. (that you are acting against your conscience). 'In these words we have another example of the way in which Muhammad urged upon his followers the duty of dealing justly with each other'. (Roberts, *Social laws of the Qoran*, p. 108). اولى بها له الى الحاكم means, 'He gave, or presented, or offered, his property to the judge'. And the phrase in the next means, 'And do not give it, or offer it, as a bribe to the judges: or, and do not endeavour to conciliate with it the judges in order that they cut off for you what is the right of others' (LL).

258. (O Prophet!)

259. *i. e.*, concerning the use of their waxing and waning, the meaning of their phases.

260. *i. e.*, for their general benefit and in the exercise of their voluntary legal acts, such as ascertaining and determining the waiting period of divorce. The moon has always been recognized as a 'measure of time,' and in English the very word is derived from the root *me-*, 'to measure.' At the dawn of history it was the only time-measure, perhaps owing to its rapid motion and the ease with which its position could be located in the sky. 'The period of the moon's monthly changes provides an obvious means of dividing up time into months of thirty days or so. In Babylonia, the year . . . began when the crescent moon was first seen in the spring. The Egyptian year also contained twelve months of thirty days derived from the length of a lunation. The ancient Jewish calendar was of the usual lunar type with twelve months, each of which began with the first visibility of

the crescent moon.' (Gregory, *Religion in Science and Civilization*, p. 101)

261. *i. e.*, to show its season, and for other similar fixed and obligatory acts of devotion reckoned by lunar months. That is all. This strikes at the root of festal rejoicings and sacrifices attending the appearance of the new moon in ancient lunar cults.

262. 'The Arabs had a superstitious custom after they had been at Mecca (in pilgrimage, as it seems), on their return home, not to enter their house by the old door, but to make a hole through the back part for a passage, which practice is here reprehended.' (Sale)

263. (and entering the houses by their doors is not forbidden by Him, so abstaining from it cannot be a form of piety).

264. (in utter disregard of all superstition).

265. (both in this world and the Next). Two entirely distinct, rather mutually destructive, emotions are covered by the same word 'fear.' One is baser, selfish and servile, always arising out of thoughts of danger to self. Fear, in this sense, is negatived in the Qur'ān of all righteous and godly persons, in verses like the following, reiterated again and again :—

'No fear shall come upon them, nor will they grieve.'

But there exists also a noble, higher and disinterested variety of fear, which has its roots not in cowardice or timidity at all but in man's feeling of awe at what his Lord is, and in his contemplating his own utter insignificance and unworthiness. Fear in this sense, attracts; it does not repel. It has the effect of drawing the man closer and closer to his Lord; and he entirely surrenders himself to His will. It is this 'fear of Allah' that is inculcated in a thousand and one ways in the Qur'ān, and is described as the master-key to all success: "Fear Allah that ye may thrive."

266. (O Muslims!)

267. *i. e.*, in the cause of His true Religion; in the cause of truth, justice, equity and humanity. To combat the dark forces of polytheism, superstition, perfidy, irreligion, and religious persecution; and not for the greed of booty or for self-aggrandisement, nor yet to extend the 'sphere of influence' of this country or that. Is the extermination of moral evil, in any sense, an unworthy object of war?

268. (violating the truce they had signed themselves). The Muslims, after having borne with almost superhuman fortitude for years and years untold persecution at the hands of the pagan republic of Makka, are now for the first time enjoined to take to reprisals. 'For full thirteen years the Muslims were subjected to relentless persecutions in Mecca. The Prophet and his followers fled for life to Medina, which is over 150 miles from Mecca, but the enemy would not leave them alone in their refuge. They came to attack them within a year, and the first three great battles were fought in the very locality which will show whether the Prophet was an assailant or defendant.' (Headley, *The Original Church of Jesus Christ and*

Islam, p. 155). The Makkans had signed a truce and were the first to break it. The words 'fight with those who fight against you' clearly show, first, that the Muslims were not the aggressors, and secondly, that those of the enemy who were not actual combatants—children, women, monks, hermits, the aged and the infirm, the maimed, and the like, had nothing at all to fear from the Muslim soldiery.

It was in the light of this express divine injunction that the great Abu Bakr (of blessed memory), the first Caliph (successor of the Prophet), charged his troops in Syria, 'not to mutilate the dead, nor to slay old men, women, and children, nor to cut down fruit-trees, nor to kill cattle unless they were needed for food; and these humane precepts served like a code of laws of war during the career of Mohammadan conquest.' (Bosworth Smith, *op. cit.*, p. 185). Has not Islām thus, in prescribing war against those who break God's laws, challenge His righteous authority, and fill the world with violence and injustice, made every concession short of the impossible? Has any code of military ethics been so chivalrous, so humane, and so tender towards the enemy? 'The moral tone adopted by the Caliph Abu Bakr, in his instructions to the Syrian army, was,' says a modern Christian historian, 'so unlike the principles of the Roman government, that it must have commanded profound attention from a subject people . . . Such a proclamation announced to Jews and Christians' sentiments of justice and principles of toleration which neither Roman emperors nor orthodox bishops had ever adopted as the rule of their conduct.' (Finlay, *Greece Under the Romans*, pp. 367-368)

269. *i. e.*, do not violate the truce yourselves; honour your word (Th.); do not step beyond the limits of the law. Compare and contrast the war laws of the Bible:—'And they stopped all the wells of water, and felled all the good trees.' (2 Ki. 3; 25) 'For six months did Joab remain there with all Israel, until he had cut off every male in Edom.' (1. Ki. 11 : 16): 'Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' (1. Sa. 15 : 3)

270. (of the Divine command by stepping beyond its limits).

وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ كَذٰلِكَ
جَزَآءُ الْكٰفِرِيْنَ ۝ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ وَقٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ فَاِنِ انْتَهَوْا
فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ۝ اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمٰتُ قِصَاصٌ فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا
عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝ وَاَنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا
بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ وَاَحْسِنُوْا اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝ وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ فَاِنْ اُحْصِرْتُمْ فَمَا

191. (و اقتلوهم . . . الكفرين) And kill them[271] wherever you come upon them,[272] and drive them out whence they drove you out; and mischief[273] is more grievous[274] than bloodshed. And do not fight them near the Sacred Mosque unless they fight you therein, but if they do fight you *there*,[275] then kill them. That is the recompense of the infidels.[276]

192. (فان . . . رحيم) Then if they desist,[277] then[278] surely Allah is Forgiver,[279] Merciful.[280]

193. (و قتلوهم . . . الظلمين) And fight them until there is no *more* mischief,[281] and the obedience[282] is to Allah.[283] So if they desist[284] then there is *to be* no violence save against the ungodly[285].

194. (الشهر الحرام . . . مع المتقين) A sacred[286] month is *in exchange* for a sacred month[287]: *these* sacredness are in return.[288] Whoso therefore offers violence to you,[289] offer violence to him the like of his violence to you[290] and fear Allah,[291] and know that Allah is with the *God*-fearing.[292]

195. (و انفقوا . . . والمحسنين) And spend in the way of Allah,[293] and do not cast *yourselves* with your hands in perdition,[294] and do well,[295] surely Allah loves the well-doers.[296]

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271. *i. e.*, those who violated the truce and took up arms to extirpate both the Muslims and Islām.

272. (during the period of belligerency).

273. (of irreligion and impiety). The word covers, on the part of the Makkans, a number of other such crimes over and above the grossest forms of idolatry, as treachery, perfidy, wanton persecution of the Muslims, and aggression in fighting.

274. *i. e.*, causing greater harm; leading to graver consequences. There are evils far worse than war; and it is to combat manfully these greater evils that war is allowed, and sometimes enjoined in Islām. Even the Jains, the religious pacifists of India, to whom all forms of violence are repugnant, hold that 'wars are designed by the Mysterious Unseen for bringing the recalcitrant peoples to book.'

275. (then and there). The inviolability of the Ka'ba and its precincts is to be kept intact, except under the pressure of sheer self-defence.

276. (who have no scruple even in violating the sanctity of the Ka'ba).

277. (from infidelity even now, and repent). Once the aggressive infidels have started war it is not their mere laying down of arms that can terminate it, but the giving up of infidelity which alone can ensure salvation implied in the words, 'Forgiving' and 'Merciful.'

278. (their Islām is not to be held as of no account).

279. So He will forgive their infidelity in the past.

280. So he will bestow on them further favours.

281. (of idolatry), *i. e.*, until the pagans' power for mischief is entirely crushed, and the suzerainty of Islām is established.

282. دين is primarily 'Obedience,' not 'religion.' And الدين لله means Obedience to, and service of God.' (LL)

283. Islām is the religion wholly Allah's. So the injunction in effect is this: fight these groups of infidels until they surrender to the authority of Islām. Idolatry in Arabia must be extirpated and the religion of God be established. 'Muslims have certainly no more reason to be ashamed of the use of force during their past history than the nations of the West who forcibly suppress immoral traffic in women, drug traffic, exploitation of labour or the cremation of widows on the funeral pyres of their husbands . . . The fact remains that the sword of Islam has very considerably contributed to the moral and material progress of mankind; and it is not for Muslims to apologise for their ancestors who took it up in the service of humanity.' (ASB. I, p. 79)

284. (from infidelity).

285. *i. e.*, those who still persist in their wrong-doing.

286. (wherein it is unlawful to make war). The ancient Arabs held four months in the year, Muharram, Rajab, Zul-Qa'da and Zul-Hijja, as sacred, during which they held it unlawful to wage war.

287. *i. e.*, is so held only in reprisal. The Muslims were in danger of being attacked by the Makkans in the sacred month of Zul-Qa'da. Here they are bidden to make reprisals, if needful, in that very season, as the sacredness of months is only reciprocal.

288. *i. e.*, governed by the law of returning like for like.

289. (in this season, impoverishing its sanctity).

290. *i. e.*, pay him in the same coin; requite him.

291. (lest you may exceed the proper limits of the law).

292. *i. e.*, those who are strictly regardful of their duties towards man and God; men of true piety.

293. *i. e.*, in the wars of religion; in ways that lead to God.

294. (by withholding your contributions to the national funds at the time

you are attacked by the enemy). The address is to the Muslim community collectively. To create in mind a disinclination to *Jihad* or the obligatory religious war, and to fail to contribute to its funds, is to court national disaster, and to prepare the way for national suicide. According to some ب is here redundant, and ايديكم means انفسكم. So the rendering would be 'And cast ye not yourselves to predition.' According to others انفسكم is understood, and the rendering would be as adopted in the text.

295. *i. e.*, whatever good you do, do it with perfectly pure motives, whatever of your substance, for instance, you wish to contribute, do it cheerfully and not half-heartedly.

296. The conception of God in Islām is not that of an inert, passive, First Cause, doing nothing and liking and disliking nothing. The God of Islām actively likes, loves and rewards.

اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ
مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَن فَرَضَ فِيهِنَّ
الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ

196. (و اتموا . . . العقاب) And fulfil the Hajj[297] and 'Umra[298] for Allah.[299] And if you be besieged,[300] send whatever offering[301] you can afford,[302] and shave not your heads[303] until the offering reaches its destination.[304] Then whoso of you is ill or has hurt in his head[305] *for him* is an expiation by fasting[306] or alms[307] or a rite [308] Then when you are secure,[309] whoso combines 'Umra with Hajj *for him*[310] *is* whatever offering is easy. And whoso[311] cannot afford[312] then *the expiation* is a fast of three days during the Hajj[313] and of seven when you return;[314] these are *ten days*[315] complete. This[316] *is for him* whose family does not dwell near the Sacred Mosque [317] And fear Allah, and know that surely Allah is Stern in chastising.[318]

297. 'This great international gathering, attended by thousands of pilgrims every year, not only from adjacent countries but from such distant places as China, Senegal, or Cape Town, is an impressive manifestation of the unity of the Muslim world, and serves to keep alive the feeling of brotherhood in Islām. The same thought is impressed upon those Muslims who have been unable themselves to make the pilgrimage, in that on the very same day in which the sacrifices are being performed outside the city of Mecca, the faithful in every other part of the world celebrate the Feast of Sacrifice in a similar fashion, and are thus linked by bonds of sympathy with their more fortunate brethren in the sacred city." (Arnold, *The Islamic Faith*, p. 37). 'The pilgrimage proved in the end a great aid in unification, for the men of every tribe and race met at Mecca with a common purpose, and in a common worship, and a feeling of brotherhood could not but be engendered in the process.' (Denison, *op. cit.*, p. 275) 'Down through the ages this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It rendered almost every capable Moslem perforce a traveller for once in his life-time. The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to over-estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, Arabs—rich and poor, high and low—to fraternize and meet together on the common ground of faith.' (Hitti, *op. cit.*, p. 136).

298. 'Umra is a respectful visit to Ka'ba that may be performed, unlike Hajj, at any time of the year, with fewer rites and ceremonies than Hajj proper. While the Hajj is obligatory on every Muslim who possesses the means necessary for the journey, 'Umra is only an act of additional merit. See n. 89 above.

299. *i. e.*, to win His approval, with pure motives, and with due observance of all conditions, إتمام الحج according to some means that the money, or the like that one expends in performing the pilgrimage, should be lawfully obtained, and that one should refrain from doing what God has forbidden.' (LL)

300. (either by disease or enemy) إحصار signifies 'being prevented from attending the religious rites and ceremonies of pilgrimage, by disease, or the like.' (LL)

301. (to be slaughtered in the sacred precincts of Makka). This animal sacrifice (usually a goat or a sheep) is an important rite in the performance of pilgrimage.

302. (to obtain).

303. (which marks the completion of the Hajj rites and ceremonies). Shaving of the head is, in Islām, an act of rejoicing rather than a mourning rite as among the Hindus and other polytheistic nations.

304. *i. e.*, within the sacred precincts known as Haram.

305. (and is therefore obliged to shave his head before the prescribed time).

306. (for three days).

307. *i. e.*, the feeding of six paupers.

308. *i. e.*, the offering of one goat at least.

309. (either after the removal of danger, or without encountering it at all).

310. *i. e.*, for such persons alone as combine 'Umra (the lesser pilgrimage) with Hajj (the greater pilgrimage) and not for those who perform either of them singly.

311. (of them; of those who combine the two devotions).

312. (any offering at all).

313. The last date of which period is the 9th of Zul-Hijja.

314. *i. e.*, when all the rites of Hajj are terminated, and is usually the time for return, whether one actually returns or stays on).

315. (of fasting).

316. *i. e.*, this combination of the two devotions.

317. *i. e.*, this combination of the two devotions is allowable only to those who are foreigners, and not residents within the sacred area or Haram.

318. (those who wantonly violate the Divine law).

التَّقْوٰى وَاتَّقُوْنِ يٰۤاُولِى الْاَلْبَابِ ۞ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا
اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۪ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ۞ ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ
اَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۞ فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ
اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا وَمَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ۞ وَمِنْهُمْ مَّنْ يَّقُوْلُ
رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۞ اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ

SECTION 25

197. (الحج . . . الا لباب) The *season* of Hajj is the months known;[319] so whoever enjoins *upon himself* the Hajj therein[320] there *is*[321] *to be* no lewdness[322] nor wickedness nor disputing during the Hajj;[323] and whatever good you do Allah shall know it.[324] And take provision for the journey;[325] surely the best provision is piety,[326] and fear Me, O men of understanding:

198. (ليس . . . ا لظالين) No fault it is in you if you seek grace from your Lord[327] *by trading*. Then when you press on from 'Arafat[328] remember Allah near the sacred monument.[329] Remember Him as He has guided you,[330] and you were before of those astray.

199. (ثم . . . رحيم) Then press[331] on from where *the other* people press on, and ask forgiveness of Allah;[332] surely Allah is Forgiving,[333] Merciful.[334]

200. (فاذا . . . خلاق) And when you have completed your rites,[335] remember Allah as you remember your fathers[336] or with a stronger remembrance.[337] And of mankind there are some who say: 'our Lord: give us[338] *our portion* in the world';[339] and for such *there shall* be no portion in the Hereafter.

201. (و منهم . . . النار) And of them there are some who say: 'our Lord! give us good[340] in the world and good in the Hereafter,[341] and save us from torment of the Fire'.[342]

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319. *i. e.*, Shawwāl, Zul-Qa'da, and the first ten days of Zul-Hijja.

320. (and wears accordingly the Ihrām, or the seamless, unsewn robe of the pilgrims).

321. (to be for him).

322. (even in language; much less in deed). The injunction is in striking contrast with the absolutely lewd and obscene rites and practices in the pre-Islamic hajj, and also with the conditions prevailing in the modern festivals and large religious gatherings of the polytheistic peoples.

323. (the pilgrim, on the other hand, should constantly occupy himself with

good deeds).

324. (and shall reward you accordingly).

325. (when proceeding to Makka, on pilgrimage). The pagans thought it an act of great merit and piety to go to Makka, unprovided for, in a state of penury.

326. 'from begging' (Th.) or 'piety.'

327. (and an increase in your prosperity by trading during the pilgrimage). The economic benefits, accruing from an injunction like this, both to the individual and to the community, are too obvious to need any comment.

328. (in the return journey, after making the prescribed stay there). 'Arafāt is a plain, miles wide, round a small 'Hill of Mercy' rising only about 200 feet above the adjoining plain, about 12 miles from Makka on the road to Tāif. It is here that the essential ceremony of the Hajj, called وقوف or 'standing' has to be performed on the 9th of Zul-Hijja, any time from mid-day till evening. 'The plain of 'Arafāt spreads southwards from the hill of 'Arafāt and is bounded on the east by the lofty mountain chain of Tāif. It is covered by a low growth of mimosa plants, and is filled with life only on one day of the year (9 *Dhu'l-Hidjdja*) when the pilgrims pitch their camps for the celebration of the prescribed *wukūf.*' (EI. I. p. 418)

329. 'Near the sacred monument' means the ground bordering on it in Muzdalfa, where, immediately after the return from 'Arafāt in the evening of the 9th Zul-Hijja night prayer is said, and night is spent.

330. (and not as suits your fancy). Note the insistence which the injunction to 'remember God' receives in connection with the Hajj ceremonies.

331. (all of you, not excluding the Quraish). The conceited clan of the Quraish in the pre-Islamic days considered it beneath their dignity to proceed to 'Arafāt, and used to stay on in Muzdalfa.

332. In addition to the repeated commands to remember God, here is a command to ask His forgiveness. Can any pilgrimage be more purificatory ?

333. (so He will forgive sins when one asks His forgiveness).

334. (so He will show mercy to the sinner when he is penitent).

335. 'The foremost goal of this pilgrimage is the assembling of Muslims from different parts of the world. They shall learn to understand one another and know the needs of Muslim countries other than their own. And this is the practical method of promoting the great Commonwealth of Islam, the brotherhood of men bound together by the same ideal of devotion to God, whose Oneness, as also the unity of all Muslims, are symbolised in the qiblah of Mecca.' (ASB. I. p. 40)

336. *i. e.*, glorify God as you used to glorify the deeds of your forefathers in the pagan days. This is for the third time that the injunction to 'remember God' is reiterated.

337. This is how Islām succeeded in effecting far-reaching reforms, and

metamorphosed morally and spiritually the entire Arab nation. There is a clear hint in the verse that our association with our God should be at least as lively and as realistic as with our parents.

338. (i. e. our gifts).

339. Some of the pagan Arabs did not believe in the Resurrection and the Hereafter; so their prayers while performing the pilgrimage were confined to the gifts of this world.

340. *i. e.*, whatever is approved of by Thee; whatever is good in Thy sight; whatever is pleasing to Thee. (Th.)

341. Note the object desired and sought in prayer is not 'the world' at all, but 'good', and 'good' only in whatsoever it may be found—whether in this world or in the Next. (Th.) Contrast with this the Christian concept embodied in the reported saying of the Christ:—'My kingdom is not of this world.' (Jn. 18: 36)

342. An ideal prayer, favourite of the holy Prophet, combining in two brief sentences all the blessings of this world and the Next. And this has led to the perplexed remark of a Christian writer:—'This is one of the most puzzling paradoxes in Islam. As to recognizing, using and enjoying this world, Islam is a most practical religion, but on its doctrine of salvation, it is absolutely and entirely other-worldly.' (Macdonald, *Religious Life and Attitude in Islam*, p. 43.)

وَاللَّهُ سَرِيعُ الْحِسَابِ ۝ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ۝ وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ
قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ۝ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ
لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ ۝ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ
بِالْإِثْمِ ۚ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْمِهَادُ ۝ وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ
وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا

202. (أولئك . . . الحساب) These are the ones for whom there will be a share[343] for what they have earned,[344] and Allah is Swift at reckoning.

203. (و اذكروا . . . تحشرون) And remember Allah on the days numbered.[345] Then whoso hastens[346] away *even* in two days,[347] on him is no sin, and whoso stays on,[348] on him is no sin,[349] —*this* for him who fears God[350] And fear Allah,[351] and know that to Him you will be gathered

204 (و من . . . الخصام) And of mankind is he[352] whose discourse for the purpose of this world[353] thou admirest[354] and he takes Allah to witness[355] as to what is in his heart, while he is the most contentious of opponents.[356]

205. (و اذا . . . الفساد) And when he turns away he speeds through the land so that he may make mischief therein and destroy the tillage and the stock.[357] And Allah approves not mischief.

206. (و اذا . . . المهاد) And when he is told : 'fear Allah', arrogance[358] prompts him to sin Enough for him is Hell : surely an ill resort !

207. (و من . . . بالعباد) And of mankind is he[359] who sells his life seeking the pleasure of Allah, and Allah is Tender to *His* servants.[360]

343. (in both the worlds).

344. (and for which they have longed).

345. *i e.*, on the 10th, 11th and 12th of Zul-Hijja, in Minā, a suburb of Makka about 3 miles, due north. Note that the injunction to remember God is reiterated once more.

346. (to Makka).

347. *i. e.*, after only two days' stay in Minā.

348. *i. e.*, stays on for the third day in Minā.

349. (as both procedures are equally allowable).

350. *i. e.*, all these injunctions are for those who are regardful of their duties to God ; only the God-fearing will profit by them.

351. *i. e.*, rest assured.

352. *i. e.*, the hypocrite.

353. *i. e.*, with a view to dissembling his unbelief.
354. (O Prophet ! for its fair words).
355. (falsely all the while).
356. (of God).
357. (by setting fire to somebody's corn, or by killing his neighbour's asses). So great is his love of mischief and wickedness, and so anti-social are his proclivities !
358. *i. e.*, false sense of self-respect or prestige.
359. *i. e.*, the true believer.
360. (having solicitude, senstive regard and compassionate care for them).

فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمُ
الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَ
الْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝ سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ
يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا
وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝
كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ

208. (يا يها . . . مبين) O you who believe! enter into Islam[361] wholly,[362] and do not follow the foot-steps of Satan;[363] surely he is to you an enemy manifest.[364]

209. (فان . . . حكيم) Then if you slip[365] after what has come to you of the evidences, know that Allah is Mighty,[366] Wise.[367]

210. (هل . . . الامور) Do they[368] await only that Allah shall come to them in the shadows of the clouds[369] and *also* the angels,[370] and the affair is already decreed?[371] And to Allah are *all* affairs returned.[372]

SECTION 26

211. (سل . . . العقاب) Ask thou[373] the Children of *Isra'il*, how many a manifest sign[374] We brought to them.[375] And whoso alters the favour of Allah[376] after it has come to him,[377] then surely Allah is Stern in chastising.[378]

212. (زين . . . حساب) Fair-seeming is made the life of this world[379] to those who disbelieve, and they scoff at those who believe, whereas those who fear *God* shall be above them[380] on the Day of Judgment. And Allah provides[381] whom[382] He will without measure.[383]

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361. سلم literally is 'peace, reconciliation, self-resignation or submission.' And السلم with the definite article, is synonymous with الاسلام as meaning the religion of the Muslims; because it is a religion of self-resignation, or submission.' (LL)

362. *i. e.* accept, and act on, the law of Islām in its every little detail. 'Islām embraces life in its totality. It takes World and Hereafter, soul and body, individual and society, equally into consideration.' (Muhammad Asad, *Islam on the Crossroads*, pp. 119-120). It is, to use a word of recent origin, totalitarian. 'By a million roots,' says a Christian observer, 'penetrating every phase of life, all of them with religious significance, it is able to maintain its hold upon the life of the Moslem peoples.' The secular and the religious, the material and the spiritual are not separated in the all-inclusive system of Islām. Whatever may be true of other

faiths and creeds, in Islām religion is the very breath of life; it matters above everything; it is the mainspring of a Muslim's conduct. The address is to the new converts from Judaism in particular.

363. (by accepting the code of Islām only in part). Islām calls for the complete transformation of personality; and a convert to Islām must be renewed in every corner of his being.

364. (suggesting innovations and modification in God's perfect scheme of laws and ordinances). The exhortation is primarily addressed to such Jewish and Arab converts as had not adopted all the rites and customs of the new religion and had still scruples about some of them.

365. (from the true path).

366. *i. e.*, Able to inflict any punishment any moment.

367. (Who punishes only at the right moment).

368. *i. e.*, the infidels.

369. The reference is to the anthropomorphic conception of the Jews who held the clouds as the chariot of God. *Cf.* the Bible:—'Bless the Lord, O my soul . . . . . Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind.' (Ps. 104; 1, 3). 'Behold, the Lord rideth upon a swift cloud, and shall come into Egypt.' (Is. 19: 1).

370. (as the ministers of His judgment).

371. The meaning is: Do they await the hour when repentance will not avail and declaration of belief will not benefit ?

372. (for requital and judgment).

373. (O Prophet!)

374. (of Our special favour).

375. (as also how uniformly they have maintained their attitude of rebellion).

376. To alter the favours of Allah is to misuse His gifts, and instead of profiting by His clear signs and obtaining guidance from them, to pervert and misinterpret them deliberately.

377. (and they are, in many instances, endowed with the cherished possessions of this world).

378. (both in this world and the Next). 'The fear of incurring this punishment is one of the reasons why Muslims have been so scrupulously careful to preserve the text of the Qurān.' (Rev. E. M. Wherry).

379. (with abundance).

380. (in rank and station).

381. (with sustenance, and in abundance) in accordance with His universal plan.

382. (of His creatures).

383. (so mere material prosperity is no criterion of happiness, and an exuberance of wealth is by no means a measure of moral worth, whether of individuals or of communities and nations).

مبشرين ومنذرين وأنزل معهم الكتب بالحق ليحكم بين الناس فيما اختلفوا فيه وما اختلف
فيه إلا الذين أوتوه من بعد ما جاءتهم البينت بغيا بينهم فهدى الله الذين آمنوا لما اختلفوا فيه
من الحق بإذنه والله يهدي من يشاء إلى صراط مستقيم ۝ أم حسبتم أن تدخلوا الجنة ولما
يأتكم مثل الذين خلوا من قبلكم مستهم البأساء والضراء وزلزلوا حتى يقول الرسول والذين
آمنوا معه متى نصر الله ألا إن نصر الله قريب ۝ يسئلونك ماذا ينفقون قل ما أنفقتم من خير
فللوالدين والأقربين واليتمى والمسكين

213. (كان . . . مستقيم) Mankind was one community[384] thereafter[385] Allah raised prophets[386] *as* bearers of glad tidings[387] and warners,[388] and He sent down with them the Book[389] with truth so that He may judge[390] between mankind respecting what they disputed. And none disputed thereof[391] save those to whom it[392] was given[393] after the evidences had come to them,[394] out of spite among themselves.[395] Then Allah guided those who believed in the truth of that respecting which they[396] disputed, by His leave.[397] Allah guides whom He will to a path straight.

214. (ام . . . قريب) Do you[398] imagine that you will enter the Garden[399] while yet there has not come upon you the like of what came upon those who have passed away before you?[400] There touched them adversity and distress, and *so* shaken were they,[401] that even their Messenger[402] and those who believed with him said:[403] 'when *comes* the help of Allah?'[404] Lo! surely Allah's help is nigh.[405]

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384. (originally, following the one true religion). This implies that originally there was but one religion in the world—the religion of Monotheism. Contrary to the conclusions arrived at by an older generation of scientists and pseudo-scientists, recent discoveries both in Archæology and Anthropology have proved that monotheism, not polytheism, was the religion of the oldest races of mankind. 'The evidence of Anthropology,' says a leading archæologist of the day, Sir Charles Marston, 'will be cited in these columns to prove that the original religion of the early races was actually Monotheism or something very like it.' (*The Bible is True*, p. 25) 'The theory of the evolution of Religion is contradicted by the evidence of both Archæology and Anthropology.' (p. 29) 'This is the very careful and deliberate conclusion of Dr. Langdon, Professor of Assyriology at Oxford, probably the greatest living authority on cuneiform literature . . . . . As a result of his excavations at Kish, Dr. Langdon writes: "In my opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and

wide-spread belief in evil spirits. It is in a very true sense the history of the fall of man." (pp. 58, 61) 'Thus is the evidence, from those most ancient libraries of cuneiform tablets, that Monotheism was the original religion. And there is confirmation of this great fact from other sources, especially from the Science of Anthropology. Along with this is the evidence of a universal belief in a Future Life.' (p. 265) 'I may fail to carry conviction in concluding that, both in Sumerian and Semitic religions, monotheism preceded polytheism and belief in good and evil spirits. The evidence and reasons for this conclusion, so contrary to accepted and current views have been set down with care and with the perception of adverse criticism. It is, I trust, the conclusion of knowledge and not of audacious preconception.' (Langdon, *Semitic Mythology*, Introduction, p. xviii). See also p. ix. n. 280 : xxv. n. 45.

385. *i. e.*, when self-interest and iniquity had created schisms and divisions and the Divine truth had been obscured. 'Monotheism in the Old Testament, and Islamic Monotheism, were not the results of direct evolution from polytheism. It was a false conception of the history of religions to suppose that polytheism was necessarily connected with low types of culture. In fact polytheism was characteristic of the greatest cultures of antiquity, but it grew out of monotheism, and was only a theological interpretation of primitive monotheism.' (Dr. Langdon, quoted in Marston's *Bible Comes Alive*, p. 26). See also Schmidt's *Origin and Growth of Religion*.

386. (to unite the people on the path of truth).

387. (to the believers).

388. (to the rejecters).

389. 'Book,' singular in form, is here plural in meaning, denoting as a generic noun, all Divine Books.

390. (thereby : with the Divine Book as the criterion).

391. *i. e.*, concerning the very Scriptures themselves.

392. *i. e.*, the Book.

393. *i. e.*, religious leaders and men of the priestly class who are the first and foremost custodians of all Scriptures.

394. (and they had fully understood them. This makes their offence all the more serious.

395. (and not out of any honest intellectual difference of opinion). This mutual spite and strife is always caused by scramble for wealth and power, which in its turn is the direct outcome of materialism or love for this world. (Th.).

396. *i. e.*, the rejecters of faith.

397. (and the believers are thus spared the distraction caused by doubts and disputations).

398. (O Muslims!) The words are primarily addressed to the Makkan emigrants suffering grievously from poverty and hunger.

399. (without any toil or trial).

400. Entry into Heaven presupposes some measure of suffering—maybe in certain cases, exceedingly slight—either mental or physical in this world. The higher one's spiritual ambitions, the greater the trials and tribulations one is expected to undergo. And none could be greedier of spiritual advancement than the Muslims of the Prophet's time, his 'companions.' Hence their readiness to undergo the hardest afflictions in the service of God's religion.

401. *Cf.* the Bible:—'The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts.' (Pr. 17-3) 'Many are the afflictions of the righteous' (Ps. 34: 19). 'We must through much tribulation enter the kingdom of God.' (Ac. 14: 22)

402. (of his time).

403. (overwhelmed with sorrow and gloom).

404. (which is promised to us). This is how they prayed. Not that they were at all sceptical of the arrival of Divine assistance but its precise time being not revealed to them, they naturally began to pray for it with extreme fervour. (Th.).

405. This is how their prayer was answered. The Muslims of the holy Prophet's time are heartened thereby with the approaching triumph of their cause.

وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۚ
وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۚ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ
ع يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ
عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ
أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ
يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ

215. (يسئلو نك . . . عليم) They[406] ask thee[407] as to how[408] they will spend. Say thou : 'whatever you spend of wealth,[409] *let it be* for parents and kindred and orphans and the needy and the wayfarer,[410] and whatever good you do, surely Allah is Knower thereof.[411]

216. (كتب . . . تعلمون) Ordained for you is fighting,[412] abhorrent as it may be to you.[413] Haply you abhor a thing while it is good for you,[414] and haply you desire a thing, while it is bad for you. Allah knows[415] and you do not know.[416]

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406. *i. e.*, some of the Muslims.

407. (O Prophet !)

408. *i. e.*, as to the amount what, and the occasion when. ماذا is sometimes, as here, synonymous with الذى

409. (according to your means). خير is here 'wealth' or 'substance,' and not 'good' as misinterpreted by several translators of the Qur'ān.

410. A perfectly natural and rational order to beneficence, descending from the parents and near relatives to strangers, and taking in its fold every conceivable case of need.

411. (and shall reward accordingly).

412. War, it has been truly said, is sanctioned by the law of nature—the constitution of man and the constitution of society—and is at times a biological and sociological necessity. Islām, the ideal practical religion, has allowed it, but only in cases of sheer necessity. In Christianity, 'the coming Day of the Lord is associated with terrible wars . . . In the Epistles, St. Paul shows in a dozen references to a soldier's career that he looked at it with interest and even with sympathy.' (DB. IV p. 895) And speaking historically, the contrast, says a Christian writer, between the Christian and the Muslim warriors 'has not been so sharp as is often supposed. The Saxon wars of Charles the Great were avowedly religious wars, and differed chiefly from the Syrian wars of Omar and of Ali . . . in that they were much more

protracted and vastly less successful.' (Bosworth Smith, *op. cit*, pp. 184-85) See n. 267 ff. above.

413. Persecuted, harassed, afflicted, poverty-ridden, exiled, and small in numbers as the Muslims were at the time of the enactment of warfare, it was but natural that they were none too fond of crossing swords with the mighty forces that had conspired for their extirpation. Nothing short of express and emphatic Divine command could urge them on to the field of battle. And yet the Islamic *Jihāds* are declared to be "designed" by the Prophet "to satisfy his discontented adherents by an accession of plunder!" (Margoliouth). Such is this European scholar's love of veracity! Such is his wonderful reading of history!

414. The reluctance on the part of Muslims, in some instances, may be due to the fact that the infidels they were asked to fight against, were their own relatives and fellow-townsmen.

415. (the true inwardness of everything and its full effects).

416. (so the safest and wisest course for you is to follow implicity the statutes of God).

وَأُولٰٓئِكَ أَصْحٰبُ النَّارِ ۖ هُمْ فِيهَا خٰلِدُونَ ۝ إِنَّ الَّذِينَ اٰمَنُوا وَالَّذِينَ هَاجَرُوا وَجٰهَدُوا فِى سَبِيلِ
اللّٰهِ أُولٰٓئِكَ يَرْجُونَ رَحْمَتَ اللّٰهِ ۚ وَاللّٰهُ غَفُورٌ رَّحِيمٌ ۝ يَسْـَٔلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ
كَبِيرٌ وَّمَنٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۬ قُلِ الْعَفْوَ ۗ كَذٰلِكَ يُبَيِّنُ
اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝ فِى الدُّنْيَا وَالْاٰخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ الْيَتٰمٰى ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ
وَإِن تُخَالِطُوهُمْ فَإِخْوٰنُكُمْ ۚ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَآءَ اللّٰهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللّٰهَ
عَزِيزٌ حَكِيمٌ ۝ وَلَا تَنكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ

SECTION 27

217. (يسئلونك . . . خلدون) They ask thee[417] of the sacred month,[418] *of* fighting therein. Say thou : 'fighting therein[419] is grievous ;[420] but hindering *people*[421] from the way of Allah and disbelief in Him and *in the sanctity* of the Sacred Mosque[422] and driving out its dwellers therefrom[423] are more grievous[424] with Allah,[425] and mischief[426] is far more grievous[427] than blood-shed.[428] And they will not cease fighting you with a view to making you apostatize from your religion, if they could.[429] And he who among you apostatizes[430] from his faith and dies while he is an infidel,—then these are the very ones whose works shall be of no effect[431] in this world and the Hereafter,[432] and they shall be the inmates of the Fire. Therein they shall be abiders.

218. (ان . . . رحيم) Surely those who have believed and those who have emigrated[433] and have striven hard in the way of Allah[434] *all* these hope for the mercy of Allah. And Allah is Forgiving,[435] Merciful.[436]

219. (يسئلونك . . . تتفكرون) They ask thee[437] of wine[438] and gambling.[439] say thou : 'in both is a great sin[440] and some benefit for men,[441] but the sin of them is greater than their benefit'.[442] And they ask thee as to what they shall spend.[443] Say thou : 'redundant *portion*'.[444] Thus does Allah expound to you *His* commandments so that you may ponder—[445]

220. (فى . . . حكيم) On this world[446] and the Hereafter. And they[447] ask thee[448] of orphans.[449] Say thou : 'to set right *affair* for them[450] is best.[451] If you mix with them,[452] then they are your brethren ;[453] Allah knows the foul-dealer[454] from the fair-dealer.[455] And had Allah *so* willed, He could have afflicted you;[456] surely Allah is Mighty,[457] Wise.[458]

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417. (O Prophet !)
418. *i. e.*, Rajab, one of the four months held sacred by the Arabs.
419. (knowingly), *i. e.* knowing it to be the month of Rajab.

420. (which sin no Muslim has been guilty of). The pagans had charged a certain Muslim with killing a pagan on the 1st of Rajab. The Muslim's defence, perfectly sound, was that he took the day to be the last date of the preceding month, and did not know that the month of Rajab had commenced.

421. (by subjecting them to the bitterest persecution).

422. (by planting images and idols in the sacred Ka'ba) The words المسجد الحرام are grammatically coupled with the pronoun ه in به and not with سبيل الله

423. (in a most cruel and heartless way). The pronoun in اهله refers to المسجد and not to الله The Prophet and the believers alone were competent to dwell within the sacred precincts.

424. (than the accidental slaying of a pagan).

425. (did it lie, then, in the mouth of pagans, who cared neither for the sanctity of the sacred months nor for that of the sacred territory, and respected neither human life nor property, wherever the terrible persecution and unspeakable oppression of the converts to Islām was concerned, to seek refuge in the sanctity of the 'sacred month ?').

426. (in its effects).

427. (particular and accidental).

428. See nn. 273 and 274 above. So the slaughter that Islām enjoins is to end all slaughter, terrorism, and moral disruption. And there is all the difference in the world between the force that is used to stop war and the force that is used to make war. But in the words of a present-day Christian writer: 'We might as well say that the bludgeon of the policeman and the gun of the gangster are equally criminal.' (A. G. Gardiner)

429. This pictures the furious zeal of anti-Islamic forces of the time. 'The general war of extermination' was certainly organised and started, but not *against* the infidels, as Palmer imagines in ostensible innocence. It was organised and started *by* them against Islām.

430. In the law of Moses, apostasy was punishable with death. 'If thy brother . . . . entice thee secretly, saying, Let us go and serve other gods, ... thou shalt surely kill him; . . . . . And thou shalt stone him with stones, that he die.' (Dt. 13 : 6-10)

And in Christianity, 'Wilful apostasy was, of course, an inexpiable offence, and ranked with murder and adultery.' (ERE, I, p. 623)

431. (as rebellion in the end naturally annuls all previous deeds of loyalty and virtue).

432. (in obvious consequence of their desertion of the true faith). In Islām, the penalty of apostasy as an offence both against the religion and the Islamic State is death, as ordained in the traditions of the Prophet.

433. (from the territory of the infidels to a place of refuge on account of

religious persecution, and in pursuance of their duty to God).

434. جہاد as a term of Islamic law, is readiness to secrifice life and possessions for the cause of Islām. Literally, it is 'the using, or exerting one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation!' (LL).

435. (so He shall forgive accidental mistakes).

436. (so He shall reward them for their true faith and forced exile).

437. (O Prophet!)

438. خمر is 'any intoxicating thing, that clouds or obscures (lit. covers) the intellect,' and 'has a common application to intoxicating compressed of juice of anything.' (LL) So the term 'wine' here is a synonym for all intoxicating drinks. The Jews of the Prophet's time were hard hit by the Qur'anic 'Prohibition' since the liquor trade was largely in their hands. And it is amusing to find a modern representative of that worthy race with pretension to Islamic learning and scholarship, narrate the incident with bewailing and sneering ill-concealed:—'When the revelation came, zealous followers went round the houses of the Moslems and emptied their vessels of all liquor which was supposed to be intoxicating, in many cases breaking the vessels themselves; and trading Moslems who brought wine home from Syria after this event were compelled to pour their earnings away; nor was milder treatment meted out to those orphans whose property had been invested by their guardians in wine. The prohibition was extended to vinegar made of wine and a categorical denial was given to the suggestion that wine had medicinal value.' (Margoliouth, *Mohammad*, p. 283) See also P. VII. nn. 31, 38.

439. میسر originally 'the game, or play, with unfeathered and headless arrows' is, in its wider acceptance, as here, any game of hazard; or play of stakes, or wagers, so that even the game of children with walnuts is included under this name by Mujāhid.' (LL) It may shortly be defined as wagering money or other valuable things upon the outcome of an event, or making money on some chance. The diffusion, both in the past and present, of the practice of gambling may be gauged from a persual of the following:—'Games of chance are as old and as widespread as humanity . . . The Greeks already in Homer had their knuckle-bones . . . marked with numbers on four sides to serve as dice . . . . Among the Romans, children played at "heads or tails" with coins . . . . The Israelites used the drawing of lots to ascertain the Divine will in regard to such matters as assignation of lands, choice of an officer, determining the rotation of office or to identify an offender . . . . The gambling habit infected the purity of the early Christians. Instruments of gambling are found in their tombs . . . . On the Aryan races gambling has had a special hold." (ERE. VI. pp. 163-164). 'The extent to which gambling prevails at the present time is difficult to assess . . . . Most of it is centred in the horse-racing . . . . On the whole, it may safely be asserted that little short of £100,000,000 changes hands every year in England in connection with gambling

transactions.' (ib.) 'Despite laws against gambling in most states and territories, it continued openly in various sections until New York, in 1881-1884, launched an anti-gambling drive which was copied by many other cities. However, gambling is still prevalent under cover.' (CE. III. p. 826) And what shall one say of the Derby horse-race in England and of the Preakness and the Kentucky Derby races in America? See also P. VII, nn. 32, 39.

440. 'Side by side with the betting odds and betting tips, the newspapers record the tragic results on those who yield to the temptation. In 13 years (1895-6 to 1906-7) there were 156 suicides or attempted suicides in England assigned to this case, as well as 719 cases of theft or embezzlement, and 442 bankruptcies.' (ERE. VI. p. 168)

441. 'Alcohol's most useful sphere of action is as a solvent in industrial concerns. It has also some uses as an external application' (Dastur, *Alcohol : Its Use and Misuse*, p. 109).

442. (and so both of them are to be interdicted). And Islām in fact has indicted both practices as injurious and as conducive only to individual and national demoralisation. The injuction of prohibition has had a lasting influence on the character of the Muslim society, and making allowance for occasional breaches, it has given to the Muslim community a general stamp of sobriety unknown elsewhere. The fact has been acknowledged even by unfriendly observers. 'Mohammadanism may boast of a degree of temperance unknown to any other creed.' (Muir, *op. cit.*, p. 521) And at one of the Church Congresses held in England in recent years, Rev. Canon Issac Taylor has said: 'Islām, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people.' And as regards gambling, even that inveterate enemy of Islām, D. S. Margoliouth of Oxford, is constrained to admit that the total abolition of this practice in Arabia was the 'most celebrated' of reforms effected by the Prophet (EBr. XVII. p. 407, 11th Ed.).

443. (in voluntary charity). In verse 214 the question related to beneficiaries; here it relates to the amount to be spent.

444. *i. e.*, whatever can be spread without detriment to the necessities of one's own self or of those whose maintenance is obligatory on him.

445. (in the execution of these commands).

446. Note the Qur'anic injunction to reflect on "this world" as well on the "Next." The point is that the more would one ponder on this world, the more would one be able to realise how ephemeral and how unreal it is in character, if pursued as a goal, yet how real and how precious, if viewed as a step towards the Eternal Life !

447. *i. e.*, the guardians. They, as true Muslims, hesitated to have anything to do with the property of their wards on receiving strict orders regarding its

inviolability.

448. (O Prophet!)

449. The orphan was not less than the slave the object of the Prophet's peculiar care, for he had been an orphan himself, and what God had done for him, he was anxious, so far as might be, to do for others.' (Bosworth Smith, *op cit*, p. 251)

450. (and looking after their interests).

451. *i. e.*, the main object to be kept in view in every dealing you may have with them.

452. (in their financial affairs as co-partners).

453. (and so entitled to every love and affection). With equal fairness and considerateness are non-Muslim orphans also to be treated, if they happen to be a Muslim's wards. (Th.)

454. Literally, the corrupter, *i. e.* he who wrongs the orphans.

455. (so be always fair and considerate in your dealings with them, and beware of your duties towards them). المصلح literally is the 'rectifier.'

456. (by constraining you to do what would be difficult for you to perform, by issuing commandments involving hardship, such as prohibiting co-partnership with your wards altogether).

457. (so He could have issued any injunctions, however burdensome).

458. (so He in His wisdom chose not to issue such commandments as were hard to perform).

خير من مشركة ولو اعجبتكم ولا تنكحوا المشركين حتى يؤمنوا ولعبد مؤمن خير من
مشرك ولو اعجبكم اولئك يدعون الى النار والله يدعوا الى الجنة والمغفرة باذنه ويبين
ايته للناس لعلهم يتذكرون ۝ ويسئلونك عن المحيض قل هو اذى فاعتزلوا النساء في
المحيض ولا تقربوهن حتى يطهرن فاذا تطهرن فاتوهن من حيث امركم الله ان الله
يحب التوابين ويحب المتطهرين ۝ نساؤكم حرث لكم فاتوا حرثكم انى شئتم وقدموا لانفسكم
واتقوا الله واعلموا انكم ملقوه وبشر المؤمنين ۝ ولا تجعلوا الله عرضة

221. (ولا . . . يتذكرون) And wed not idolatresses[459] untill they believe ;[460] and assuredly a believing slave-girl is better[461] than an idolatress,[462] although she pleases you.[463] And wed not your *women* to idolaters untill they believe ; and assuredly a believing slave is better[464] than an idolater,[465] although he pleases you.[466] These[467] call *you* to the Fire, while Allah calls *you* to the Garden and to forgiveness, by His leave. And He expounds His commandments to mankind that perhaps they may be admonished.[468]

SECTION 28

222. (و يسئلونك . . . متطهرين) And they ask thee[469] of menstruation.[470] Say thou : 'it is a pollution,[471] so keep away from women during menstruation,[472] and go not in unto them till they have cleansed themselves.[473] Then when they have *thoroughly* cleansed themselves[474] go in unto them[475] as Allah has directed you.[476] Surely Allah loves the repentants,[477] and *He* loves the cleansers of themselves.[478]

223. (نساؤكم . . . مومنين) Your women are a tillage[479] for you, then go in unto your tillage[480] as[481] you will, and provide beforehand for your souls.[482] And fear Allah,[483] and know that you are going to meet Him, and give thou glad tidings[484] to the believers.[485]

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459. المشركة is literally a woman who gives God an equal, or an 'idolatress,' but here it is used in a wider sense, meaning any woman who is an infidel. (Th.).

460. *Cf.* the OT:—'Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods.' (Dt. 7: 3-4) 'And separate yourselves from the people of the land, and from the strange wives.' (Ez. 10: 11). 'And in the spirit of 'Ezra's ordinance, late religious authorities . . . . interdicted matrimonial connections between Israelites and all Gentiles. This prohibition is the established law of the Talmud and the Rabbinical code.' (Westermarck, *Short History of Marriage*, pp. 56-57) And the

NT : 'Be ye not unequally yoked together with unbelievers ; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness ?' (2 Co. 6 : 14).

461. (a thousand times).

462. (free though she may be).

463. (on account of her wealth or beauty).

464. (a thousand times).

465. (free though he may be).

466. (on account of his rank or substance). These restrictions do not apply to the Muslim marriage with Jew and Christian women. They form a separate class—the people of the Book—and laws concerning them are dealt with in the Surah 'Mā'ida'.

467. (infidel men and women).

468. The danger that a believer, after the intimate relationship of marriage, may be led into the path of infidelity and impiety is ever-present and ever-pressing.

469. (O Prophet !)

470. (and of cohabitation in that period). The phenomenon of menstruation, 'though clearly a normal physiological process . . . yet evidently lies on the borders of pathological change.' (Geddes and Thomson, *Evolution of Sex*, p. 259).

471. That the mental energy, as well as the muscular strength and dexterity even in the strongest, healthiest, and most determined women are usually somewhat impaired during the menstrual period itself is a fact that is familiar to most women. (Havelock Ellis, *Man and Woman*, p. 288) 'Even in perfectly healthy woman this affects the whole organism to a more or less marked degree . . . . There is increased nervous tension and greater muscular excitability ; reflex action is more marked and there may be slight twitchings of the legs ; also yawning and stiffness in the neck, and sleep is heavier than usual. There is loss of appetite and a certain amount of digestive and intestinal disturbance with a tendency to flatulence.' (pp. 289-290). 'On the psychic side, even in good health there is another series of phenomena. There is greater impressionability, greater suggestibility, and more or less diminished self-control. Burdach stated that at this time women are more under the influence of mesmerism . . . . It is at this time, in those women who are at all predisposed, that sudden caprices, fits of ill-temper, moods of depression, impulses of jealousy, outbursts of self-confession, are chiefly liable to occur.' (p. 291). 'During menstruation, a woman is exceptionally sensitive and irritable, so that she may be greatly excited by trifling matters which at other times would arouse no obvious response . . . The statistics of criminality in women show that a very large majority of crimes committed by women are committed during menstruation.' (Bauer, *Woman and Love*, I. pp. 283-284).

472. *i. e.*, do not cohabit with them during this period. 'During menstruation, a woman should refrain from intercourse. By the Mosaic law the death

punishment was allotted both to the man and to the woman who indulged in coition while the latter was menstruating. As a matter of fact, considerations alike of hygienic cleanliness and of sanitary precaution prohibit the performances of coitus during this period. Severe menorrhagia, perimetritic irritation, and parametritic inflammations, have been observed to follow such indiscretion.' (Kisch, *Sexual Life of Women*, p. 173). And according to another authority, 'Incontinence during menstruation leads to serious circulating disturbances and to the consequences of these disturbances.' (p. 185).

473. Far more rigid are the Biblical regulations concerning the menstruating women. 'She shall be put apart seven days : and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean : every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.' (Le 15 : 19-21). More onerous still are the laws prescribed by the Jewish doctors. According to them 'the woman must reckon seven days after the termination of the period. If, then, this lasts seven days, she cannot become pure until the fifteenth day. Purification, furthermore, can be gained only by a ritual bath ; and until the woman has taken this, she remains unclean . . . . In addition to all this, a woman who does not menstruate regularly is unclean for a certain time before she becomes aware that the period has begun, and objects which she touches are defiled.' (JE. IX, p. 301) Many communities, peopling different parts of the globe, have to this day very similar laws. A woman under their code, must refrain, during the continuance of the flow, from all household duties, specially from the preparation of food, and to approach her is often an offence. She must, like the leper of the medieval times, wear a special garment, or call aloud to warn all who approach her that she is unclean. (*vide* Havelock Ellis, *Man and Woman*, p. 15).

474. (of menstrual pollution, and have washed themselves).

475. According to the best medical opinion, both ancient and modern, the period that immediately succeeds the cessation of the menstrual flow is one most favourable to conception. (See Kisch. *Sexual Life of Woman*, p. 199).

476. *i. e.*, in a way that is natural, lawful and clean.

477. *i. e.*, those who turn to him in repentance after they happen to have infringed any of His laws. تواب literally is one who repents much or often.

478. *i. e.*, those who seek to be clean in body as well as in mind and spirit. Compare and contrast the Christian aversion to bathing and personal ablutions. 'Certainly the maxim which places cleanliness next to godliness, has no place in the biographies of the saints and heroes of monasticism, even in climates where bathing would seem almost one of the necessities of life. Jerome warns ascetics against warm baths as morally enervating, and in a letter to one of his female disciples denounces

every sort of bathing for women. Augustine allows a bath once a month only.' (DCA. II, p. 939)—See P. VI. n. 200; XI n. 67.

479. *i. e.*, like the soil which receives the seeds and grows the plant, 'Your wives or women, are unto you things wherein ye sow offspring; they are thus likened to places that are ploughed for sowing.' (LL)

480. (and not anywhere else). The object of repeating the simile seems to be to emphasize the fact that the begetting of children rather than carnal indulgence is the primary goal of conjugal act.

481. Or, "when". The word أنّى signifies 'whence' as well as 'when,' and 'how' and has been used in all these senses in the Holy Qur'ān. In this place, it can be interpreted by either 'as' or 'when,' as has in fact been done by some of the best authorities. Even if understood in the sense of 'whence,' it only amounts to saying, whatever posture you may adopt in entering your tilth' (and not entering anything else), and cannot be construed by any stretch of imagination to allow any filthy, unnatural practice.

482. *i. e.*, perform acts of devotion and charity all along. A powerful reminder that moral and spiritual ends are not to be lost sight of even in the height of carnal plasures.

483. (at all times and on all occasions). Fear of God and full realisation of one's responsibility are to be the keynote of a Muslim's life and his every action, big or small.

484. (of full and copious rewards in Paradise, O Prophet!)

485. (who fear their Lord constantly and have a keen sense of their responsibility).

لِّأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾ لَّا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ
أَشْهُرٍ ۖ فَإِن فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ
يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
وَلِلرِّجَالِ عَلَيْهِنَّ

224. (ولا . . . عليم) And make not Allah[486] a butt of your oaths so that you shall not act piously nor fear *Allah* nor set *things* right between men ;[487] and Allah is Hearer,[488] Knower.[489]

225. (لايؤ . . . حليم) Allah shall not take you to task for the vain in your oaths,[490] but He shall take you to task for what your hearts have earned,[491] and He is Forgiving,[492] Forbearing.[493]

226. (للذين . . . رحيم) For those who swear off from their wives[494] *is* an awaiting of four months;[495] then if they go back,[496] surely Allah is Forgiving,[497] Merciful.[498]

227. (وان . . . عليم) And if they resolve a divorcement,[499] then surely Allah is Hearer,[500] Knower.[501]

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486. *i. e.*, the name of Allah.

487. The meaning is: do not swear by Allah that you would refrain from such and such righteous and kindly acts. To refrain from them is in itself bad enough: to bring in the name of God for that purpose—a general practice in pagan Arabia—is awful.

488. (so beware of what you utter with your lips).

489. (so beware of what you think in your minds).

490. *i. e.*, inadvertent or mistaken false oaths. The reference is obviously to the oaths of an assertory kind, which call God to testify to the truth of an assertion of fact, past or present, and not to the promissory oaths which are a sort of pledge to be fulfilled in the future.

491. (by uttering a false oath deliberately).

492. (so He overlooks rash and inadvertent oaths in this world altogether).

493. (so He does not inflict punishment for even sinful oaths immediately, but defers it till the Day of Judgment).

494. (for an indefinite period of abstinence or for a definite period exceeding four months.) ايلاء is 'an oath that one shall not go in to one's wife,' or a 'vow of abstinence from one's wife.' It was a recognised pre-Islamic form of repudiating

one's wife and a denial of her rights for a period, definite or indefinite. In Islām the legal effect of such conduct amounts to a single revocable divorce.

495. This is to prevent so important a step being taken hastily or in the heat of passion, and for cool consideration and deliberation, during which either the husband may re-establish the marital relations, or at the end of which the wife may be automatically released. A wise check on the impulsiveness of the husband.

496. (on their vow within the prescribed period, and are reconciled to their wives, then they may retain them without incurring any sin) فاء الى الامر signifies, 'He reconsidered the affair, or case.' And means, 'The man who had sworn to abstain from conjugal intercourse with his wife, expiated his oath and returned to her.' (LL)

497. (so He will forgive them their sin by dispensing with their oaths after requiring them to pay a small sum by way of expiation).

498. (so He will show mercy to the husband who has now reverted to rendering his duties by his wife).

499. *i. e.*, if even after careful consideration and full deliberation, the husband has resolved on divorce, and accordingly has not reasserted his marital relations within the period, final separation at the end of it is effected thereby automatically. The dissolution of marriage by the husband's own act, that is, by his making a declaration to that effect in appropriate words is called طلاق.

500. (so He hears their oaths).

501. (so He knows their resolve).

دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝ الطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ
تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ۝ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا
إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ۝ وَإِذَا طَلَّقْتُمُ النِّسَاءَ
فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ

228. (و المطلقت . . . حكيم) And the divorced[502] women[503] shall keep themselves in waiting for three courses;[504] nor is it allowed to them that they should conceal what Allah has created in their wombs,[505] if they believe in Allah and the Last Day.[506] And their husbands are more entitled to their restoration[507] during the same,[508] if they[509] desire rectification.[510] And to women is *due*[511] like[512] what is due from women[513] honourably.[514] And for men there is a degree[515] above them.[516] And Allah is Mighty,[517] Wise.[518]

SECTION 29

229. (الطلاق . . . الظلمون) Divorce[519] is twice;[520] thereafter either retaining *her* honourably or releasing *her* kindly.[521] And it is not allowed to you to take away aught of what you have given them,[522] except when the twain fear that they may not observe the bounds of Allah.[523] Then, if you fear[524] that the twain may not observe the bounds of Allah, there is no blame on the twain for that with which she redeems herself.[525] These are the bounds of Allah, therefore do not trespass them.[526] And whoso trespasses the bounds of Allah, then it is those who are the ungodly.

230. (فان . . . يعلمون) If he divorces her *finally*,[527] she is not lawful for him thereafter unless she weds[528] a husband other than he;[529] then if he[530] *also* divorces her, there is no blame on the twain[531] if they return to each other,[532] provided they think[533] that they will *now* observe the bounds of Allah.[534] And these are the bounds of Allah,[535] He expounds them to a people who know.[536]

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502. The course of divorce, or the dissolution of the marriage tie, among ancient nations has been erratic, some making it too loose, others making it too tight. Speaking sociologically, every religion has to meet two ends in the sphere of marriage and family—to raise the standard of morality and to sanctify the marriage contract. But in practice some religions have become too lenient, others too rigid. The Jewish law allows it as a matter of no great concern. If husband finds 'some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and

send her out of his house. And when she is departed out of his house, she may go and be another man's wife.' (Dt. 24 : 1, 2). Christianity, on the other hand, taking its stand on the reported saying of Jesus : 'What therefore God hath joined together, let not man part asunder . . . Whosoever shall put away his wife, and marry another, committeth adultery against her. (Mk. 10 : 9, 11), and also upon the dictum of Paul : 'Let not the wife depart from her husband.' (1, Co. 7 : 10), has interdicted divorce altogether. The Catholics hold : 'When the sacrament of matrimony has been received by a man and a woman and ratified by their cohabitation as husband and wife, their union cannot be dissolved except by death.' (CD. p. 477). The climax was reached in the rules of the Roman Catholic Church . . . (It) 'treats marriage as a sacrament and demands indissolubility and unchanging fidelity. This in itself is unreasonable. Judaism takes account of the mutability of human feelings, and free people when the chains of matrimony become fetters ; but the Catholic Church refuses to recognise any such change of feeling. The bonds of matrimony become a chain as heavy and galling as iron in which two people must languish for the term of their natural lives.' (Bauer, *Women and Love*, II, p. 291). The Protestants allow it no doubt, but only on such grounds as are of comparatively rare occurrence—fornication, for instance. Islām has steered its course midway between the two, avoiding the extremes of either making divorce too rigid or banning it altogether, or of making it too loose and frivolous. Islām has adopted the only wise course open—that of imposing certain conditions and limitations upon the right of the husband to dissolve the matrimonial bond, the object of which is 'to ensure that the husband was not acting in haste or anger and that separation becomes inevitable in the interests of the husband and the wife and the children.' ('Abdur Rahīm, *op. cit.*, p. 336).

503. (whose marriage has consumated, and who are of menstruating age and are free, not bondwomen). For other classes of wives the regulations are different.

504. (during which period they shall not remarry). *'Iddat'* literally means counting and in law it means the time during which the wife must wait after the cessation of marriage before she can marry again. When dissolution of the marriage has been brought about by *talāq*, *'iddat* will be imposed only if there has been consummation or valid retirement. The period of probation for a woman, who has been divorced, is, according to the Hanafī law, the period covered by three menstrual courses and according to the Shāfi'īs and Mālikīs the period covered by three intervals, and in the case of an old woman or of a girl of immature age it is three months.' ('Abdur Rahīm, *op. cit.*, p. 341). The imposition of *'iddat* is a distinctive feature of the Islmic law of divorce. قرء is 'A menstruation ; and a state of purity from the menstrual discharge : thus having two contrary meanings.' (LL).

505. (either of conception or menstruation).

506. (as this concealment would interfere with the reckoning of the legal *'iddat* and that would in its turn lead to the infringement of the Law in various

other ways).

507. (than that the divorce be made absolute and irrevocable). Divorce, though perfectly legitimate in itself, is not to be had recourse to light-heartedly or on flimsy grounds. Verses like the above tend to discourage the practice, unless, of course, there be strong reasons for taking the step, or the incompatibility of temperaments be well-established. The Prophet is also reported to have observed :—'Of all the permissible acts, divorce is the most disapproved of by Allah.'

508. *i. e.*, within the period prescribed.

509. *i. e.*, the husbands.

510. The proviso is significant. Husbands are to take back their wives if they are really keen on reconciliation, and not with a view to harassing them.

511. (from men).

512. (in kind) : *i. e.*, in being obligatory.

513. (to men). In plainer language: women have rights quite similar to those of men. This bold and explicit declaration of the rights of women centuries and centuries before a Mill dreamt of writing on the 'Subjection of Women,' has no parallel in the pages of other Divine Scriptures. Contrast with this the attitude of the Bible which as a punishment of the sin of Eve makes wife a subject to her husband who is to rule over her. 'According to the Old Testament, woman is responsible for the fall of man, and this became the cornerstone of Christian teaching . . . It is a remarkable fact that the gospel (barring divorce, Mt. 19: 9) contain not a word in favour of woman . . . The epistles of St. Paul definitely insist that no change can be permitted in the position of woman . . . St. Jerome has aught but good to say of woman. "Woman is the gate of the devil, the road of evil, the sting of the scorpion." Canon law declares: "Man only is created to the image of God, not woman : therefore woman shall serve him and be his handmaid." The Provincial Council of Macon (sixth century) seriously discussed the question 'whether woman had a soul at all.' (Krafft-Ebing, *Psychopathia Sexualis*, p. 4. n. 12th Ed.) The effect of the teachings of the Jewish rabbis and Christian fathers was that in the course of history 'woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman.' (Lecky, *History of European Morals*, II, p. 357-58). See also P. V. n. 73.

Islām grants full dignity to woman as a human being. Each sex is meant to complement the other. Woman is not sub-human. The true relation between the sexes is of interdependence.

514. This implies, by the way, the principle of modern 'Veracism' which demands on behalf of the maiden entering upon marriage that her husband be as chaste and sexually as unspotted as herself and denies the largely prevailing bisexual ethical standard in the West allowing one set of sexual honour for the male, another for the female.

515. (of superiority).

516. 'The zest of power and knowledge, the search for artistic perfection,' observes an English sociologist with palpable feminist bias 'are usually masculine characters.' (Havelock Ellis, *Man and Woman*, p. 454). 'It is generally true,' remark two distinguished European biologists, 'that the males are more active, energetic, eager, passionate, and variable; the females more passive, conservative, sluggish, and stable.' (Thompson and Geddes, *Evolution of Sex*, p. 289). 'Man, perhaps even down to the protein molecules of his tissue cells, is biologically different from woman . . . The revolutionary principles collide with the very important circumstance, namely, the *biological inequality* of the sexes. We must recognize the unquestionable existence of the biological inequality of the sexes. It goes deeper and is of far greater import than it would appear to those not familiar with natural sciences.' (Nemilov, *Biological Tragedy of Woman*, pp. 75-78). The Holy Book of God concedes the rights of woman in full—under it she can rise to equal heights with man, consistent with her sex—yet it lends no support whatever to the modern craze of the absolute equality of the sexes. Equality of rights and opportunities is of course not quite the same thing as 'uniformity' or identity. See P. III. n. 369; P. V. nn. 58, 73, also n. 513 above.

517. (so He could have enjoined anything He willed).

518. (so He enjoins only what is perfectly meet and proper).

519. (which is revocable). *Talāq* is of two kinds, *raja'ī* or that which permits of the husband resuming conjugal relations, and *bā'in* or that which separates. The former is generally translated as revocable and the latter as irrevocable or absolute. A divorce which is revocable in the inception, becomes absolute or irrevocable if the *'iddat*, or period of probation, is allowed to elapse without the husband having revoked either by express words or conduct.' ('Abdur Rahīm, *op. cit.* p. 336).

520. *i. e.*, can be pronounced only twice after which it shall be final and irrevocable, unlike the divorce of the pagan days which could be revoked after being pronounced any number of times.

521. *i. e.*, after the two periods of temporary separation, make your final choice—either take her back in love and amity, or let her go finally but in any case, be honourable and kind. The goal of matrimony in Islām is to unite two lives, to bring happiness to the couple, and to instil mutual amity, harmony, responsible co-partnership and good fellowship in the pair. Now human nature being what it is, it sometimes happens that even with the best of motives and after repeated trials, the union remains unhappy. The only remedy then is to unfasten the wedding-tie. Even then, the husband is enjoined by the Qur'ān not to dismiss the wife in disgrace, or with a view to humiliating her but to let her off kindly, with due regard to his chivalry and her tenderness, and with a view to securing peace of mind both for her and himself.

522. (even though it be what you have yourself given her in dowry). The husband has to pay dower in full if he takes the initiative in the divorce.

523. (by continuing to live as husband and wife, *i. e.*, the duties and obligations as husband and wife required by the law of Islām.

524. The address is to the Muslims in authority or the guardians of the pair.

525. (and obtains her relief). If the wife claims the dissolution of marriage she must be prepared to sacrifice the dower that was otherwise hers to free herself thereby.

526. *i. e.*, these are the commandments of God meant to be obeyed and are not trivialities to be trifled with.

527. *i. e.*, if he pronounces the third, the irrevocable divorce, after the two revocable ones. 'The most approved form of repudiation is that the husband should pronounce the sentence once during a *tuhr* or period of purity of the wife and then let the divorce become absolute by expiry of the period of probation. The next best form is to pronounce one sentence of repudiation during a period of purity for three such periods so that on the third pronouncement the repudiation would become irrevocable. In the first form there is a greater guarantee than in the second against hasty and ill-advised action. But if divorce be pronounced while the wife is not in a state of purity or if divorce is at once expressed to be irrevocable such as the husband saying, "I have divorced thee irrevocably," . . . the result will be irrevocable divorce though the law regards a repudiation in this form with disapproval as being an innovation.' ('Abdur Rahīm, *op. cit.* pp. 336-337).

528. (after the expiry of her *'iddat* of three months).

529. (and this second marriage has been consummated).

530. *i. e.*, this second husband.

531. *i. e.*, the wife and the former husband.

532. (in wedlock, after the expiry of the second term of *'iddat*).

533. *i. e.*, consider it probable.

534. *i. e.*, will behave properly and shall not commit excesses against each other. 'Even after an irrevocable divorce the law permits the parties to remarry, but in case the divorce was by pronouncement of three sentences or a triple divorce, the law adds as a condition precedent to reunion that the woman should be married to another man and such second marriage should have been lawfully terminated after consummation and the period of probation on account of the second marriage should have expired. The professed object of the law in adding this condition is to discourage such divorces.' ('Abdur Rahīm, *op. cit.* p. 337).

535. (so, far from infringing them, beware of treating them lightly).

536. (as it is people with knowledge who alone can profit by these Divine ordinances).

اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ وَلَا تُمْسِكُوْهُنَّ ضِرَارًا لِتَعْتَدُوْا ۚ وَمَنْ يَفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ۚ
وَلَا تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ هُزُوًا ۚ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَآ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ
وَالْحِكْمَةِ يَعِظُكُمْ بِهٖ ۚ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ وَاِذَا طَلَّقْتُمُ النِّسَآءَ
فَبَلَغْنَ اَجَلَهُنَّ فَلَا تَعْضُلُوْهُنَّ اَنْ يَّنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوْفِ ۚ ذٰلِكَ
يُوْعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ ذٰلِكُمْ اَزْكٰى لَكُمْ وَاَطْهَرُ ۚ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ
لَا تَعْلَمُوْنَ ۝ وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ۚ

231. (و اذا . . . عليم) And when you have divorced *your* women[537] and they have attained their period,[538] then *either* retain them honourably or release them kindly:[539] and do not retain them to their hurt so that you may trespass;[540] and whoso does this assuredly wrongs his soul. And do not hold Allah's commandments in mockery,[541] and remember Allah's favour upon you,[542] and that He has sent down upon you the Book and wisdom with which He admonishes you. And fear Allah,[543] and know that surely Allah is the Knower of everything.[544]

SECTION 30

232. (و اذا . . . تعلمون) And when you have divorced[545] women and they have attained their period,[546] do not straiten them so that they will not *rewed* their husbands,[547] after they have agreed between themselves honourably.[548] Hereby is admonished he among you who believes in Allah and the Last Day: this is cleaner for you and purer.[549] Allah knows[550] and you do not know.[551]

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537. (a divorce which is yet revocable).

538. (of waiting), *i. e.*, the term of *'iddat* has been reached, but has not yet expired.

539. This is for a second time that husbands are enjoined to behave towards their wives honourably and generously whether they retain them or divorce them. The duty to be kind, fair, and chivalrous towards the wives is not contingent on something else; it is unconditional. See nn. 521 and 522 above.

540. (the bounds of law). Observe the emphasis with which the Qur'ān, as the spokesman of the helpless and the weak, defends and safeguards the rights of the divorced women. It is certainly not the Holy Qur'ān, but the Bible, which treats of the man as the owner, and the woman as his chattel, his possession. (*Cf.* EBi. c. 1498). See also n. 522 above.

541. *i. e.*, do not treat these ordinances lightly. To disregard God's commandments is a grievous sin: to hold them up to mockery is positive blasphemy. (Th). The words are suggestive of the seriousness of the step involved in the

divorce. Such solemn affairs of life are surely no matters of jest. There is also a precept of the Prophet to the effect that no jesting is allowed in three things, namely, marriage, divorce, and manumission. آيات الله in this context are clearly God's commandments, not His 'signs,' as generally mistranslated.

542. (O Muslims!)

543. *i. e.*, fear of God must be the spring of your action in all your dealings.

544. The greater the fear of the Lord and the belief in His *Omniscience*, the easier the obedience of His commands.

545. Notice the features of the English law of divorce as adumbrated by a thoughtful Englishman:—'The fundamental defect in the law, as it stands at present, is that it makes a particular kind of matrimonial misconduct the *sine qua non* of divorce. However irksome and intolerable the yoke, the law does not permit release except through wrong-doing. In a sense it thus puts a premium on misconduct.' Here is another testimony still more eloquent:—'The steady increase in cases of divorce in the United Kingdom is giving many people furiously to think . . . It is alleged by reformers, and surely with justice, that the present state of the law overstresses the sexual aspect of marital incompatibility. Who can doubt it? The only effective plea for a divorce is one on the ground of the adultery of one party or the other. The shifts to which this leads parties desirous of divorce are almost incredible in a modern civilised community . . . . The fact is that, where divorces are obtainable on grounds other than those of sexual immorality, that unpleasant subject arises comparatively rarely. The slights to which this heavy stress on sexual misdemeanour puts people have already been mentioned. Evidence of cohabitation with a third party is often sufficient to obtain a divorce . . . . . What can be said for a system which exists upon a basis of collusion—collusion in which lawyers play their part? Of a system which is productive of endless lying and deceit! The law as it stands serves no good purpose but provides a happy hunting ground for crooks and adventurers.'

546. (of waiting), *i. e.*, when *'iddat* has been completed.

547. (either new or old ones whom they choose to remarry).

548. (to live as husband and wife).

549. *i. e.*, more conducive to your spiritual health and moral welfare. High principles and lofty moral ideals are thus to be always the end in view.

550. (and is Cognisant of all possible contingencies).

551. (so obey the Divine law implicity, and do not intrude your own opinions and fancies).

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَ
لَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ
عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ۝ وَلَا

233. (والوالدات . . . بصير) And mothers[552] shall suckle their children[553] two whole years ; *this is* for him who intends that he shall complete the suckling,[554] and on him to whom the child is born[555] is the mothers'[556] provision and clothing honourably;[557]—not a soul[558] is tasked[559] except according to its capacity.[560] Neither shall a mother be hurt[561] because of her child nor shall he to whom *the child* is born because of his child;[562] and on the heir *shall devolve* the like thereof.[563] Then if the twain[564] desire weaning[565] by agreement between them and mutual counsel,[566] there is no blame on the twain. And if you desire to give your children for suckling,[567] there is no blame on you when you handover whatever you have agreed to *give her* honourably.[568] And fear Allah, and know that Allah is the Beholder of what you do.

234. (والذين . . . خبير) And *as for* those of you who die and leave wives *behind,* they[569] shall keep themselves in waiting[570] for four months and ten days.[571] Then when they have attained their period,[572] there is no blame on you[573] for what they do with themselves[574] honourably.[575] Allah is Aware of whatever you do.

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552. (whether divorced or still in wedlock).

553. 'The one and only suitable food for an infant is his own mother's milk. No other food is adapted to his constitution.' (Scharlieb, *op. cit.* p. 4) 'The first duty of the mother is to suckle her child, to this duty all others should be subordinated.' (p. 104.) 'It is sufficient to point out how important it is alike for mother and child, alike for family and society, that the ever more and more widely and generally diffused practice of the artificial feeding of infants should be abandoned, and that there should be a return to the natural method according to which each mother nurses her own infant. The prevailing custom costs every year thousands of mothers their health, and thousands of children their lives.' (Kisch, *Sexual Life of Woman*, p. 195.)

554. Earlier weaning, by implication, is lawful for those who do not desire the completion.

555. *i. e.*, the father of the child.

556. *i. e.*, the suckling mothers whether they are in wedlock or in the period of *'iddat.*

557. *i. e.*, according to what is just, reasonable and equitable.

558. (whether of man or woman).

559. (by God with duties and obligations).

560. (and it is in accordance with this general law that women are charged with suckling and men with bearing their expenses).

561. *i. e.*, charged with what is unreasonable or unjust.

562. Every suckling mother is to receive kind and considerate treatment by the father of the child, and *vice versa* he by her, and none is to he forced into humiliating terms by the other party.

563. (in case the father dies). The duty of bringing up the child on the death of the father, devolves on his heir.

564. *i. e.*, the parents.

565. (before the completion of two years).

566. (in the interest of the child).

567. (in their own interests, to a wet-nurse).

568. *i. e.*, according to what is just, reasonable and equitable.

569. *i. e.*, the widows.

570. (before they remarry, in order to be known whether they are with child by the deceased or not).

571. (but if the widow is with child, her period of *'iddat* would synchronise with the period of pregnancy and would expire at delivery immediately).

572. (of waiting).

573. (by your participating in their activities, or in allowing them unfettered liberty).

574. (in looking out for new husbands). Note that it is the widows themselves, not their male relations, who are the active dispensers of their future.

575. *i. e.*, provided of course that they do nothing sinful or disreputable.

جناح عليكم فيما عرضتم به من خطبة النساء او اكننتم في انفسكم علم الله انكم ستذكرون
هن ولكن لا تواعدوهن سرا الا ان تقولوا قولا معروفا ولا تعزموا عقدة النكاح حتى يبلغ
الكتب اجله واعلموا ان الله يعلم ما في انفسكم فاحذروه واعلموا ان الله غفور حليم ﴿٢٣٥﴾
لا جناح عليكم ان طلقتم النساء ما لم تمسوهن او تفرضوا لهن فريضة ومتعوهن على الموسع
قدره وعلى المقتر قدره متاعا بالمعروف حقا على المحسنين ﴿٢٣٦﴾ وان طلقتموهن من قبل ان تمسوهن
وقد فرضتم لهن فريضة فنصف ما فرضتم الا ان يعفون او يعفوا

235. (ولا . . . حليم) And there is no blame on you in that you speak indirectly of your troth *to the said* women[576] or conceal it[577] in your souls ; Allah knows that you will soon make mention of *these women.*[578] But make no promise[579] to them in secret,[580] except that you speak an honourable saying.[581] And *even* resolve not on wedding-knot[582] until the prescribed *term*[583] has attained its end. And know that Allah knows what is in your souls,[584] so beware of Him, and know that Allah is Forgiving,[585] Forbearing.[586]

SECTION 31

236. (لا . . . المحسنين) There is no blame on you[587] if you divorce women while *yet* you have not touched them[588] nor settled with them a settlement.[589] Benefit them ;[590] on the affluent, *is due* according to his means and on the straitened *is due* according to his means :[591] an honourable present[592]—incumbent[593] on the well-doers.[594]

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576. *i. e.*, the widows in their waiting periods.

577. *i. e.*, your desire to marry them after the expiry of the waiting period or *'iddat*.

578. (so he has allowed this much).

579. (of wedlock).

580. (much less in open). But السر is also synonymous with النكاح (Rgh). So the phrase may also be rendered : 'make no promise unto them of wedlock.'

581. 'A honourable saying' in the context means to speak of the intended marriage only indirectly—in a way that may suggest or imply, but not actually express or mention, the intention.

582. Or 'wedlock.'

583. (of waiting).

584. (so be on your guard even in thought and intention).

585. (to those who are quick in repenting).

586. (and not always punish sinners immediately).

587. (for not paying the dower money).

588. *i. e.*, consummated your marriage.

589. (by way of dower money).

590. (*i. e.*, present them with a gift, in place of dower). متعها is 'He gave her a gift after divorce.'

591. قدرة in both places is, literally, 'according to him.'.

592. *i. e.*, a suitable present in any case.

593. *i. e.*, incumbent, not optional.

594. (and every Muslim is expected to be a 'well-doer' in this respect).

الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٣٧﴾ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ
فَإِذَا أَمِنتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً
لِّأَزْوَاجِهِم مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

237. (وان . . . بصير) And if you divorce them before you have touched them, but have *already* settled with them a settlement,[595] then *due from you* is half of what you have settled unless the wives forgo,[596] or he in whose hand is wedding-knot[597] forgoes ;[598] and that you[599] should forgo[600] is higher to piety.[601] And do not forget grace among yourselves;[602] surely Allah is the Beholder of what you do.[603]

238. (حفظوا . . . قنتين) Be watchful over the prayers,[604] and the middle prayer,[605] and stand up to Allah truly devout.[606]

239. (فان . . . تعلمون) And if you fear[607] *then pray* on foot or riding ;[608] then when you are secure, remember Allah in the way He has taught you[609] which you even knew not.

240. (والذين . . . حكيم) And those of you who die and leave wives, they shall make a bequest[610] to their wives a year's maintenance without their having to go out;[611] then if they go out[612] then there is no blame on you for what they[613] may do with themselves honourably,[614] and Allah is Mighty,[615] Wise.[616]

241. (وللمطلقت . . . المتقين) And for the divorced women an honourable present[617]: incumbent on the *God*-fearing.

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595. (by way of dower money).

596. (their portion or one-half of the dower specified).

597. *i. e.*, the husband. 'The husband has a right to dissolve the marriage as by such dissolution he only gives up his own right. But as marriage is founded on contract and the above rights of the husband arise by implication of such contract, it is open to a woman at the time of marriage or subsequently thereto to stipulate for their curtailment or to get some of them transferred to herself such as the right to dissolve the marriage.' ('Abdur Rahim, *op. cit.*, p. 328).

598. (his own half) *i. e.*, he pays the dower-money in full.

599. *i. e.*, husbands and wives both.

600. (each, his or her own portion). العفو is here used in the sense of 'the withdrawing from a right, or due, and from seeking, or demanding it.' (LL)

601. (than your insistence on the execution of your dower). So this relinquishment is approved of as the most commendable.

602. Acts of benevolence, and voluntary, cheerful renunciation of dues, are far more acceptable in the sight of the Lord than insistence on one's rights. فضل in this sense is 'a free gift, or favour, a benefit; and bounty.' (LL)

603. (and so He shall requite you in full for your acts of benevolence and relinquishment in favour of others).

604. *i. e.*, all the appointed prayers. محافظة على الامر is to attend or apply oneself constantly to the affair. And the phrase in the text means: 'Perform ye the prayers in their proper times; or keep ye, attend ye, apply yourselves constantly to the performance of the prayer in their proper time.' (LL)

605. (in particular). The middle prayer, according to the majority of the exegetes, is the afternoon (عصر) prayer. 'Particular note is taken of this prayer as that is usually the time of work and business. Muslims are required to be at least as regular in their prayers as are the 'civilised nations' in their meals.

606. (in prayer). 'Such a sight has, indeed, been one of the contributing motives to conversion, as an Alexandrian Jew, who embraced Islam in the year 1298, wrote of his own experience.' (Arnold, *Islamic Faith*, p. 29).

607. (any danger while praying) *i. e.*, if, for instance, you feared the approach of an enemy.

608. (in whatever position or posture that may be possible), *i. e.*, say your prayers as best as you can, at their proper times even if your faces be diverted from the qiblah, and no bowing down or prostration be possible, except by gestures. Worthy of note is the insistence on saying prayers at their regular hours, even in times of the greatest danger and excitement. Could a body of believers, so disciplined and so determined, lose any battle in the struggle for existence ?

609. *i. e.* say the prayers in their regular and proper way.

610. وصية, by its grammatical construction is not '*making* a bequest,' but 'shall make a bequest.'

611. The verse refers to the earlier periods of Islam, before the law of inheritance was revealed, and when widows had no shares allotted to them in their husbands' property. Men were then required to make bequests for one year's maintenance and residence for their widows. The arrangement automatically ceased when laws of inheritance came into force, and widows obtained definite shares (one-fourth or one-eighth part) in their deceased husbands' property.

612. (of their own accord at the expiry of their '*iddat*).

613. *i. e.*, the widows.

614. *i. e.*, their second marriage, for instance.

615. (so His injunctions are to be implicitly obeyed).

616. (so His injunctions are full of wisdom and benefit both to the individual and the community).

617. (made by their husbands). 'And for the divorced women there shall be a provision of necessaries with moderation, or right and just aim and beneficence.' (LL)

لعلكم تعقلون ۞ ألم تر إلى الذين خرجوا من ديارهم وهم ألوف حذر الموت فقال لهم الله موتوا ثم أحياهم
إن الله لذو فضل على الناس ولكن أكثر الناس لا يشكرون ۞ وقاتلوا في سبيل الله واعلموا أن الله
سميع عليم ۞ من ذا الذي يقرض الله قرضا حسنا فيضاعفه له أضعافا كثيرة والله يقبض ويبصط
وإليه ترجعون ۞ ألم تر إلى الملإ من بني إسرائيل من بعد موسى إذ قالوا لنبي لهم ابعث لنا ملكا
نقاتل في سبيل الله قال هل عسيتم إن كتب عليكم القتال ألا تقاتلوا قالوا وما لنا ألا

242. (كذالك . . . تعقلون) Thus does Allah expound to you His commandments ; haply you may reflect.[618]

SECTION 32

243. (الم . . . يشكرون) Hast thou not[619] looked at those who[620] went forth from their dwellings, and they were in their thousands to escape death ?[621] Then Allah said to them : 'die';[622] and thereafter revived them.[623] Surely Allah is Gracious to men, although most men do not give thanks.

244. (و قاتلو . . . عليم) And fight in the way of Allah,[624] and know that Allah is Hearer,[625] Knower.[626]

245. (من . . . ترجعون) Who is it that will lend to Allah a goodly loan,[627] so that He will multiply it to him manifold ?[628] And Allah scants and amplifies,[629] and to Him you *all* shall be returned.[630]

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618. (and act accordingly).

619. (and be admonished, O reader !) 'When رايت is made transitive by means of الى, it denotes consideration that leads to the becoming admonished.' (LL)

620. ——sometime in the remote past.

621. *i. e.*, to escape the risk of death by serving in a religious war.

622. (and they died). The reference is to some unknown people of antiquity, who in their thousands deserted their dwellings, it is related, for fear of being compelled to serve in a *Jihād*, or holy war. When they reached a certain valley, God struck them dead, through some epidemic or otherwise. Sometime later, He restored them to life. The story may well serve as a prelude to the injunction of fighting in the next verse; and the moral obviously is that life and death are absolutely in the hands of the Lord.

623. Compare for a similar experience an autobiographical narrative by the prophet Ezekiel in the OT. Ezek., 37 : 1-10.

624. (taking to heart the moral conveyed by the above story).

625. (who hears every word that human lips let fall).

626. (who knows inner motives and secrets). So He will requite the obedient and the disobedient both according to the deeds and motives of each.

627. (by spending in the way of God with pure heart, by making a right use of wealth, and by contributing to the establishment of the true religion).

628. *i. e.,* He will reward it amply and most liberally: *Cf.* the NT:—'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.' (Mt. 6: 19, 20). Also Lk. 12: 33, 34.

629. (the means of subsistence as He willeth), *i. e.,* so do not be afraid of poverty by spending in His cause lavishly and cheerfully.

630. (and by Him alone shall ye be judged).

نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَارِنَا وَأَبْنَائِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَ
اللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ
عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ
فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً ——

246. (الم . . . بالظالمين) Hast thou not[631] looked at the chiefs of the Children of Isra'il after Mūsa ?[632] They said to a prophet of theirs :[633] 'raise for us a king[634] that we may fight in the way of God.'[635] He said,[636] 'may be that if the fighting were prescribed for you, you would not fight'. They said : 'why should we not fight in the way of God, whereas we have been driven away from our dwellings and children ?'[637] Yet when the fighting was prescribed for them, they turned away, save a few of them ;[638] and Allah is the Knower of the ungodly.[639]

247. (و قال . . . عليم) And their prophet said to them : 'surely Allah has raised over you Tālūt[640] as a king'.[641] They said ! 'how can there be kingship for him over us, whereas we are worthier of kingship than he ?[642] Nor has he been given plenty of riches.'[643] *The Prophet* said : 'surely Allah has chosen him over you,[644] and has increased him in knowledge[645] and physique,[646] and Allah grants kingship to whom He will,[647] and Allah is Bountiful,[648] Knowing'.[649]

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631. (O reader !) See n. 619 above.

632. *i. e.*, after his time.

633. *i. e.*, Samuel (on him be peace !) 'Hebrew judge and prophet. His rule preceded the establishment of the kingly office. He belonged to the tribe of Levi, by Hannah. As judge he restored the worship of Jehovah and put a stop to the idolatrous practices of the Hebrews. He lived at Ramah in the hill-country of Ephraim (1110-1020 B. C.) . . . . He enjoyed the esteem of the people as seer and judge of Israil for many years . . . . He died at an advanced age in his home at Ramah and was buried there amid general lamentation.' (VJE, p. 574).

634. ملک is the chief ruler of a nation, people or tribe. 'In Palestine almost every chieftain bore this title.' (JE. VII p. 500). 'The Philistine oppression revealed to the Israelites the absolute necessity of united action. In that early age the only known form of political organisation that promised permanent independence, was the kingship.' (Kent, *Founders and Rulers of United Israel*, 73).

635. (under him with our enemies). 'The chief duty of the king was to act

as war-lord and commander-in-chief of the army.' (JE. VII. p. 501). *Cf.* the OT:—'Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him . . . . . Now make us a king to judge us like all the nations . . . . . We will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.' (1 Sa. 8; 4-5; 19-20). الله in the phrase is translated as God, as the saying is from the mouth of the Israelites.

636. ——well aware as he was of the habit of indiscipline and insubordination of his people——The Hebrews, loyal to their desert instincts were 'very loath to acknowledge any central authority. An exceedingly strong pressure was required to make them unite. That pressure was at last furnished by the Philistines.' (Kent, *op. cit.* p. 73).

637. (by our enemies). 'The Philistines were conquerors, and slew above four thousand of the Hebrews, and pursued the rest of their multitude to their camp . . . . They (the Hebrews) were presently beaten as soon as they came to a close fight with their enemies, and lost about thirty thousand men, among which were the sons of the high priest . . . . . The whole city was full of lamentations.' ("Ant." V. 11: 1-2).

638. 'When the people about Saul observed how numerous the Philistines were, they were under a great consternation; and some of them hid themselves in caves and in dens underground, but the greater part fled into the land beyond Jordan.' ("Ant." VI. 6: 1).

639. (and shall requite them accordingly). The wrong-doers here are those who turned back.

640. 'Saul' of Bible. Reigned according to Sir Charles Marston's chronology from 1018 to 1003 B. C.

641. 'And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.' (1 Sa 9: 17).

642. *i. e.*, we have a better right to kingship than he has.

643. Saul belonged to the smallest of the Israelite tribes, the tribe of Benjamin, and his family was the smallest of all the families of the tribe. (*Cf.* 1 Sa 9: 21). So he was despised by many of the Hebrews. 'The children of Beli-al said, How shall this man save us? And they despised him, and brought him no presents.' (1 Sa. 9: 27). 'The greater part were ill men, who despised him, and derided the others, who neither did bring him presents, nor did they in affection, or even in words, regard to please him.' ("Ant." VI. 4: 6).

644. (and that fact alone must be sufficient to silence and convince you.) 'And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people?' (1 Sa. 10: 24).

645. (pertaining to government and military leadership).

646. *i. e.*, he is distinguished for his splendid physique and is of command-

ing appearance. 'First king of Israel from about 1040 B. C noted for his courage and personal beauty.' (CE. VII, p. 2004). The Quranic word *Tālūt* is itself expressive of the tallness; and that he was tall and stood high is borne out by the Bible. 'He was higher than any of the people from his shoulders and upward.' (1 Sa. 10 : 23). 'From his shoulders and upward he was higher than any of the people.' (1 Sa. 9 : 2). 'In war he was able to march 120 miles without rest.' (JE. XI. p. 76). It was a fixed belief with the Hebrews that their leader, besides possessing other qualities, must be tall of stature. 'The Holy One, blessed be He, does not cause His Shechinah to alight except on one who is wise, strong, rich, and of tall stature.' (ET. p. 128).

647. The Hebrews objected to the kingship of Saul on the ground of his poverty. God's answer is : if he is not rich in wealth, We have made him rich in strength and knowledge ; he is your superior both in mind and in body. So he did fight successfully the Philistines, the Moabites, the Aramaeans, and the Amalekites.

648. (so He can elevate and exalt any humble and obscure individual He will).

649. (so He knows who is fit to lead and to govern).

لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ
مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ
قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ۝ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ

248. (وقال . . . مؤمنين) And their prophet said to them: 'surely the sign[650] of his kingship is that there shall come to you[651] the ark[652] wherein is tranquillity from your Lord[653] and the relic of what the household of Mūsā and the household of Hārūn had left,[654] the angels bearing it[655]; surely, here is a sign for you if you[656] are believers *at all*.'

SECTION 33

249. (فلما . . . مع الصبرين) Then when Tālūt sallied forth with the hosts, he said:[657] surely Allah will test you[658] with a river,[659] then whoso drinks of it shall not be mine, and whoso tastes it not, shall be mine, excepting him who takes a sip with his hand'.[660] Yet they drank of it, save a few of them.[661] Then when he had crossed it[662], he and those who believed with him, they said,[663] 'we have no strength[664] to-day against Jālūt[665] and his hosts'.[666] *But* those who believed reckoned that they were going to meet Allah[667] said, 'how often has a small group[668] prevailed against a large group by God's command. And Allah is with the steadfast'.[669]

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650. *i. e.*, the event portending his kingship.

651. (of itself).

652. *i. e.*, the ark of the Covenant, 'an oblong chest 2½ cubits long by 1½ cubits in breadth and depth, was the most ancient and most sacred of the religious possessions of the Hebrew nation——a visible symbol of Yahowa's gracious presence. It guided them on their journey, and led them on from victory to victory. Moreover, 'it was venerated as the divine dwelling.' (EBr. II. 11th Ed. p. 365). Terrified with plague and pestilence that followed in its wake the Philistines placed the ark on a cart driven by nobody, drawn by two cows. The beasts took it of their own accord to Beth-Shemesh, a city of Judah. The Israelites were immensely joyed and highly cheered at its miraculous restoration. The ark 'was placed by Solomon in the first temple, after the destruction of which it does not reappear . . . . Some still hold that it lies hidden beneath the temple site.' (VJE. p. 50).

653. *i. e.*, tablets of the law, fragments of Torah: the sacred articles radiating tranquillity or peace of mind.

654. (such as the shoes and the rod of Moses, the miter of Aaron, their garments, etc.).

655. The angles were directing the beasts that were drawing the ark-cart.

656. 'Through the prophet Samuel, the champion Saul is discovered . . . . . He wins victory . . . . . The ark is brought back to the joy of the people.' (Hosmer, *The Jews*, pp. 18-20). This is in harmony with the Qur'ān. Yet some Christian worthies have thought it fit to assert positively, on the sole authority of the First Book of Samuel (ch. 6), that the ark was restored 'before' the advent of Saul. To seek to impugne the accuracy of the Holy Qur'ān on the strength of a book thoroughly unreliable as a history, and full of discrepancies, requires an amount of audacity not ordinarily given to the mortals.

657. (to his men).

658. (in perseverance and self-control). The weather was violently hot, and Saul's troops demanded water of him.

659. *i. e.*, the Jordan. 'The crossing of Jordan, one way or the other, was always an event in the history of Israel.' (EBr. XIII. 11th Ed. p. 148).

660. (and is satisfied therewith). غرفة is 'the quantity of water that is taken [or ladled out] with the hand [as with a ladle]; as much thereof as fills the hand.' (LL.)

661. (who were content with a handful of water).

662. (and perceived the immense numerical superiority of the enemy).

663. (to one another in anxiety and alarm). 'Saul and his army were therewith terrified.' ("Ant." 1. 9; 1).

664. (to all appearance).

665. *i. e.*, Goliath of the Bible, the giant champion of the Philistinian army, 'whose height was six cubits and a span.' (1 Sa. 17 : 4). 'A man of vast bulk, for he was of four cubits and a span in tallness, and had about him weapons suitable to the largeness of his body.' ("Ant." VI. 9 : 1). 'The name the giant bore indicated his supernatural insolence, Goliath recalling that he stood with "uncovered (arrogant) countenance before even God." Goliath challenged the Israelites every morning and every evening, so as to disturb them at the hour set for reciting the Shema.' (JE. VI. p. 38).

666. 'And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid— . . . And all the men of Israel, when they saw the man, fled from him, and were scare afraid.' (1 Sa. 17: 10-11, 24). 'Saul and his army were therewith terrified, while they put themselves in array as if they would fight, but did not come to a close battle.' ("Ant." VI. 9 : 1).

667. (at the Resurrection), *i. e.*, those of Saul's men who were stronger in faith, and were therefore not terrified and dismayed.

668. (gifted with faith and perseverance).

669. (as perseverance and faith in God are the main things).

عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِينَ ۝ فَهَزَمُوهُمْ بِإِذْنِ اللّٰهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَاٰتٰىهُ
اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ
وَلٰكِنَّ اللّٰهَ ذُو فَضْلٍ عَلَى الْعٰلَمِينَ ۝ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝

250. (ولما . . . الكفرين) And when they arranged themselves against Jālūt and his hosts, they said, 'Our Lord ! pour forth on us steadfastness and set firm our feet, and make us triumph over the infidel people',[670]

251. (فهزموهم . . . العلمين) Then they[671] vanquished them, by the command of Allah ;[672] and Dāūd[673] slew Jālūt,[674] and Allah gave him kingdom[675] and wisdom[676] and taught him of what He willed.[677] And had it not been for Allah's repelling some people[678] by means of others,[679] the earth was surely to be corrupted.[680] But Allah is Gracious to the worlds.[681]

252. (تلك . . . المرسلين) These are the revelations of Allah : We recite them to thee,[682] and, surely,[683] thou art *one* of the envoys.[684]

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670. Observe the beautiful order in the prayer. First, it is the firmness of heart that is sought, then the firmness of feet, and then, as a natural sequel, triumph over the adversary.

671. *i. e.*, Saul's men.

672. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines.' (I Sa. 17 : 51, 52). 'And upon the fall of Goliath, the Philistines were beaten, and fled . . . . . So that there were slain of Philistines thirty thousand, and twice as many wounded. But Saul returned to their camp, and pulled their fortification to pieces, and burnt it.' ("Ant." VI, 9 : 5).

673. *i. e.*, King David (1013-973 B. C.) of the Bible. He was in Saul's army, and was yet neither prophet nor king.

674. 'And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead. . . . . . David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.' (I Sa. 17 : 49-51). 'The youth met his antagonist, being accompanied with an invisible assistant, who was no other than God himself.' ("Ant." VI, 9 : 5). For further details of this encounter see "Ant." VI. 9.

675. (of Israel a little later).

676. *i. e.*, prophethood, which is wisdom in its highest and purest form. Kingship in Islam is not incompatible with the highest spiritual achievements. It can co-exist even with prophethood. In fact it is on occasions a special Divine reward——an excellent opportunity to serve one's fellow-creatures.

677. (either of Divine revelations or of worldly crafts).

678. *i. e.*, of the wicked and the mischievous.

679. *i. e.*, by the righteous and the rightly-guided.

680. (by the preponderance of the evil-doers and mischief-makers).

681. (and so He repels the rebellious and helps the righteous).

682. (correcting the inaccuracies and distortions and rectifying mistakes of the present Jewish and Christian Scriptures).

683. (O Prophet!)

684. *i. e.*, one of the apostles: the Divine messengers. Note the significance of the epithet 'sent ones.' Prophets and apostles, in Islām, are always the sent ones——sent by God to the peoples——not themselves godlings or god-incarnations.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم
مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا
اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن
يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ

PART III

253. (تلك الرسل . . . ما يريد) These messengers ![1] We have preferred some of them above others; to some Allah spoke *directly*[2]; and some He raised in rank.[3] And We gave 'Isā,[4] son of Maryam[5], evidences[6], and We aided him with the holy Spirit[7]. And had Allah so willed, those *who came* after them[8] would not have fought *one against the other*[9] after the clear signs had come to them[10], but they fell into variance, then of them *some* believed and of them *some* disbelieved[11]. And had Allah *so* willed, they would not have fought *one against the other,* but Allah does whatever He intends[12].

SECTION 34

254. (يايها الذين . . . الظلمون) O you who believe ! spend[13] of what We have provided you before the Day arrives when there shall be neither trading[14] nor friendship[15] nor intercession.[16] And it is the infidels who are the ungodly.[17]

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1. (just alluded to) *i.e.*, 'the sent ones.'

2. (directly; without an angel as an intermediary). Such as the prophet Moses.

3. The obvious reference is to the holy Prophet of Iṣlām, the Prophet *par excellence*, the most exalted of all the exalted prophets and apostles.

4. *i.e.*, the prophet Jesus.

5. *i.e.*, Mary. In view of the Christian blasphemy, the fact of his being the son of a mere woman needed a clear pronouncement.

6. (of his apostleship).

7. 'Holy Spirit,' in Islām, is not the 'third Person of Trinity' but the archangel Gabriel, who was in constant attendance upon the prophet Jesus, and protected him—a mere mortal—from the wiles of his enemies. There is no trace, either here or elsewhere in the Holy Qur'ān, of any specially high rank being bestowed on Jesus above the prophets. He has simply his own place—a very honourable one no

doubt,—in the long list of the messengers of God. For روح القدس see P I. n. 375.

8. *i.e.* after the apostle.

9. (refuting and contradicting each other in matters of faith).

10. (of Divine truths, through the apostles.)

11. This, in a nutshell, has been the history of the prophets and their peoples. The moral for the holy Prophet of Islam is to derive comfort by contemplating on this uniform fact of history, and not to expect wholesale conversion. (Th.)

12. (in accordance with His universal Plan, and without any let or hindrance from any one). In the Divine plan of creation, belief and unbelief are bound, like light and darkness, to go hand in hand. And God's power of action is not restricted or limited by any conditions. His omnipotence, like His omniscience, is absolute.

13. (in the cause of God).

14. *i.e.*, compensation or compounding of sins.

15. (which could profit an infidel).

16. (on which both Jews and Christians—the latter even more than the former—were wont to presume). 'We were saved through the merits of one mediator, our Lord Jesus Christ. . . . Christ is well qualified to be a mediator, *i.e.*, one who brings estranged parties to amicable agreement. Being God and man, He can best restore friendship between God and the human family.' (CD. p. 617) 'His (Christ's) action, to some extent His teaching, more explicity the apostolic teaching (represented by St. Paul, St. Peter, St. John and Ep to Heb) present Him as the Mediator with God on behalf of mankind, making intercession in His prayers on earth and in His heavenly life after the resurrection, but chiefly giving His life as a ransom, shedding His blood for the remission of sin, acting as means of propitiation, doing God's will.' (DB. III. p. 320). The Jews also believed in the mediation of angels and 'Logos.' And Philo, while speaking of 'the Word' on the mediation between God and His creation, is quoted to have said: 'The Father who created the universe has given to His arch-angelic and most ancient Word a pre-eminent gift to stand on the confines of both; while separating the created things from the Creator he pleads before the immortal God on behalf of the mortal race which sins continually, and is the ambassador sent by the Ruler to the subject race.' (JE. VIII. p. 409) Islām, as is evident, sweeps away all such fanciful, and essentially pagan, ideas of mediation, intercession and propitiation.

17. *i.e.*, the wrong their own souls by their infidelity.

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۭ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ
وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَاۗءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَـــُٔـوْدُهٗ
حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝ لَآ اِكْرَاهَ فِي الدِّيْنِ ڐ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَ
يُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۤ لَا انْفِصَامَ لَهَا ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝ اَللّٰهُ وَلِيُّ الَّذِيْنَ
اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ڛ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰۗـــُٔـهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ
اِلَى الظُّلُمٰتِ ۭ اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا

255. (الله . . . العظيم) Allah![18] there is no God but He,[19] the Living,[20] the Sustainer,[21] slumber seizes Him not, nor sleep.[22] His is whatever is in the heavens and whatever is on the earth.[23] Who can intercede with Him, save by His leave?[24] He knows whatever *was* before them[25] and whatever *shall be* after them.[26] And they encompass naught of His knowledge, save what He wills.[27] His Throne[28] comprehends the heavens and the earth; and the guarding of both wearies Him not.[29] and He is the High,[30] the Supreme.[31]

256. (لا إكراه . . . عليم) No compulsion *is there* in religion.[32] Surely rectitude[33] has become distinct from error.[34] Whoso then denies Devil[35] and believes in Allah has of a surety laid hold of[36] the firm cable of which there is no breaking;[37] and Allah is Hearing,[38] Knowing.[39]

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18. The verse known as the Throne Verse has often won the admiration of non-Muslims, even of anti-Muslims. '. . . a magnificent description of the divine majesty and providence; but it must not be supposed the translation comes up to the dignity of the original. The passage is justly admired by the Mohammedans who recite it in their prayers; and some of them wear it about them.' (Sale) 'One of the most admiral passages in the Koran.' (Lane) 'One of the grandest verses of the Quran' (Wherry).

19. This is *the* creed of Islām, negativing all false gods, and affirming the unity of the one true God. 'There is no God but God—are words simply tantamount in English to the negation of any deity save one alone; and this much they certainly mean in Arabic, but they imply much more also. Their full sense is, not only to deny absolutely and unreservedly all plurality, whether of nature or of person, in the Supreme Being, not only to establish the Unity of the Unbegetting and Unbegot, in all its simple and incommunicable Oneness, but besides this the words, in Arabic and among Arabs, imply that this one Supreme Being is also the only Agent, the only Force, the only Act existing throughout the universe, and leave to all beings else, matter or spirit, instinct or intelligence, physical or moral, nothing but pure, unconditional

passiveness, alike in movement or in quiescence, in action or in capacity.' (W. G. Palgrave, quoted in ERE. XI. p. 757).

20. *i.e.*, the Ever-living; the Deathless; the Eternal; His existence having neither beginning nor end. Even a fact so patent as the deathlessness of God has needed a clear affirmation in view of the peculiar sacrifice of heathen gods every spring, as also in view of the 'Christ-God' who suffered death at the hands of his persecutors. 'The putting to death of a public man-god was a common incident of many religions.' (Allen, *op. cit.* p. 90).

21. He is Almighty and the sole Provider. He sustains the existence of everything and is Himself sustained or supported by nobody. By the mere mention of Life and Self-subsistence as His two essential attributes, the possibility of all co-partnership with Him is negatived outright. Contrast with this the Christian belief that 'the Father is no more God without the Son than the Son is God without the Father;' (ERE. VII. p. 536) as also the Hindu belief that certain deities, at any rate, 'are the offspring of others, and that the gods were originally mortal, who have only acquired immortality either by the practice of austerities or by drinking Soma or else by receiving it as a gift from Agni and Savita.' (XII p. 602) Obviously Islām brushes aside all such absurdities.

22. He is ever wakeful, ever watchful. Many pagan peoples have even ascribed sleep to God.

23. *i.e.*, He is the absolute master; none is His co-partner; no, not even comparable to Him.

24. So that there exists none as permanent or independent 'Mediator.' This completely repudiates the 'doctrine of mediation' which is peculiarly Christian. 'It is not only that peace with God, or the forgiveness of sins, or reconciliation, or eternal life for the spiritually dead is mediated through Christ and His redemption; Christ is presented also as the mediator of creation. All that is has come into being through Him.' (ERE. VIII. p. 516) See also n. 16 above.

25. (in point of time), *i.e.*, the past. Or, 'that which is in front of them' in point of space. The pronoun has for its antecedent 'His creatures' understood.

26. (in point of time), *i.e.*, the future. Or, 'that which is behind them' in point of space. In any case, His knowledge is perfect, complete, all-embracing. He knows the hidden and the manifest. He knows what is in the present, what has been in the past, and what shall be in the future.

27. (in accordance with His universal Plan.) So that none of His creatures, no, not even the angels and prophets, can be His co-equal in respect of His Knowledge.

28. (of majesty) كرسى 'is the place or seat of the king, and of the learned man; and hence as used in the Koran it is explained as signifying Dominion, and the Power of God, whereby He holds the heavens and of the earth; and knowledge.' (LL).

29. (so that He needs no rest, and is never tired). This repudiates the Jewish and Christian idea of God 'resting' on the seventh day after His great exertion in creating the universe. 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' (Ge. 2: 2, 3).

30. *i.e.*, above all imperfections and limitations.

31. *i.e.*, possessor of every form of perfection.

32. (of Islam) *i.e.*, there is no occasion for employing coercion in the matter of adopting and embracing Islām as its excellence is self-evident. This is the doctrine of toleration in the Islām. 'Convictions are not things that can be forced. Whatever compulsion there is, is not in religion but out of religion. Once "the way is made distinct from error" and faith and belief have taken a firm grip on the strong handle of the Truth, that service is due only to the Supreme and the Omnipotent Creator, Sustainer, and Developer of all creation: how can mistrust make us waver and hold us back from His service?' (MA).

33. *i.e.*, the right direction; the religion of monotheism.

34. *i.e.*, the wrong way: infidelity and polytheism.

35. (and renounces all false religions.) الطاغوت 'whatever is worshipped instead, or to the exclusion, of God.' (LL).

36. *i.e.*, has indeed tenaciously clung to.

37. (either in this world or the next). True belief in God is our surest passport of safety both in this world and the next. If we but cling to faith, God's help will never fail us.

38. *i.e.*, Hearer of what proceeds from our lips.

39. *i.e.*, Knower of what we hide in our hearts.

خٰلِدُوْنَ ۝ اَلَمْ تَرَ اِلَى الَّذِىْ حَآجَّ اِبْرٰهٖمَ فِىْ رَبِّهٖٓ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّىَ الَّذِىْ
يُحْىٖ وَيُمِيْتُ ۙ قَالَ اَنَا اُحْىٖ وَاُمِيْتُ ۭ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ يَاْتِىْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا
مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِىْ كَفَرَ ۭ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝ اَوْ كَالَّذِىْ مَرَّ عَلٰى قَرْيَةٍ وَّهِىَ
خَاوِيَةٌ عَلٰى عُرُوْشِهَا ۚ قَالَ اَنّٰى يُحْىٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ ۭ قَالَ كَمْ لَبِثْتَ ۭ
قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ۭ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ وَ
انْظُرْ اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ وَانْظُرْ اِلَى

257. (الله . . . خلدون) Allah is the Patron of those who believe[40]. He brings them forth from darkness[41] into light[42]. And *as for* them who disbelieve, their patrons are the devils[43], they bring them forth from light into darkness. These are inmates of the Fire; therein they shall abide.

SECTION 35

258. (الم تر . . . ظلمين) Lookedest thou[44] not at him[45] who contended with Ibrāhim regarding his Lord[46], because Allah had given him dominion?[47] When Ibrāhīm said, 'my Lord is He who gives life and causes death[48]; he said, 'I give life and I cause death[49]' Ibrāhīm said[50], 'surely Allah brings the sun[51] from the east[52], then bring it thou from the west[53].' Thereupon he who disbelieved was confounded[54]. And Allah guides not wrongdoers[55].

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40. (as He in fact is the only Patron or Guardian, besides Whom there exist no 'patron-saints,' 'gardian-angels' or 'saviours.'

41. (of infidelity and unbelief).

42. (of faith and belief). Note that النور, 'the light,' in the Quran is always in the singular, while its antithesis الظلمات 'darkness' is always in the plural. This means that the right way is only one, while the deviations from it are many.

43. *i.e.*, constantly seducing them.

44. (O reader!)

45. The allusion is, according to the Muslim commentators, to Nimrod, the tyrant of Chaldea and perhaps the first Babylonian hero-god, who persecuted Abraham. His greatness as a king finds mention in the Bible: 'A mighty one in the earth' (Ge. 10:8), 'a mighty hunter before the Lord' (Ge. 10:9), and 'mighty upon the earth' (1 Ch. 1:10), he ruled over the cities of Babel, Erech, Accad and Calneh, in the land of Shinar (Ge. 10:10) . . . 'he was made king over all the people on earth, appointing Terah his minister. It was then, elated by so much glory, that Nimrod changed his behaviour toward YHWH and became the most flagrant

idolater.' (JE. IX. p. 309) 'Of all the rulers who made themselves masters of lower Mesopotamia . . . the most famous was Sargon . . . and he was identified, perhaps rightly, with the Nimrod of the Old Testament who founded Caleh and was a mighty hunter before the Lord. Later documents were found which established the fact of his life and power, and now at Ur we have relics which add something to his history and illustrate the civilisation of his time.' (Woolley, *Ur of the Chaldees*, p. 107). 'The founder of the Babylonian monarchy. He flourished about 2450 B.C, establishing a kingdom in the plain of Shinar.' (CE. VI. p. 1609).

46. Abraham's 'contests with Nimrod . . . are not deemed as fantastic as they would have been half a century ago, when the very existence of Abraham was generally denied. At the International Congress of Orientalists in Oxford (1928) the lectures of Prof. Langdon and Mr. Woolley showed that at Abraham's city Ur, in Abraham's day and earlier, monotheistic speculations conflicted with crass idolatry.' (EBr. XIII. P. 165, 11th Ed.)

47. Sun-worshippers as the Chaldeans were, Nimrod claimed to be a soler hero, and aspired to the position of a god. To all appearance, this King Nimrod is not other than the solar god Merodoch. 'Notwithstanding the difference that appears to exist between these two names, it is certain that they are very closely related . . . The question whether Merodoch ever was really king of Babylon need not detain us here. Suffice it to say that "the king" *par excellence* was one of his titles. This he apparently bore as "King of the gods:" but there is no reason to suppose, on that account, that he was not king of men during his life on earth,' (DB. III, p. 552) 'Nimrod is described in Genesis as the first "to be a mighty one in the earth, which Skinner in his commentary paraphrases as originator of the idea of the military state, based on arbitrary force." Unlike the other names in the Genesis context, which are names of peoples, Nimrod is that of an individual.' (EBr. XVI. p. 44, 11th Ed.) See for his 'affront and contempt of God', "Ant". I.4:2.

48. *i.e.*, all the forces of life and death are in His hands, whereas thou and thy gods are powerless. According to the Talmud, Abraham exclaimed before the King:—"Then wherefor serve him? Why cause thy subjects to follow in thy vain ways? Rather serve the great Lord of the world who has power to do all the things; who has the power to kill, the power to keep alive. Woe to thee, thou man of foolish heart! Turn from thy evil ways, serve Him in whose hands is thy life and the lives of all the people." (Polano. *The Talmud Selections*, p. 37).

49. The statement may either mean: 'I can slay whomsoever I wish and can let live whomsoever I wish;' or, 'all means of sustenance are in my power and under my control.' Nimrod evidently missed the point of Abraham's argument altogether.

50. (varying his illustration, to bring home to Nimrod's dull intelligence a yet clearer instance of his impotence and God's omnipotence).

51. (which is itself a created being, subject to the laws of God, and not a deity). The Chaldeans believed in the Divinity of the sun.

52. (everyday habitually).

53. (even once). The meaning is: can you even once alter the ordered course of God's universe?

54. (and worsted in argument; yet he did not submit to Abraham's true religion).

55. *i.e.*, those who go deliberately wrong.

الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَإِذْ قَالَ
إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً
مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا
وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ
سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ الَّذِينَ يُنفِقُونَ
أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا

259. (اوكالذى . . . قدير) Or such as he[56] who passed by a town[57], and it lay overturned on its turrets[58]. He said, 'how[59] shall Allah quicken it[60] after its death?[61]' Thereupon Allah made him dead for a hundred years and then raised him up, and said, 'how long hast thou tarried'?[62] He said, 'I have tarried a day or part of a day'. Allah said, 'nay! thou hast tarried a hundred years; look at thy food and thy drink; they have not rotten[63]; and look at thy ass[64]. And *this We have done* in order that We may make of thee a sign[65] unto men; and look thou at the bones[66], how We shall set them up and clothe them with flesh[67].' Then when it became clear to him[68], he said[69], 'I know[70] that surely Allah is Potent over everything'.

260. (و اذ قال . . . حكيم) And *re-call* when Ibrāhīm said, 'my Lord! show me[71] how[72] Thou wilt quicken the dead[73].' He said[74], 'Dost thou not believe?' He said, 'Yea[75] but[76] that my heart may rest at ease[77].' He said, 'take four birds, and tame them unto thee[78], and then put a part of them[79] on each hill, and thereafter summon them; they will come to thee speeding[80]. And know then that surely Allah is Mighty[81], Wise[82].'

SECTION 36

261. (مثل الذين . . . عليم) The likeness of those who spend their riches in the way of Allah is as the likeness of a grain[83] that grows seven ears *and* in each ear one hundred grains[84]; and Allah multiplies unto whom He will[85]. And Allah is Bountiful[86], Knowing[87].

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56. *i.e.*, the prophet Ezra or 'Uzair according to the commentators.

57. The town probably was Jerusalem, as guessed by the commentators, after its desolation, in 599 B.C., at the hands of Nebuchadnezzar.

58. *i.e.*, desolate and completely in ruins. عرش is, 'the roof of a house, or the like.' And the phrase means: 'Having fallen down upon its roofs: meaning that its walls were standing when their roofs had become demolished and had fallen to the foundations, and the walls fell down upon the roofs demolished before them.' (LL)

59. *i.e.*, in what way. The person is a believer in Resurrection. He has no intention to question the fact of it. Merely overpowered with awe and astonishment at a particularly desolate sight, he asks himself, how could a town so utterly ruined be brought back to life? To instil in him a yet greater assurance and to provide for him an ocular demonstration of His working, God wrought the miracle detailed in the text.

60. (town and its dwellers).

61. (on the Day of Resurrection).

62. (in this state of lifelessness).

63. (in spite of the lapse of years, and in this way We keep preserved and intact whatever We will).

64. (dead and turned to dust except for its bones).

65. (of Our Omnipotence, *i.e.*, an instance of Our infinite and unbounded power.

66. (of thy ass).

67. (and reinspire the beast with life).

68. (as a matter of personal experience).

69. (in an outburst of fresh conviction and a faith strengthened a thousand times by immediate personal experience).

70. (in the very depths of my heart).

71. (by some practical instance).

72. *i.e.*, in what particular way out of several conceivable ways. (Th).

73. (on the Day of Resurrection).

74. 'to enable Abraham to demonstrate to the world his staunch and unflinching faith in Him and His ways.' (Th)

75. *i.e.*, certainly I do believe, and have full faith.

76. (I ask this).

77. (by having an ocular demonstration of God's OWN way of reviving the dead and in order to perfect my faith yet more). 'The prophet Abraham who uttered these words, after having requested God to show him the raising of the dead to life, was not lacking in faith; but he knew that, if he were to witness resurrection with his own eyes, all possible doubts would be dispelled for ever. He believed that God had this power; the mental acknowledgement (*tasdīq*) was already there. But his faith would become more intense if he were allowed to obtain full certainty by witnessing it with his bodily eyes (*'ain-ul-yaqīn*).' (ASB. I. p. 38).

78. (by taming them and keeping them as thy pets).

79. *i.e.*, of each one of the four birds after cutting them to pieces and mingling their flesh and feathers together. The word جزء in correct Arabic does not imply an individual or one whole thing. It is only 'A part, or portion; . . . a constituent part of a thing: . . . an ingredient of any compound or mixture.' (LL) جزءاً ای ربعاً من الطیر (IQ)

80. *i.e.*, one part of each animal shall fly to the other, till all of them recover their original form and figure.

81. *i.e.*, Able to do anything and everything.

82. *i.e.*, Doer only of what is in accordance with His universal Plan and infinite Wisdom.

83. (of corn).

84. Thus God rewards them seven hundred times.

85. (commensurate with the degree of the donor's disinterestedness and true piety).

86. (so that His bounty shall not fail any one deserving of it).

87. (so that He is well aware of the purity of motives, or its reverse, in every case).

مَنًّا وَّلَآ اَذًى لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ
خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى
كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ
فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّمَّا كَسَبُوْا وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ۝ وَمَثَلُ
الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ
فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ فَاِنْ لَّمْ

262. (الذين . . . يحزنون) Those who spend their riches in the way of Allah *and* do not follow up what they have spent by taunt[88] or injury[89], therein *is* their wage with Allah, on them *shall come* no fear, nor shall they grieve[90].

263. (قول . . . حليم) An honourable word[91] and forgiveness[92] are better[93] than an alms followed by injury; and Allah is Self-sufficing[94], Forbearing[95].

264. (يايها الذين . . . الكفرين) O you who believe! void not your charities by taunt and *by* harm[96], like unto him who spends his riches to be seen of men[97], and does not believe in Allah and the Last Day[98]. The likeness of him is as the likeness of a smooth rock on which is dust; a torrent falls on it and leaves it bare[99]. They[100] shall not have power over aught they have earned[101]. And Allah guides not an infidel people.

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88. *i.e.*, words of taunt or reproach addressed to the person whom they have relieved.

89. *i.e.*, deeds of violence. Charity, to be charity, must always be clean, pure, and disinterested.

90. (on the Day of Judgment).

91. (of refusal).

92. (granted to the beggar if he is wantonly insolent).

93. (a thousand times). The whole phrase means: 'Refusal with pleasing or gracious speech and prayer expressed to the beggar that God may sustain him, and forgiveness granted to the beggar for his importunity . . . are better than an alms with annoyance followed by reproach for a benefit conferred and for begging. (LL)

94. *i.e.*, Independent of all wants. So he who spends benevolently does so for his own benefit, and not to do Him any good.

95. (so He does not punish the violators of these rules of conduct *immediately*).

96. Very noticeable is the emphasis which the Holy Qur'ān lays on the standard of charity being kept high. The kindly feeling of the giver is far more valuable than the gift itself.

97. *Cf.* the NT. 'Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.' (Mt. 6:1)

98. *i.e.*, who is an infidel and wastes his charity altogether. Note the difference between the two cases. The man of faith who follows his act of charity by words of reproach or deeds of violence deprives himself of its manifold reward; the unbeliever makes his charity void altogether, and shall get no spiritual benefit out of it at all. (Th)

99. (as before). So will these men without faith find themselves bare of all reward on the Day of Judgment.

100. *i.e.*, those who are without faith; the infidels.

101. *i.e.*, of their works.

يصبها وابل فطل ۗ والله بما تعملون بصير ۝ أيود أحدكم أن تكون له جنة من نخيل وأعناب
تجري من تحتها الأنهار له فيها من كل الثمرات وأصابه الكبر وله ذرية ضعفاء فأصابها إعصار
فيه نار فاحترقت ۗ كذلك يبين الله لكم الآيات لعلكم تتفكرون ۝ يا أيها الذين آمنوا أنفقوا من
طيبات ما كسبتم ومما أخرجنا لكم من الأرض ۖ ولا تيمموا الخبيث منه تنفقون ولستم بآخذيه إلا أن
تغمضوا فيه ۚ واعلموا أن الله غني حميد ۝ الشيطان يعدكم الفقر ويأمركم بالفحشاء ۖ والله
يعدكم مغفرة منه وفضلا ۗ والله

265. (و مثل الذين . . . بصير) And the parable of them who spend their riches seeking the pleasure of Allah[102] and for the strengthening of their souls[103] is as the parable of a garden on height; a torent falls on it, and it yields its fruits twofold; and if no torrent falls on it, then *even* a gentle rain[104]. And Allah is Beholder of whatever you do[105].

266. (ايود . . . تتفكرون) Would any of you have for himself a garden of date-palms[105-A] and grape-vines[105-B] beneath which rivers flow *and* all sorts of fruit therein are for him, then old age should befall him while he has a progeny of weaklings, and that thereafter a whirlwind wherein is fire should smite it,[106] so that all is consumed[107]? Thus dose Allah expound to you His signs that haply you may ponder.

SECTION 37

267. (يايها الذين . . . حميد) O you who believe! spend[108] out of the good things you have earned[109], and of what We have produced for you from the earth; and seek not the vile of it to spend, whereas you *yourselves* would not accept such except that you connived at it. And know that Allah is Self-sufficing[110], Praiseworthy[111].

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102. This seeking of the goodwill of the Lord is the only real motive force with all true believers in every action of theirs.

103. Since every fresh act of self-sacrifice makes their love of good still deeper and stronger.

104. (Sufficeth it because of the excellence of the soil).

105. (and of the purity of your motives).

105-A. The tree *par excellence* of Arabia. 'Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit: the fruit (*tamr*) *par excellence*. Together with milk it provides the chief item on the menu of Bedouin, and, except for camel flesh, is his only solid food.' (Hitti, *History of the Arabs* p. 19). The first care of the oasis-dweller Arabs is the date-palm. 'It is the main source of their

wealth, the riches of a garden-owner being proportionate to the number of the date-trees he owns . . . By virtue of its manifold utility, the date-palm occupies the same important position in the practical life and general economy of the oasis-dwellers as does the camel in that of the pastoral nomads. Its fruit is the staple article of food among the settlers, and forms a substantial part of all their meals—breakfast, midday meal and supper—in the case of rich and poor alike.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 81).

105-B. A plant well known in certain parts of Arabia. 'Among the domestic plants, the grape-vine, introduced from Syria after the fourth Christian century, is well represented in Al-Tā'if, and yields the alcoholic beverage styled *nabīdh al-zabīb*.' (Hitti, *op. cit.* 19).

106. *i.e.*, the garden.

107. Such is the alms given by the infidels which shall perish, and will be of no service the giver of it in the Hereafter.

108. (in alms).

109. (in a lawful, honourable way).

110. (so He is in no need of your presents which even you deem worthless).

111. (and absolutely Perfect in His Person and Attributes; so strive for perfection in all that you offer in His name).

وَاسِعٌ عَلِيمٌ ۝ يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝
وَمَا أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ۝ إِن تُبْدُوا الصَّدَقَاتِ
فَنِعِمَّا هِيَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝
لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۗ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ابْتِغَاءَ
وَجْهِ اللَّهِ ۚ وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ۝ لِلْفُقَرَاءِ

268. (الشیطٰن . . . علیم) Satan threatens you with poverty[112], and commands you to ungodliness, whereas Allah promises you forgiveness from Himself[113] and abundance[114]; and Allah is Bountiful[115], Knowing[116].

269. (یؤتی . . . الالباب) He grants wisdom[117] to whom He will, and he who is granted wisdom is indeed granted abundant good,[118] and none receives admonition[119] save men of understanding.

270. (وما . . . انصار) And whatever you spend or *whatever* you vow,[120] surely Allah knows them[121], and for the ungodly[122] *there will be* no helpers.

271. (ان تبدوا . . . خبیر) If you publish the alms[123], even so it is well, and if you conceal them and give them to the poor, it will be better for you[124], and He will expiate *some of* your misdeeds[125]. Allah is Aware of what you do[126].

272. (لیس . . . تظلمون) Not on thee[127] is their[128] guidance, but Allah guides whom He will[129]. And whatsoever of good you spend it is for your *own* souls; and you spend not save to seek Allah's countenance[130], and whatever of good you spend shall be repaid to you[131], and you shall not be wronged.

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112. The devil instils the fear in your mind that you shall be reduced to poverty by your contributing liberally to the works of charity and public good.

113. (in the Hereafter, in return for that you expend cheerfully in His service).

114. 'to some even in this world, and to all in the Hereafter.' (Th).

115. *i.e.*, Able to repay all and sundry.

116. *i.e.*, Aware of the inner feelings and motives.

117. *i.e.*, the understanding of the Divine truths.

118. Since no worldly gift can equal the great blessing of comprehending the Divine truths.

119. (thereby) *i.e.* none takes the lessons conveyed by the Divine Book to heart.

120. (to spend, or to offer in bodily devotions).

121. (and shall reward each and all accordingly).

122. *i.e.*, those who do not observe the bounds of Allah.

123. (on occasions when publicity is needed or desirable in public interest).

124. The general rule is to conceal the acts of charity: manifesting them is allowed only on proper occasions. When, for instance, a man is dying of hunger at a public place, and is in dire need of instantaneous relief, to refuse to feed him because the place is an open one, would be sheer folly and an act morally criminal.

125. (thereby: for those acts of charity). Incidentally this repudiates the Christian doctrine that there is no remission without shedding of blood.

126. (so He looks above all to your inner motives).

127. (O Prophet!).

128. *i.e.*, the 'infidels.'

129. (in accordance with His universal Plan). So relief may unhesitatingly be given to any one in distress whether believing or disbelieving. Nobody is to be denied help on the score of his unbelief. Some Muslims in the Prophet's time hesitated to support the infidel paupers. The verse removed their doubts.

130. (and this can be obtained by relieving any one in distress, apart from his views and beliefs).

131. (in full).

الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ
تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝ الَّذِينَ يُنْفِقُونَ
أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝
الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا
إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ
مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ

273. (للفقرا . . . عليم) *Charities are*[132] for the poor who are sustained in the way of Allah[133], disabled from going about in the land[134]. The unknowing takes them for the affluent because of their modesty[135], thou[136] wouldst recognize them by their mark, they beg not of men because of their modesty. And whatever of good[137] you will spend, surely Allah is the Knower thereof.

SECTION 38

274. (الذين . . . يحزنون) Those who spend their riches night and day[138], secretly and openly[139], their wage shall be therein with their Lord; no fear *shall come* on them, nor shall they grieve[140].

132. (meant primarily and in the first place). For others also they are lawful.
133. *i.e.*, in the service of the religion.
134. (to earn their livelihood).
135. (and abstention from begging).
136. (O reader !).
137. (to relieve such people).
138. *i.e.*, at all hours.
139. (whatever may suit the occasion).
140. (in the Hereafter).

أَصْحٰبُ النَّارِ ۚ هُمْ فِيهَا خٰلِدُونَ ﴿٢٧٥﴾ يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ۗ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾
إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ وَأَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبٰوٓا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾
فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللّٰهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوٰلِكُمْ لَا تَظْلِمُونَ وَلَا
تُظْلَمُونَ ﴿٢٧٩﴾ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلٰى مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا
يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللّٰهِ ۖ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَا كَسَبَتْ

275. (الذين ... خالدون) Those who devour usury[141], shall not *be able to* stand[142] except as stands he whom Satan has confounded with *his* touch[143]. This *is* because they say: 'trade is but as usury'[144]; whereas Allah has allowed trade[145] and has forbidden usury[146]. So he who receives an admonition from his Lord, and has desisted[147], may keep[148] what is past[149], and his affair[150] is with Allah[151] but he who reverts[152]—such shall be the inmates of the Fire, therein they[153] shall abide.

276. (يمحق الله ... اثيم) Allah obliterates usury[153-A], and augments charity[154]. And Allah loves not any ingrate[155] sinner[156].

277. (ان الذين ... يحزنون) Surely those who believe and work righteously and establish prayer and pay the poor-rate, their wage shall be then with their Lord; and no fear *shall come* on them nor shall they grieve[157].

278. (يايها الذين ... مؤمنين) O you who believe! fear Allah and waive what has *yet* remained of the usury *due to you*[158], if you are *believers*[159].

279. (فان لم ... تظلمون) But if you do not, then beware of war from Allah and His messenger[160]. And if you repent[161], yours shall be your principal sums; neither wrong *others*[162] nor be wronged *yourselves*[163].

280. (و ان ... تعلمون) And if one[164] should be in difficulties, then let there be a respite till easiness[165]. But if you waive[166] *the sum*, it will be better for you, if you but know[167].

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141. The Arabic word ربوا is but partially covered by the English word 'usury' which, in modern parlance, signifies only an 'exorbitant' or extortionate interest.' The Arabic ربوا, on the other hand, means *any* addition, however slight, over and above the principal sum lent, and thus includes both 'usury' and 'interest.' In the language of modern socialism, interest is an unjustifiable tax on the labouring classes, the unpaid wage of the labourer. According to the socialist writers of to-day, money is lent by them who have abundance and returns to them to increase that abundance, the increase being the unpaid dues of labour, which is the only source of wealth—the rich are thus made richer and the poor poorer, by every fresh act of

taking interest, and the stability of social organism is disturbed.

142. (upon rising from their graves on the Day of Resurrection).

143. *i.e.*, like possessed persons, distracted and horror-stricken, with their bodies in violent convulsions.

144. *i.e.*, trading also has gain and profit as its object, and it is admittedly lawful; then why not usury?

145. Thus there is a world of difference between the two. The Author of all laws, physical as well as moral, has allowed the one and disallowed the other. What greater difference could there conceivably be between any two things in the world? The one was comparable to light; the other to darkness. Money-lending, it has truly been remarked, is neither a profession nor a trade. It is not a profession since it calls for no special education or technical knowledge. It is not a trade since there is no sale of any kind in it. It is an occupation, and one of the dirtiest since it takes mean advantage of human distress and thrives on it. Those who are engaged in this business, are as a rule callously mean, who find that the easiest way of increasing their riches is by taking advantage of men in distress who may safely be dominated and bullied. See appendix at the end of the surah.

146. The devastating propensities of usury are visible to every eye. The evils attendant on it are neither few nor far between—the collousness it engenders, the profligacy it lets loose, the greed it encourages, the jealousy it breeds, the misery it entails, the abjectness it inculcates, an so on. Yet it is Islam alone that has the unique distinction of declaring this pernicious practice illegal absolutely and unconditionally. Greece and Rome both groaned heavily under its yoke, but none of their legislators, like the economists of modern Europe, thought of banning it altogether. In Greece, 'the bulk of the population . . . became gradually indebted to the rich to such an extent that they were practically slaves.' And 'usury had given all the power of the state to a small plutocracy.' (EBr. XXVII. p. 812, 11th Ed.) The Romans fared still worse. 'The attempt to regulate the rate of interest utterly failed. In the course of two or three centuries the small free farmers were utterly destroyed. By the pressure of war and taxes they were all driven into debt, and debt ended practically, if not technically, in slavery.' (*ib.*) With all these horrors, experienced and patiently borne, nobody ventured to eradicated the evil root and branch. The utmost that a Solon among the ancients or a Bacon among the moderns could advise was to 'grind the tooth of usury, that it bite not too much, that is to say, to regulate its rate, without attaching the slightest moral taint to the usurer. The Bible went no doubt many steps further inasmuch as it forbade the advance of usurious loans to the Israelities. (Ex. 22 : 25 : Dt. 23 : 19). But even the Biblical prohibition did not include usurious loans to non-Israelities. It is the Holy Qur'an which, to its everlasting glory, has forbidden usury in all its forms categorically.

147. (from usurious dealings and from thinking them legal).

148. (the profit of).

149. *i.e.*, the interest already received prior to the prohibitation: and he shall not be called upon to repay what he has already taken. So far with the legal aspect of the question.

150. (of conscience).

151. (who alone knows whether one's penitence is genuine or faked). The legal, the outward, the public aspect being definitely settled, the moral, the inner, the private 'affair' of each individual rests with God.

152. (to usury).

153. *i.e.*, those who consider these dealings still legal.

153-A. The great Prophet Muhammad—peace be unto him—with inspired insight saw the harm and misery caused by the wretched tribe of money-lenders and enjoined the faithful not to lend money on interest. Certainly one of the wisest of economic laws. Economists have noted the fact that in countries where high rates of interests are permitted industry and commerce do not flourish. This fact is best exemplified in the U.S.A. where the laws of usury are not uniform throughout the States. In different States the legal rates of interest vary all the way from 3 per cent to 9 per cent per annum and it is noticeable that in the States where the rate of interest is low, commerce and industry flourish and the people are more prosperous; while in the other States, especially in those where 7 per cent and more are allowed, it is not so.

154. (invariably in the Hereafter; and sometimes also in this world).

155. *i.e.*, he who still holds usury legal.

156. *i.e.*, he who still has usurious dealings.

157. (in the Hereafter).

158. (when the prohibition was made known).

159. (for belief implies obedience to the Divine Law).

160. *i.e.*, war will be declared upon you by the Prophet and the Muslims. *Cf.* the teaching of the OT:—'(He) hath given forth upon usury, and hath taken increase; shall he then live? He shall not live: . . . he shall surely die; his blood shall be upon him.' (Ezk. 18: 13.) On this passage of the OT, the comment of the Talmud is, "The money-lender is compared to a murderer." 'The Mishnah includes the usurer among those who are disqualified from giving evidence in a court of law.' (ERE. XII. p. 558). And among the Jews of the 20th century 'the trade of usury is looked upon with shame, and the usurer is stigmatised as a reproach to his people.' (*ib.*) 'The Book of Islam contains so many other prohibitory injunctions, but words so strong as the above have not been used in any other injunction. The Prophet too made great efforts to eradicate this evil of *ribā*. The treaty made with the Christians of Najrān contained a definite clause which laid down that if they would indulge in transaction involving *ribā* the treaty would become automatically null and void' (AAM).

161. (from usurious transactions, and mend your ways). 'The Banū Mughīra were famous money-lenders of Arabia. After the conquest of Makka the Prophet wrote to his *'āmil* to declare all the sums due to them on account of *ribā* as unlawful and to wage war against them if they persisted in their demands for the same. On the day of the last Haj performed by him, the Prophet declared that all sums due on account of *ribā* since the days of *Jāhiliya* were cancelled and that he himself set an example by declaring the similar dues of his uncle 'Abbās as cancelled. He went to the length of saying that all the parties to a transaction involving *ribā*—even the transcriber and the witnesses—deserved the curse of Allah! All these injunctions do not imply that the form of interest known as usury alone was to be abolished and other forms to be maintained. They really aimed at eradicating the mentality, the ethical standards, the culture and the economic organization of the capitalistic system and to establish a new system in which niggardliness should give place to charity, selfishness to sympathy and co-operation, *ribā* to *zakāt*, banking to *bait-ul-māl* and thus to obviate the circumstances which may give rise to co-operative societies, insurance companies and provident funds.' (AAM).

162. (others, by demanding from them more than the amount lent). This, when a Muslim lends.

163. (yourselves, by having to pay more than the sum borrowed). This, when a Muslim borrows.

164. *i.e.*, the debtor.

165. *i.e.*, until he is in easy circumstances. 'The regulation does great credit to Muhammad, and is yet carried out in practice by many of his followers.' (Wherry).

166. (your loan altogether as alms). A practical lesson in humanity and human sympathy.

167. (the reward you will merit thereby). 'That the Prophet did much to put down injustice and oppression, no one can deny; and in his enactments concerning the treatment of debtors we have another proof to this.' (Roberts, *Social Laws of the Qoran*, p. 101). 'The law of the Qoran as well as the enactments of the Muhammedan doctors, when compared with those of the Old Testament and of Hammurabi are lenient and just. And especially so when we further compare them with the Roman law of debt, according to which a debtor might even be put to death, and where the cruel exactions of creditors several times led to serious disturbances.' (*ib.* p. 103).

وَهُمْ لَا يُظْلَمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب
بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ
الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا
يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا
رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا
الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا

281. (واتقوا . . . يظلمون) And fear the Day when you shall be brought back to Allah, then each soul shall be repaid *in full* what he has earned and they[168] shall not be wronged.

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168. Such abrupt change of number, from singular to plural, is not uncommon in Arabic.

إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا
بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن
تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ
تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا
تَكْتُمُوا الشَّهَادَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِّلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۗ وَإِن تُبْدُوا

SECTION 39

282. (يايها الذين ... عليم) O you who believe! when you borrow one from another for a time stated, write it down[169], and let a scribe write it down justly between you, and let not the scribe refuse to write according as Allah has taught him. So let him write then, and let the debtor dictate, and let him fear Allah, his Lord, and diminish not aught of it[170]. But if he who oweth is witless[171] or infirm[172] or unable to dictate[173], then let his guardian[174] dictate justly. And call to witness two witnesses of your men[175], and if the two be not men, then a man and two women[176] of those you agree upon as witnesses, so that if one of the twain errs[177], then the other will remind her[178]. And let not the witnesses refuse when they are called on. And be not loth to write it[179] down, be it small or big, with its term: this is most equitable in the sight of Allah and most upright for testimony, and likelier that you will not be in doubt—unless it be a transaction concluded on the spot between you[180]; for then *there shall be* no blame on you if you do not write it down. And call witnesses when you are transacting *business* with one another; and let not the scribe come to harm nor the witness[181]; and if you do[182], surely it shall be ungodliness in you[183]. Fear Allah; and Allah teaches you[184]; and Allah is the Knower of everything[185].

283. (و ان كنتم ... عليم) And if you be journeying and you do not find a scribe, then *let there be* a pledge taken; then, if one of you entrusts the other[186], let the one who is entrusted[187] discharge his trust[188], and let him fear Allah, his Lord. And do not withhold the testimony[189]; and whatsoever withholdeth it, his heart surely is sinful. And Allah is the Knower of what you do[190].

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169. (in a document).

170. *i.e.* of what he owes.

171. سفيه may also signify, ignorant of the ordinances, or statutes; one who does not dictate well and does not know what dictation is.' (LL).

172. *i.e.*, either of an immature age or senile.

173. *i.e.*, dumb, for instance, or a foreigner, ignorant of the language of the land.

174. *i.e.*, whoever manages his affairs, whether his father, heir or some one else.

175. *i.e.*, from among the Muslims. They must be adults, of unimpaired reason, free men (not slaves), and of good character. Disputes are to be decided on the testimony of these witnesses, and not on the strength of the written documents, the role of which is only secondary or subsidiary.

176. In the Jewish code the testimony of a woman is inadmissible. 'The witnesses must be men, not women or minors' (ET. p. 326). 'Let not the testimony of women be admitted, on account of the levity and boldness of their sex' ("Ant". IV. 8:15). 'The witness must be a man, not a woman' (JE. V. p. 277).

177. (in her memory).

178. Compare the findings of modern science in regard to the status of female testimony:—'In women deception is almost physiological . . . The same fact is more coarsely and ungraciously stated in the proverbs of many nations, and in some countries it has led to the legal testimony of women being placed on a lower footing than that of men.' (Havelock Ellis, *Man and Woman*, p. 196) Lombroso and Ferrero actually regard deception as being 'physiological' in woman . . . The evidence of profound psychologists, the substance of myths, the content of national proverbs, the personal experience, in short, of all those who have learnt to know woman generation after generation, all point to this conclusion, that there is a certain duplicity and unscrupulousness in their nature.' (Ludovici, *Woman*, p. 281-82) 'The fact that women are difficult to deal with under cross-examination is well known among lawyers, and their skill in drawing red-herrings across the path of any enquiry directed against themselves, makes them stubborn and evasive witnesses at all times when they have anything to conceal.' (*ib.* p. 320). 'We are again and again forced to admit that a woman is not in a position to judge objectively, without being influenced by her emotions.' (Bauer, *op. cit.* I p. 289). And compare also an observation of Schopenhauer: 'In a court of justice women are more often found guilty of perjury than men. It is indeed to be generally questioned whether they should be allowed to take an oath at all.' On the suggestibility of women see also Sidis' *Psychology of Suggestion*, pp. 362-363.

179. *i.e.*, the transaction.

180. *i.e.*, hand-to-hand; not on credit. ادارة is, 'The giving and taking, from hand to hand without delay.' And the phrase in the text means, 'Ready merchandise, which ye give and take among yourselves, from hand to hand, without delay *i.e.* not on credit.' (LL).

181. (nor are they to be unnecessarily inconvenienced in any way).

182. (such harm).

183. *i.e.* it will be counted in you as a crime.

184. (all that is to your good). Commercial morality is here taught on the highest plane and yet in the most practical manner, both as regards the bargains to be made, the evidence to be provided, the doubts to be avoided, and the duties and rights of scribes and witnesses. Probity even in worldly matters is to be not a mere matter of convenience or policy but a matter of conscience and religious duty. Even our every-day transactions are to be carried out as in the presence of God.' (AYA).

185. (so He knows the obedient from the rebellious, and will requite each accordingly).

186. (and deposits a thing with another on trust).

187. (and who has now become a trustee or depositary in the legal sense).

188. This forbids all embezzlement and breach of trust.

189. (either by suppressing it altogether or by twisting or distorting, as both have the effect of concealing the truth). The injunction is of general application, and extends to all juristic acts, such as marriage, dower, divorce, mortgage, will, inheritance and the like.

190. (so no sinner can ever elude Him.)

مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۭ فَيَغْفِرُ لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ
قَدِيْرٌ ۝ اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۭ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۣ
لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ
نَفْسًا اِلَّا وُسْعَهَا ۭ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۭ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَي الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۪ وَاغْفِرْ
لَنَا ۪ وَارْحَمْنَا ۪ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَي الْقَوْمِ الْكٰفِرِيْنَ ۝

SECTION 40

284. (لله ما . . . قدير) Allah's is whatever is in the heavens and whatever is in the earth, and whether you reveal what is in your mind[191] or hide it, Allah will reckon with you therefor[192], then He will forgive whom He will[193] and torment whom He will[194], and Allah is potent over everything[195].

285. (آمن الرسول . . . اليك المصير) The messenger believes in what is sent down to him from his Lord[196], and *so do* the believers. They all believe in Allah[197] and His angels[198] and His Books[199] and His messengers[200], *saying* 'we discriminate not against any of His messengers'[201]. And they say, 'we hear and obey; Thy forgiveness, our Lord! and to Thee is *our* return'.

286. (لايكلف . . . الكفرين) Allah charges not a soul excepting according to its capacity. For it shall be *the good* it earns[202], and against it *the evil* it earns[203]: Our Lord! reckon with us not if we forget or err. Our Lord! burden us not like unto those Thou burdenedest before us[204]. Our Lord! impose not on us that for which we have not strength. And pardon us, forgive us, and have mercy on us. Thou art our Master, so make us triumph over the disbelieving people[205].

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191. (of deliberate evil intentions).

192. It is only deliberate and voluntary evil intentions, as distinguished from mere fleeting and involuntary evil thoughts that are punishable.

193. (in the exercise of His prerogative of Mercy).

194. (in order to meet the ends of justice and retribution).

195. (and therefore He acts in every case, without the intervention of any possible 'Saviour').

196. The first to believe in the Message is the apostle himself.

197. *i.e.*, in His Existence, His Soleness, His Unity, and in the perfection of His Attributes.

198. (Who are not sub-deities or godlings).

199. (which are not human compilations--fruits of human ingenuity).

200. (who are not God's 'Sons' or 'Incarnations').

201. (so far as the fact of apostleship is concerned by accepting some and rejecting the others unlike the Jews who receive Moses and reject Jesus, also unlike the Christians, who receive the prophets of Israel but reject the holy Prophet of Islam).

202. (by choice), So no one shall be held answerable for such thoughts and feelings as intrude themselves on one's mind. All non-deliberate, non-voluntary states of mind are excluded from accountability. Each one is responsible for what he acquires, earns.

203. (by choice). So every one must win his own redemption. In Islam there is neither an 'original sin' nor 'universal redemption'. Every individual must work out the propensities of his soul—his own possibilities of spiritual success or failure.

204. (and the Jews in particular). *Cf.* the NT:— 'Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?' (Ac. 15:10).

205. (who are Thy enemies). انصرنا على is not 'help us against——', as generally mistranslated, but 'grant us victory or conquest over——'.

APPENDIX

(See *verse* 275, Chapter II)

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Editor : Tarjumān-ul-Qur'ān, Lahore

Bai' is a transaction in which the seller offers a commodity for sale to the buyer for some consideration as price by paying which the buyer takes possession of that commodity. The seller may have himself produced or manufactured the commodity or bought it of another person. In either case he charges an additional sum over and above the principal that he invested in producing or procuring the thing as compensation for his own labour which forms his profit.

Now let us see what is *ribā*. A man lends his capital to another on the condition that after a certain time he would charge a fixed amount of money in addition to his capital. This additional amount, which is interest or *ribā*, is a consideration not of any labour or commodity but of the time for which the principal has been borrowed. Even in *bai'* if the payment of the price of a commodity is deferred on the condition that in the case of non-payment on the fixed date the price will be increased, this will mean interest or *ribā*.

Ribā, in essence, is thus an amount charged on the principal as a consideration for the time during which the principal is to be used, and it consists of three elements, *viz*., addition to the principal, the rate of that addition according to time, and the payment of the additional amount being a condition of the bargain. All transactions involving these three elements come under the category of *ribā*.

Between the buyer and seller there is an equal exchange of profit, for the buyer utilises the commodity purchased and the seller gains the profit of his labour, time and intellect used by him in the production of the commodity. In contrast to this in the transactions involving *ribā*, the exchange of profits is not equitable and reciprocal. The creditor receives a fixed amount of money which is a sure profit to him, but the debtor has only the consideration of time which is not a sure source of profit. If he has borrowed money for his personal use the time element is of no use to him. If he has borrowed it for the purpose of trade, agriculture or industry, the time element is equally likely to cause harm or give benefit. The creditor is entitled to the fixed profit whether the debtor gains or loses. The transaction thus involves one party in loss and is a source of gain to the other or while it is a source of sure and definite gain to one it is a source of uncertain and indefinite gain to another.

There is another very important difference between *bai'* and *ribā*. While in a commercial transaction the seller may gain the maximum amount of profit which

has to be paid by the buyer only once, in a transaction involving *ribā* the creditor receives profit over his capital continuously, the amount of the profit increasing as the time passes. The profit of the debtor gained out of the capital borrowed will be definite, the profit of the creditor will be indefinite and may engulf within its octopus-like grip all that the debtor possesses besides the capital borrowed by him.

The third important difference between *bai'* and *ribā* is that while in *bai'* the transaction is complete with the exchange of commodity and price, and the buyer has not to return anything to the seller which is likely to be consumed (in the case of the renting of a house or land the same is not to be consumed in any way and is returned intact), in the transaction involving *ribā*, the debtor, after having utilised or consumed the capital, has to produce it anew for repayment to the creditor along with an additional amount of interest.

Again, while in commercial, industrial or agricultural transactions a man reaps the profit of his labour and intellect; in the transactions involving *ribā* he has a lion's share in the income of his debtor by lending him his surplus capital. He is not a proportionate partner both in gain and loss, but he is a partner entitled to profit irrespective of the fact whether the debtor is benefiting by the transaction or not, and in the case of gain, without any reference to the extent of that gain.

Such are the reasons on account of which God has allowed *bai'* and disallowed *ribā*. There are ethical reasons too, besides these. *Ribā* inculcates niggardliness, selfishness, cruelty, worship of wealth and other similar vices. It destroys the spirit of sympathy and mutual help and co-operation. It exhorts people to accumulate wealth and to spend it in their personal interests only. It checks the free circulation of wealth in the community. It creates a channel through which wealth flows from the poor to the rich. Owing to it the wealth of the community accumulates in the coffers of a selected few which ultimately involves the whole community in economic ruin.

As is well known to the expert in the principles of economic science, all the above effects of *ribā* are natural. Nor can anyone deny that the ethical, social and economic system that Islam propounds has no place in itself for *ribā* which is in conflict with every detail of that system. Even the remotest and the most innocent form of *ribā* is derogatory to the fair face of that system. That is why the Book of Islam so forcefully declares:

> O you who believe! fear Allah, and give up what remains of (your demand for) usury, if you are indeed believers. If you do it not, then take notice of "war" from Allah and His Prophet. And if you repent (for your past wrongs), you shall have your capital back. Deal not unjustly (to your fellow-men) and you shall not be dealt with unjustly.
>
> (II: 278-9)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ۝ اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ
التَّوْرٰىةَ وَالْإِنْجِيْلَ ۝ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۝ إِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ لَهُمْ عَذَابٌ
شَدِيْدٌ ۝ وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ۝ إِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ ۝ هُوَ الَّذِيْ
يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَآءُ ۝ لَآ إِلٰهَ إِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ هُوَ الَّذِيْٓ أَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ
مُّحْكَمٰتٌ هُنَّ أُمُّ الْكِتٰبِ وَأُخَرُ مُتَشٰبِهٰتٌ ۝ فَأَمَّا الَّذِيْنَ

Sūrat-ul-'Imrān[206]

Family of 'Imran. III

(Madinian, 20-Sections and 199 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم) Alif—Lam—Mim[207].

2. (الله . . . القيوم) Allah! there is no God but He[208], the Living[209], the Sustainer[210]

3. (نزل . . . الانجيل) He has revealed[211] the book to thee with truth[212], confirming what went before it[213], and He sent down the Tawrāt[214] and Injil[215].

4. (من . . . انتقام) Aforetime, for a guidance to the people[216], and sent down the Criterion[217]. Surely those who deny the signs of Allah[218], for them *shall be* a terrible torment, and Allah is Mighty[219], Lord of Retribution[220].

5. (ان الله . . . السماء) Surely Allah! naught is hidden from Him[221] in the earth or in the heaven[222].

6. (هوالذى . . . الحكيم) He it is who[223] fashions you[224] in the wombs[225] as He will[226]; *there* is no God but He[227], the Mighty[228], the Wise[229]!

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206. In the tenth year of Hijrah, a deputation of fourteen leading men from the Christian colony of Najrān, in the south of Arabia, waited upon the Prophet in Madina. He had an argument with them on the Divinity of Jesus, and they were completely confounded. Early sections of this *surah* have frequent allusions to the fatuity of the Christian doctrine.

207. See P. I. n. 28.

208. Note that the Qur'an does not say that Allah is the greatest among

gods, the chief god. It affirms that no other gods exist at all. The gods so-called are nothings, non-entities, figments of imagination. See also n. 19 above.

209. *i. e.*, the Deathless; the Ever-living. See n. 20 above.

210. *i. e.*, One who is Self-subsisting and by whom all things subsist. See n. 21 above.

211. نزّل as distinguished from انزال is not mere 'sent down,' but sent down text after text by means of exact verbal revelation; and this literal inspiration is a distinguishing feature of the Qur'an.

212. (and propriety, O Prophet!) *i. e.*, with perfect arguments and clear proofs; and at proper time, and at proper place. The primary significance of حق is 'Suitableness to the requirements of wisdom, justice, right, or rightness, truth, reality, or fact, or to the exigencies of the case.' (LL.)

213. (of God's revelations).

214. Which is certainly not identical with the OT, or even with the Pentateuch, but is synonymous with Torah, of which only fragments can at best be found in the extant Pentateuch. What the Qur'an commends as a Holy Writ is certainly not the same book of which it is freely and openly stated that it is 'the work' not of God but of 'of godly men.' See P. I. nn. 323, 340.

215. Which is not at all identical with the NT or even the Four Gospels of the Christian Church. 'Injīl,' according to the teachings of Islām, was a Book sent down on Jesus (on whom be peace!), not a collection of reports and stories *about him* compiled at dubious dates by unknown persons,—'an undesigned and unforeseen product of the apostolic age.' (EBr. III. p. 513) The NT, according to the Christian belief, far from being the Revealed Word of God, 'was or is no "book" at all, properly speaking, but a collection of writings, a great many of which were at the outset not destined for publication and multiplication .... Sentences may have been abbreviated or expressions changed. It is similar with the Gospels. When the first collection of sayings of Jesus or the first narrative of His deeds was set down in writing, the next who copied it might feel inclined to enlarge it or to change any detail according to the form in which he had heard it, without any bad intention .... It is not possible here to count up all the ways in which errors may originate.' (DB. IV. pp. 732, 735). In the words of Bishop Gore, 'it was a calamity that verbal infallibility was ever claimed for them (the Gospel Documents). (Renan, *Life of Jesus*, Intro. p. XII)

216. (addressed by the said Books).

217. فرقان is 'anything that makes a separation, or distinction, between truth and falsity. Hence الفرقان signifies the Kuran ...... And proof, evidence or demonstration.' (LL) Here it may mean:

(*i*) either the Qur'an, since it distinguishes between true and false,
(*ii*) or the Divine Scriptures in general,
(*iii*) or miracles, with which every prophet is gifted.

218. *i.e.*, in the clear proofs and evidences of His unity.

219. *i.e.*, able to requite; One whom none can prevent from punishing, unlike a mere mortal, who could not save himself from being arrested and, to all appearance, crucified.

220. *i.e.*, Inflicter of retribution on the guilty. Ends of righteousness and equity demand that God must be Just even before being Generous. This attribute of His, like other Divine attributes, will appear in its fulness on the Day of Requital. The fact of His being Merciful, surely does not mean that He is incapable of strong likes and dislikes. He is, above all, a Person, and not an inert First Cause. In Him uprightness is not a passive feeling; it is a character. He must as surely punish the wicked as reward the righteous. His loving-kindness, infinite no doubt, is not to be had at the expense of His justice.

221. *i. e.*, His knowledge is all-comprehensive; nothing, not the smallest detail of anything can escape it. This not only contradicts the heathen notion that even God's knowledge is imperfect or partial, but also negatives the foolish idea of some ancient philosophers who held that God knew only the universals, and not the particulars, since a knowledge of the things which change, implied a change in God's knowledge. He knows everything, great or small, universal or particular.

222. (How could Jesus then with his limited human knowledge be even conceived of as God?) 'Earth' and 'heaven' are only mentioned because the senses cannot go beyond them.

223. (and not any other god or godling). In the Hindu mythology there is a special deity named *Tvashtri* the fashioner, 'whose special office it is to form the foetus in the womb.' (Barth, *Religious of India*, p. 21)

224. (O mankind!)

225. (Of your mothers).

226. (Whether with or without the father's seed). Just as His knowledge is all-comprehensive, His power of creation and formation too is absolute, unlimited, and all-comprehensive.

227. (and His four chief attributes of Life, Sustenance, Knowledge and Power, all absolute, perfect and unrestricted have already been affirmed.

228. *i.e.*, Able to inflict retribution on the guilty any moment.

229. (and so He defers retribution to its most proper time).

فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ
فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ
الْمِيعَادَ ۝ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ۝
كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

7. (هوالذی . . . الالباب) He it is Who has sent down to thee the Book[230] in which *some* verses are firmly constructed[231]—they are the essence of the Book[232]; and others consimilar[233]—But those in whose hearts is a deviation[234] follow *only* what is consimilar therein[235], seeking dissension[236] and seeking to *misinterpret*[237] the same whereas none knows their interpretation[238] save Allah[239]. And the firmly-grounded in knowledge[240] say, 'we believe in it[241], it is all from our Lord[242];' and none receives admonition save men of understanding[243].

8. (ربنا . . . الوهاب) 'Our Lord! suffer not our hearts to deviate[244] after that Thou hast guided us[245], and bestow on us from Thy presence mercy[246]. Surely it is Thou Who art the Bestower[247]!

9. (ربنا . . . الميعاد) Our Lord! Surely Thou art the assembler of mankind on a Day of which there is no doubt. Surely Allah does not fail His promise[248].

SECTION 2

10. (ان الذین . . . النار) Surely those who disbelieve, neither their riches nor their offspring will avail them aught against Allah[249], and it is they who shall become the fuel of the Fire.

11. (کداب . . . العقاب) Like[250] Fir'awn's[251] folk and those before them[252]. They belied Our signs, so Allah seized them for their sins[253]. And Allah is Terrible in chastising.

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230. (O prophet!)

231. *i.e.*, unambiguous, free from all obscurity, and admitting of one interpretation.

232. أم is 'The source, origin, foundation, or basis, of a thing, its stay, support, or efficient cause of subsistence. Anything to which other things that are next thereto are collected together, or adjoined . . . . . . the main, or chief, part of a thing; the main body thereof' (LL). Here it signifies the fundamental part of the Book, its essence, comprising its principal tenets and central doctrines in consonance with which other passages, less clear and less definite, are to be interpreted

and understood. And the principle enunciated here holds good of every other Scripture. All indistinct, figurative, and ambiguous passages occurring in the Taurāt and Injīl are to be understood in the light of, and in accordance with, those others that are clear, definite and unequivocal.

233. *i.e.*, open to various interpretations; those verses whose drift is not clear, owing either to their being too general or to their seeming opposition to some clear text.

234. زيغ means a doubting, and a declining, or deviating, from the truth. الزيغ deviation from the truth, or the right way of belief or conduct.' (LL)

235. (and adhere to a false interpretation thereof in complete disregard of what is positive, clear and definite in the fundamental texts).

236. (and mischief thereby). *i. e.*, seeking to draw men away from the religion of God by suggesting doubts and difficulties, and making the equivocal texts contradict the unequivocal.

237. *i.e.*, seeking to explain it to mean what they want; seeking the text to fit in with their own notions, their whims and personal desires.

238. *i.e.*, true import and full significance of the ambiguous texts.

239. (and He can give that true interpretation either in the Qur'an itself, or through the *sunnah* of His prophet). Hence the importance of the *sunnah* as, next to the Qur'an, the source of Islamic law.

240. *i.e.*, the well-versed and steadfast in Divine truth.

241. *i.e.*, in the Qur'an.

242. (and so there can be no discrepancy or contradiction in His work). With this belief those well-grounded in the knowledge refer all such passages to the principle laid down above, and interpret them accordingly.

243. *i.e.*, those who exercise their commonsense. Reason also commends this course of interpreting the equivocal in the light of the unequivocal.

244. (from the right course, as has happened in the case of the 'people of the Book' formerly). Thus cry the 'firmly-grounded in knowledge' in true humility and with befitting piety.

245. (to the right path of interpretation).

246. *i.e.*, keep us rightly guided to the very end; help us towards abiding in the truth, unlike the Jews and Christians who are addicted to misinterpreting their Scriptures.

247. (of all gifts and favours). It shall be remembered that whatever good comes to men from God it comes as a mere favour, and not as a matter of right on our part.

248. His very Divinity negatives such a supposition. Note the change, to magnify and intensify what is promised, from the second person to the third.

249. (as has been the false belief of certain heathen peoples).

250. *i.e.*, like the case of. Connected with the last words of the preceding verse the phrase means: 'it shall not avail them, as it did not avail in the case of—'

351. (the persecutor of Moses). All his efforts to avert the doom not only failed signally but directly led to his destruction.

252. *i.e.*, ungodly nations of antiquity.

253. (and extirpated them).

قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ ۝ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا
فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ۗ إِنَّ فِي
ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۝ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ ۝ قُلْ
أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

12. (قل . . . المهاد) Say thou to them who disbelieve[254], 'soon[255] shall you be overcome[256], and gathered unto Hell—an evil couch'.

13. (قد . . . الابصار) Indeed there has been for you a sign[257] in the two hosts[258] that met[259], *one* host fighting in the way of Allah, and the other disbelieving, beholding themselves[260] with their own eyes[261], twice as many as they[262]. And Allah aids with His succour whom He will. Surely in this[263] is a lesson[264] for the men of insight[265].

14. (زين . . . المآب) Fair-seeming to mankind[266] is made the love of pleasurable things[267] from women and offspring and treasures hoarded[268] of gold and silver and horses branded and cattle and tilth[269]. *All* that is the enjoyment[270] of the life of this world[271], and with Allah is the best resort[272].

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254. (and are unceasing in their hostility to Islam, O Prophet).

255. *i.e.*, in this very world; your chastisement is near at hand, and you shall have not to wait long.

256. (by the little band of the Muslims whom in your vanity you utterly despise). The threat is probably addressed to the pagans of Makka who received a crushing defeat at the battle of Badr; or it may refer to the Jews of Madina, who openly boasted of their financial resourcefulness and military skill, but were soon to be exterminated. In either case the fulfilment of the prophecy, so bold and definite and yet so opposed to the apparent realities at the time, was in itself a singular vindication of the holy Prophet's claims.

257. (demonstrating the power of Almighty and the truth of His Prophet's claims).

258. *i.e.*, the Muslims and the Makkan pagans.

259. (each other at Badr in the second year of the Hijrah era). 'There were 950 men of the Meccans; more than threefold the number of the Muslim force. They were mounted on 700 camels and 100 horses, the horsemen all clad in mail'. (Muir *op cit.* p. 221). The Battle of Badr was indeed a critical point in the career

of Mohammad . . . . . . Not only was a most decisive victory gained over a force three times his own in number but the slain on the enemy's side included in a remarkable manner many of his most influential opponents. In addition to the chief men killed or made prisoner, Abu Lahab, who was not present in the battle, died a few days after the return of the fugitive army—as if the decree marking out the enemies of the Prophet was inevitable.' (*ib.* pp. 235, 236) Admissions like these by a writer whose bias against Islam is so palpable, are an eloquent commentary on the battle of Badr being a 'sign' or a 'token'.

260. (as they actually were).

261. (and not fancying or imagining).

262. *i.e.*, the Muslims. The pagans found themselves, with clear face-to-face vision several times the number of the Muslims, and yet were completely routed.

263. *i.e.*, in this crushing defeat of the powerful confederacy of the Makkan state at the hands of ill-fed, ill-clad and ill-equipped Muslims.

264. (by which one could take warning or example).

265. *i.e.*, for those who make use of their insight.

266. (for the purpose of their trial).

267. Or 'desires' . . . . . . شهوة is 'Desire, or longing, or yearning of the soul for a thing ; . . . . . . sometimes it is applied to the object of desire or thing desired.' (LL) It is agreeably with the latter usage that the word is used in the plural.

268. Or 'hoards or hoarded,' قناطير مقنطرة is, 'Much riches collected together.' (LL).

269. All these are mentioned as instances of the objects of pleasure or desire.

270. متاع has two entirely different meanings. In one sense, it is provision, goods or chattles; in another sense, it is enjoyment. It is in the latter sense that it is used here.

271. (which is itself perishable). So all these ephemeral pleasures are but empty forms before the lasting bliss of the Hereafter.

272. *i.e.*, with Him are the real and imperishable pleasures.

وازواج مطهرة ورضوان من الله والله بصير بالعباد ﴿١٥﴾ الذين يقولون ربنا اننا امنا فاغفر لنا ذنوبنا وقنا
عذاب النار ﴿١٦﴾ الصبرين والصدقين والقنتين والمنفقين والمستغفرين بالاسحار ﴿١٧﴾ شهد الله انه لا
اله الا هو والملئكة واولوا العلم قائما بالقسط لا اله الا هو العزيز الحكيم ﴿١٨﴾ ان الدين عند الله الاسلام وما
اختلف الذين اوتوا الكتب الا من بعد ما جاءهم العلم بغيا بينهم ومن يكفر بايت الله فان الله سريع
الحساب ﴿١٩﴾ فان حاجوك فقل اسلمت وجهي لله ومن اتبعن وقل للذين اوتوا الكتب والاميين ءاسلمتم

15. (قل . . . بالعباد) Say thou[273], 'shall I declare to you what is *far* better than these[274]? For those who fear *Allah* are gardens with their Lord[275], beneath which rivers flow where they shall abide, and spouses clean[276], and goodwill of Allah' [277]. And Allah is Beholder of His servants[278]—

16. (الذين . . عذاب النار) Who[279] say[280], 'Our Lord! surely we have believed, so forgive us our sins, and keep us from the torment of the Fire,——

17. (الصابرين . . . بالاسحار) The steadfast ones and the truthful ones and the devout ones and the spenders *in charity*[281], and the praying ones at early dawns[282] for forgiveness.

18. (شهد الله . . . الحكيم) Allah bears witness[283]—and *also* the angels[284] and those endowed with knowledge[285]—that *there* is no God but He, the Maintainer of equity[286]; there is no God but He[287], the Mighty[288], the Wise[289].

19. (ان الدين . . . الحساب) Surely the *true* faith with Allah[290] is Islam[291], and those who were given the Book disputed not[292] *among themselves* save after the knowledge had come to them[293], out of spite among themselves[294]. And he who disbelieves in the revelations of Allah, then surely Allah is Swift in reckoning.

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273. (O Prophet !).

274. *i.e.*, infinitely better in quality, quantity and duration than the ephemeral pleasures of the world.

275. 'And his mercy is on them that fear him from generation to generation.' (Lk. 1 : 50) 'Let us cleanse ourselves from all filthiness of the flesh uda spirit, perfecting holiness in the fear of God.' (2. Co. 7 : 1)' . . . . . . and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.' (Re. 11 : 18).

276. (from all pollutions). See P. I. n. 108.

277. (which is the most supreme bliss conceivable).

278. (and He shall recompense each accordingly).

279. Case in apposition with 'those who fear *Allah*' in the preceding verse.

280. (as befits men of true piety).

281. (in God's cause). *i.e.*, almsgivers.

282. 'Early dawns' are particularized as prayer at those hours is rather irksome, although the mind is refreshed and spiritual faculties are purer.

283. (in the old Scriptures as well as through the ever-fresh cosmic order). He proves His unity, first, by establishing the evidence in nature, which indicate it; secondly, by revealing the holy texts which declare it.

284. (who far from being gods or demi-gods are the first and foremost confessors of His unity).

285. *i.e.*, men of true religious insight.

286. (in His creation), *i.e.* absolutely just in His distribution of gifts and His judgements.

287. Note the frequency with which this formula of Divine unity is repeated in this chapter, presumably to emphasise the doctrine of monotheism in the face of Christian Trinity and tri-theism.

288. *i.e.*, of transcending power.

289. *i.e.*, of transcending wisdom.

290. *i.e.*, acceptable to Him; true in His sight. 'The only true religion in God's sight is el-Islam.' (WGAL. II. p. 264).

291. (and Islam alone). Islam is the technical name of the creed preached by the holy Prophet. It has been the religion of all prophets in all climes, other religions (so-called) being only so many deviations from it. No religion is acceptable with God save Islam, which consists in acknowledging the Unity and Soleness of God and embracing the Code which Muhammad (peace be on him!) brought. Literally, and in practice, it is 'self-surrender.' 'Submission, absolute surrender to the divine will was a fit designation of the faith revealed to Abraham Ishmael, and the Arabs.' (Torrey, *Jewish Foundation of Islam*, p. 104). Islam, the name applied by Muhammad himself to his religion, means the religion of resignation, submission to the will, the service, the commands of God'. (Klein, *The Religion of Islam*, p. 1).

292. (with the Muslims and among themselves). Some accepted the Qur'ān, others rejected it altogether, and yet others said that it was meant for the Arabs only.

293. (of truth). *i.e.*, arguments and evidences supporting it.

294. (and out of desire for supremacy over the Muslim Arabs). It was a matter of deep envy to the Israelities—or of injured national pride, as they thought,—that the great and highly honoured gift of prophethood should now be transferred from them to the race of Ismail (on him be peace!)

فان اسلموا فقد اهتدوا وان تولوا فانما عليك البلغ والله بصير بالعباد ﴿٢٠﴾ ان الذين يكفرون بايت الله ويقتلون
النبين بغير حق ويقتلون الذين يامرون بالقسط من الناس فبشرهم بعذاب اليم ﴿٢١﴾ اولئك الذين حبطت
اعمالهم في الدنيا والاخرة وما لهم من نصرين ﴿٢٢﴾ الم تر الى الذين اوتوا نصيبا من الكتب يدعون الى كتب الله
ليحكم بينهم ثم يتولى فريق منهم وهم معرضون ﴿٢٣﴾ ذلك بانهم قالوا لن تمسنا النار الا اياما معدودت وغرهم في
دينهم ما كانوا يفترون ﴿٢٤﴾ فكيف اذا جمعنهم ليوم لا ريب

20. (فان . . . بالعباد) So[295] if they contend with thee[296], say thou, 'I have surrendered myself to Allah[297] *and also* he who follows me[298]. And say thou to those who have been given the Book and to the illiterates[299], 'accept Islam[300]. Then if they accept Islam, they are indeed guided[301]; but if they turn away then upon thee is only the preaching[302], and Allah is Beholder of *His* servants[303].

SECTION 3

21. (ان الذين . . . اليم) Surely those who disbelieve in the revelations of Allah and put to death the prophets without right[304] and kill those among mankind who enjoin equity[305] —announce thou to them a torment afflictive[306].

22. (اولئك . . . نصرين) These are they whose works have come to naught in *this* world and the Hereafter, nor shall they have helpers[307].

23. (الم . . . معرضون) Hast thou[308] not observed those given a portion of the Book[309] called to the Book[310] of Allah, that it may judge between them[311]? Then[312] a party of them turns away, unheeding[313].

24. (ذالك . . . يفترون) This is because[314] they say, 'the Fire shall not touch us save for *a few* days numbered[315]. And what they have been fabricating[316] has deluded them in their religion.

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295. *i.e.*, after every evidence has been established for the truth of Islam.

296. (regarding the truth of Islam, O Prophet !)

297. *i.e.*, I have given over my whole soul and all my person to God. On its subjective side this is the essence of Islam—absolute surrender to the will of God. وجه literally is 'face or countenance اسلمت وجهي لله I resigned, or resign, myself to God, *i.e.*, I became, or become, a Muslim. وجه here is used for the whole because it is the most noble part.' (L.L.).

298. (does the same), *i.e.*, they have all become Muslims heart and soul.

299. (of Makka), *i.e.*, the pagans who have no knowledge of the Scriptures. امی properly means, a gentile, as distinguished from an Israelite. 'Whence in a

secondary, or tropical sense, a heathen; one not having a revealed scripture, so applied by those having a revealed scripture; and particularly an Arab, or in the proper language of the Arabs of or belonging to, or relating to, the nation (امة) of the Arabs, who did not write nor read; and therefore metaphorically applied to any one not knowing the art of writing nor that of reading.' (LL)

300. الف الاستفهام or the interrogative *alif* sometimes denotes command, as in this instance. So أأسلمتم is equivalent to أسلموا enter ye into the religion of Islam. (LL). 'This simple creed demands no great trial of faith, arouses as a rule no particular intellectual difficulties and is within the compass of the meanest intelligence . . . The first half of it enunciates a doctrine that is almost universally accepted by man as a necessary postulate, while the second half is based on a theory of man's relationship to God that is almost equally widespread, *viz*., that at intervals in the world's history God grants some revelation of Himself to men through the mouthpiece of inspired prophets.' (Arnold, *Preaching of Islam*, p. 413)

301. *i. e*., they have surely found guidance. "If this be Islam," asks Goethe, "do we not all live in Islam?" "Yes," answers Carlyle, "all of us that have any moral life, we all live so." 'I am often asked when and why I became a Moslem . . . It seems that I have always been a Moslem. This is not so strange when one remembers that Islam is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, Islam is the religion of commonsense.' (Lady Cobbold, *Pilgrimage to Mecca*, p. XIII).

302. (of the Divine message, O Prophet!) The apostle has only to deliver the Message and to preach it, but has nothing to do with its results.

303. (and He shall recompense each accordingly). A promise to the faithful, and a threat to the infidels.

304. For the consistently rebellious attitude of the Jews towards the prophets of their own race, see P. I. nn. 267, 269, 270, 271.

305. 'They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.' (Am. 5 : 10)

306. 'The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.' (Ps. 37 : 14, 15).

307. (able to avert or even commute their punishment).

308. (O Prophet!)

309. (sufficient for the purpose of guidance). The reference is to the Jews and the 'Book' stands for God's Revealed Books in general.

310. *i.e*., Taurāt.

311. (concerning their religious differences and disputes).

312. ثُمَّ here implies distance not in time but in thought, since it was not to be expected that they would turn away from their own Book (Bdh). An expression of surprise at their behaviour.

313. (by old confirmed habit and refuse to accept the judgment of their own Book). *Cf.* the OT: 'And my people are bent to back-sliding from me: though they called them to the most High, none at all would exalt him. (HO. 11: 7). 'But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah! Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord. In vain have I smitten your children; they received no correction; your owns word hath devoured your prophets, like a destroying lion.' (Je. 2: 28-30)

314. *i.e.*, their habitual backsliding persists because—.

315. 'We can see alike from the Gospels and from St. Paul how constantly the Jews had upon their lips, We have Abraham to our Father.' (DB. II. p. 606). See P. I. nn. 343, 344.

316. *i.e.*, doctrines falsely attributed to God, such as the fiction that the Fire would not touch them save for certain days or that their fathers, the prophets, would intercede for them, or that God had promised Jacob that He would not punish his children except so far as the fulfilment of His oath required.

فيه ۚ ووفيت كل نفس ما كسبت وهم لا يظلمون ﴿٢٥﴾ قل اللهم مالك الملك تؤتي الملك من تشاء و
تنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء ۖ بيدك الخير ۖ إنك على كل شيء قدير ﴿٢٦﴾
تولج الليل في النهار وتولج النهار في الليل ۖ وتخرج الحي من الميت وتخرج الميت من الحي ۖ وترزق من تشاء
بغير حساب ﴿٢٧﴾ لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين ۖ ومن يفعل ذلك فليس
من الله في شيء إلا أن تتقوا منهم تقىة ۗ ويحذركم الله نفسه ۗ وإلى الله المصير ﴿٢٨﴾ قل إن
تخفوا ما في صدوركم أو تبدوه يعلمه

25. (فكيف ... يظلمون) How *will it be* then[317] when He gather them on the Day about which there is no doubt, and every soul shall be repaid what it has earned[318]; and they shall not be wronged[319].

26. (قل ... قدير) Say thou[320], 'O Allah, Sovereign of the dominion! Thou givest dominion to whom Thou wilt,[321] and Thou takest away dominion from whom Thou wilt[322]. Thou exaltest whom Thou wilt[323], and Thou abasest whom Thou wilt[324]. And in Thy hand is the good[325]; and surely Thou art Potent over everything[326]

27. (تولج ... حساب) Thou plungest night into day and Thou plungest day into night[327]; and Thou bringest forth the living from the lifeless[328], and Thou bringest forth the lifeless from the living[329]; and Thou providest for whom Thou wilt without stint[330].

28. (لا ... المصير) Let not the believers take to themselves the infidels as friends beside the believers[331], and he who does that, does not in aught belong to Allah[332], unless you[333] indeed fear from them a danger[334]. And Allah warms you of Himself[335] and to Allah is the *last* return[336].

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317. (with them). The words indicate the magnitude of the evil which shall encompass them.

318. (either of good or of evil).

319. *i.e.*, nobody's virtues shall be undervalued, nor shall anybody's misdeeds be over-estimated.

320. (O Prophet!)

321. Contrast with this the Hindu idea that the king 'is a great deity in human form:' (ERE. VII. p. 720) and that among 'eight sacred objects which must be reverenced, worshipped, and circumambulated sun-wise the eighth is a King.' (*ib*) In Islam, a king is a king, a mere man, not a godling. This strikes at the root of 'the Divine right of the king' and all forms of king-worship and emperor-worship—Pharaoh-worship of the Egyptians and Mikado-worship of the Japanese.

322. Contrasc with this simples Godlike teaching of Islam the amazing theories and grotesque practices of Christian Europe. 'The principle that kingship is "descendible in one sacred family" . . . . . . is not only still that of the British constitution, as that of all monarchical states, but is practically that of kingship from the beginning . . . . The crowning and anointing of the emperors, borrowed from Byzantium and traceable to the influence of the Old Testament, was imitated by lesser potentates; and this 'sacring' by ecclesiastical authority gave to the king a character of special sanctity . . . . . . In England it is not without significance that sacerdotal vestments . . . . continued to be among the insignia of the sovereign. Moreover, this sacrosanct character he aquired, not by virtue of his "sacring" but by hereditary right; the coronation, anointing and vesting were but the outward and visible symbol of a divine grace adherent to the sovereign by virtue of his title. (EBr., XV. p. 3010). And the half successful attempt for deification of himself by the pagan Julius Caesar in perhaps too well-known to be recapitulated. See EBr. IV, p. 524.

323. (and the prophetic office is the highest honour that can possibly be conferred on any individual or nation).

324. Withdrawal of prophetic office in the case of an individual being out of the question, in the context it can only refer to transference of that incomparable gift from Israel to another nation.

325. (of every description). And it is good that is to be sought, hence express mention of it, and not of evil which is equally in His hands.

326. (it is no wonder then, that the children of Isma'il hitherto weak and down-trodden, are now being raised to honour and glory, and a noble soul among them is elevated to the highest pitch of spiritual glory).

327. Both of which are created beings like all other things, and the notion of a 'night-deity' and 'day-deity' is preposterous.

228. *i.e.*, as a bird from an egg.

329. *i.e.*, as an egg from a bird.

330. One who is so Mighty and so Good is also Able to alternate humilitation and glory, and to bestow sovereignty as well as withdraw it.

331. *i.e.*, neither to the exclusion of the Muslims, nor in addition to them. Friendship implies nearness of heart, and this sort of relationship with the infidels is absolutely forbidden to the Muslims. Such isolation from disintegrating forces is imperative as a prerequisite to the solidarity of the Islamic community. This, however, does not preclude affability of manners and politeness of speach.

232. *i.e.*, he stands in no relationship to God worthy to be called friendship. Friendship with the enemies of God is a direct negation of friendship with God.

333. (O Muslims!)

334. (for yourselves). Real friendship in such circumstances is out of the question. Only an alliance is permitted in times of danger.

335. *i.e.*, of His Judgment.

336. *i.e.*, Him ultimately you will have to face; so do not expose yourselves to His wrath by breaking His commands and befriending His enemies.

اللّٰهُ ۗ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ
مِنْ خَيْرٍ مُّحْضَرًا ۛ وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۛ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا ۢ بَعِيْدًا ۗ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۗ
ع وَاللّٰهُ رَءُوْفٌ ۢ بِالْعِبَادِ ﴿٣٠﴾ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٣١﴾
قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿٣٢﴾ اِنَّ اللّٰهَ اصْطَفٰٓى اٰدَمَ وَنُوْحًا وَّاٰلَ
اِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾ ذُرِّيَّةً ۢ بَعْضُهَا مِنْ ۢ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٣٤﴾ اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ
رَبِّ اِنِّيْ نَذَرْتُ لَكَ

29. (قل . . . قدير) Say thou[337]: whether you hide what is in your hearts or publish it Allah knows it[338]; and He knows what is in the heavens and in the earth[339]; and Allah is Potent over everything[340].

30. (يوم . . . بالعباد) The Day when each soul shall find presented[341] whatever it has worked of good and whatever it has worked of evil, it would like that there were between it and that *Day* a wide space[342]. And Allah warns you of Himself[343], Allah is Tender to His servants[344].

SECTION 4

31. (قل . . . رحيم) Say thou[345], 'if you[346], are wont to love Allah[347], then follow me[348], and Allah shall love you[349] and forgive you your sins[350]; and Allah is Forgiving, Merciful.

32. (قل . . . الكفرين) Say thou[351], 'Obey Allah and the messenger[352]; then if they turn away, surely Allah does not love the infidels[353].

33. (ان . . . العلمين) Surely did Allah choose Adam and Nūh[354] and the house of a Ibrāhīm[355] and the house of 'Imrān[356], above *all* worlds[357]—

34. (ذرية . . . عليم) The seed of one another[358]; and Allah is Heating[359], Knowing[360].

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337. (O Prophet!)

338. *i.e.*, unlike so many heathen gods, His knowledge is perfect, all-pervading, all-embracing; He is not to be beguiled by any of your excuses.

339. (venture not, therefore, to offend Him, since there can be no offence which He does not know).

340. (venture not, therefore, to offend Him, since there can be no offence which He is not able to punish).

341. (along with itself).

342. (of time). امد is 'any space of time; or space of time of unknown limit. (LL) Note that even those who have some good works to their credit shall long to have

wide space between them and that Day with its terrors. Far sadder and immensely more frightful would that Day be for those who are evil-doers out and out.

343. Repeated for the sake of emphasis and to impress it on the memory.

344. (and it is only out of that infinite tenderness, and with a regard for their own welfare, that He constantly reminds them, forbids them, and warns them).

345. (O Prophet!)

346. (O Jews and others!)

347. (as you profess).

348. (and perfect your life on my model). The great Prophet is the perfect man; so his life is to serve as a model in every little detail for all true believers.

349. (which is the highest conceivable object of life). *Cf.* the NT: 'If ye love me, keep my commandments. And I shall pray the Father, and he shall give you another Comforter, that he may abide with you for ever.' (Jn. 14: 15, 16). This "another Comforter" (a Prophet like Jesus himself) did come a few centuries later, "to abide for ever" as the Final Prophet, and those who pride themselves on being "Christians" chose to reject him!

350. *i.e.*, He will be satisfied with you, and pass over your inadvertencies, and will bring you near to His glorious holiness.

351. (O Prophet! to the mankind).

352. (commissioned by Him to teach mankind the ways of His worship) *i.e.*, submit to His will through His Prophet; worship Him as preached by His apostle. Worship of God, and God alone, is of course the goal of a Muslim's life, but the way to attain that end can be known only by Revelation through His apostle, and not by mere human reason.

353. (and they are the veritable infidels, and their lip-profession of the love of God is moonshine).

354. *i.e.*, Noah of the Bible.

355. (which family includes Ismā'īl and his progeny as well as Isaac and his sons).

356. Two distinct personalities of this name, with an intervening period of several centuries between them, have been recognised by the Qur'ān——one the well-known father of the prophet Moses and Aaron (peace be on both!); the other, the less known father of Mary (peace be on her!) and the grandfather of the prophet John and Jesus (peace be on both!), known to Christian writers as Joachim or Iyokem. The identity of names has led to a curious confusion and to a 'comedy of errors' on the part of many a Christian 'scholar.' Either of the 'Imrāns or both of them may be meant in this place.

357. (to be His apostles and to possess certain moral and religious privileges).

358. The whole phrase is permutative of the word 'house' occurring twice. Noah was descendant of Adam; Abraham a descendant of both; the two 'Imrāns descendants of all the three.

359. *i.e.*, Hearer of men's words.

360. *i.e.*, Knower of men's motives. So He chooses those whose words and motives are right.

مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ۝ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ
وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ
الشَّيْطَانِ الرَّجِيمِ ۝ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ
عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ
مَن يَشَاءُ بِغَيْرِ حِسَابٍ ۝ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ۝
فَنَادَتْهُ الْمَلَائِكَةُ

35. (اذ . . . العليم) *Re-call* when the wife of Imrān[361] said, 'my Lord! surely I have vowed to Thee what is in my belly *to be* dedicated[362]; accept Thou this of me. Surely Thou! only Thou: art the Hearer[363], the Knower[364].

36. (فلما . . . الرجيم) Then when she bore her[365], she said[366], 'my Lord! surely I bore a female[367]—And Allah knew best what she had born[368],—and the male is not as the female[369], and surely I have named her Maryam[370], and I commit her and her progeny to Thee[371] for protection from Satan the accursed' [372]!

37. (فتقبلها . . . حساب) Then her Lord accepted her[373] with goodly acceptance[374], and made her grow up with a goodly growth,[375] and He made Zakariyya[376] take care of her[377]. Whenever Zakariyya entered the apartment[378] *to see her,* he found provision by her[379], He said, 'O Maryam! whence[380] hast thou this'? She said, this is from before Allah[381]. Surely Allah provides for whom He will without stint.[382]

38. (هنالك . . . الدعاء) Immediately[383] did Zakariyya[384] pray to His Lord, 'my Lord! bestow on me from Thy presence[385] a goodly offspring, surely Thou! only Thou art the Hearer of prayer.'

361. *i.e.,* Mary's mother, Jesus' grandmother, known as Hannah or Anne. 'It has been generally imagined by Christian writers that the Koran here confounds Mary the mother of Jesus with Mary or Mariam, the sister of Moses and Aaron. . . . Yet I do not see how it can be made out from the words of the Koran.' (Sale) Muslim historians have traced the genealogies of both. The Christians admit that in their own records and genealogies nothing of any historical value is recorded of parentage of Mary. (EBr. XVII. p. 811).

362. (to Thy sole service). حرر is, 'He set apart a child for the worship of God and the service of the mosque or oratory: or he devoted him to the service of the church as long as he should live.' And محرر means, 'A child devoted by the parent to the service of a church.' (LL) The phrase thus means: 'I will not occupy him with anything else; he shall be freed from all worldly occupations and wholly devoted to the service of thy Sanctuary.' The Protestant Christian version, based on

'legends,' is :'......—An angel comforted her by the news that Joachim was returning, and that who would bear him a child, whom she at once vowed to dedicate to the service of the temple.' (DB. II, p. 258) The Catholic Church holds, on the authority of the apocryphal literature :—'Anne and Joachim had reached old age and still remained childless; their prayers were answered, an angel of the Lord announcing to Anne that the fruit of her womb would be blessed by all the world.' (CD. p. 48) And according to the tradition of the Coptic Church :—'And Hannah said. "My Lord and my God! If it is be that Thou hast given me a son I will give him to God, and I will dedicate him to the service of the sanctuary all the days of his life." (Budge. *Legends of Our Lady Mary*, p. 124).

363. (of my prayer).

364. (of the sincerity of my motives)

365. *i.e.*, a daughter, Mary (of blessed memory).

366. (in her great disappointment).

367. and not a son as I had desired and expected). The birth of a daughter naturally seemed to Hannah to be a disappointment, since a girl could not be very suitable for the service of the sanctuary.

368. A parenthetical proposition directly from God, intended to glorify the child and to show that the mother knew nothing of its worth.

369. *i.e.*, in this particular instance. No male child (such as Hannah desired) could be like this female child in worth (Th). The principle, though enunciated only incidentally, is also of general application, and emphasises the fundamental biological differences between the sexes. 'From the moment of fertilisation onwards, man and woman differ in every cell of their body in regard to the number of their chromosomes—these bodies which, for all the world's unfamiliarity, have been shown by the last decade's work to be the bearers of heredity, the determiners of our characters and qualities . . . The differences then are considerable; so considerable that they can never permit of the simple equivalence of the sexes . . . . . . It is temperament which in the long run decrees what we shall make of our intellects, and in temperament there is and will be—not for centuries but for biological periods—a fundamental average difference between the sexes.' (Julian Huxley, *Essays in Popular Science*, pp. 64-65) See also P. II. nn. 511, 514; P. V. nn. 58, 73.

370. *i.e.*, Mary of the Bible.

371. *i.e.*, I commit her and her descendants to Thy care and protection. Hannah intercedes with her Lord and begs that He will protect the child and let her prosper.

372. رجيم or 'accursed' is simply one lying under a curse, execrable, driven away from the Divine grace, and has, in this connection, nothing whatever to do with the 'pelting of stones' so inaptly alluded to by the Christian translators of the Qur'ān.

373. (and was satified with her in place of the male for the fulfilment of the vow).

374. And when the maiden was three years old, Iyakem called his pure. Hebrew maid-servants . . . . . . and brought her into the house of the sanctuary . . . . . . And the priests, and the elders, and all the children of Israel blessed her, and God made great joy to come upon her.' (Budge, *op cit.* p. 127).

375. Note that it is the Qur'ān, not the Bible, that makes mention in terms of high honour and glory, of Mary's birth and upbringing. 'Godly growth' may either be of her body and physique, or of her righteousness and virtue, or of both.

376. *i.e.*, Zechariah of the NT : commended as blameless before God. "There was in the days of Herod, the king of Judea, a certain priest named Zechariah, of the course of Abijah : and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (LK. 1 : 5, 6). He was Mary's maternal uncle, *i.e.*, husband of Hannah's sister.

377. (and to act as her guardian after 'Imrān or Iyakem, the grandfather of Mary, and the chief priest at the sanctuary, who was dead by now).

378. *i.e.*, the loneliest part of the sanctuary to which she had retired out of the way of the people.

379. This naturally excited wonder in him, since none could enter her apartment except himself, and he used to lock doors upon her.

380. *i.e.*, from what direction or quarter.

381. *i.e.*, from God direct, so do not be surprised.

382. (miraculously, without the intervention of any physical agency).

383. *i.e.*, at that time, or at that place. هنالك originally an adverb of place, is also used as an adverb of time.

384. (moved at the sight of the miraculous supply of provision to Mary).

385. (as Thou bestowedest on the old and barren Hannah).

وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا
مِّنَ الصَّالِحِينَ ۝ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ
مَا يَشَاءُ ۝ قَالَ رَبِّ اجْعَل لِّي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَاذْكُر رَّبَّكَ كَثِيرًا وَ
سَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ۝ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ ع
الْعَالَمِينَ ۝ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ۝ ذَٰلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

وَمَا كُنتَ

39. (فنادته . . . الصالحين) Then the angels[386] called him while he stood praying in the appartment, surely Allah announces to thee Yahya[387]! confirming the word from Allah[388], a leader[389], and chaste,[390] and a prophet, from among the righteous'[391].

40. (قال . . . مايشاء) He said, 'my Lord! how will there be[392] unto me a son while old age has overtaken me and my wife is barren[393], *Allah* said, 'so it shall be[394], Allah does what He will[395].

41. (قال . . . والابكار) He said, 'my Lord! appoint to me a sign[396]. *Allah* said, thy sign is that thou shalt not speak to anyone[397] for three days[398] save by tokens[399], and remember thy Lord much[400], and hallow Him in the evening[401] and morning[402].

SECTION 5

42. (و اذ . . . العلمين) And *re-call* when the angels[403] said, 'O Maryam' surely Allah chose thee[404] and cleansed thee[405] and chose thee[406] above the women of the worlds.

43. (يمريم . . . الركعين) O Maryam ! 'be devout unto thy Lord, prostrate thyself and bow down with those who bow down'[407].

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386. *i.e.*, some of the class of angels: like the expression, 'he rides horses,' *i.e.*, certain of them.

387. *i.e.*, a son so named. 'John the Baptist' of the Bible. *Cf.* the NT: 'But the angel said unto him, Fear not, Zechariah: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth.' (Lk. 1: 13).

388. 'A word from Allah' is the Prophet Jesus (peace be on him!), He is called 'a word' because he came into existence by His command, without the ordinary instrumentality of a father. (Bdh)

389. (of men in matters religious and spiritual). 'Large crowds flocked to his teaching'. (EBr. XIII. p. 17). 'It is clear that very large numbers came to

him, and he was generally accepted as a prophet.' (DB. II. p. 679).

390. *i.e.*, continent: one who preserves his soul from all worldly pleasures and enjoyments, حصور is 'Very fearful or cautious, who abstains, or refrains, from a thing through fear.' (LL) 'And the child grew, and waxed strong in spirit.' (Lk. 1: 80). John was a man of austere ascetic life, symbolising the severity of his attitude as a moral critic of his time; preaching to all classes the necessity of repentance.' (EBi. c. 2437)

391. Note that the Qur'ān distinctly affirms John's prophethood as well as righteousness.

392. *i.e.*, in what particular way shall it come about? The expression is not of wonder, much less of incredulity, but merely a request for further enlightenment.

393. 'For I am an old man, and my wife well stricken in years.' (Lk. 1 : 18) 'Their union was not blessed with offspring. It was due to Elisabeth's barrenness; and she keenly felt the reproach which is occasioned, for it was a common opinion among the Jews that childlessness was God's punishment for guilt.'(Hastings, *Dictionary of Christ and the Gospels*, II. p. 844) According to the Muslim computation, he was 99 and his wife 98.

394. *i.e.*, it would happen to thee whilst thou art of this very age, without the restoration of youth.

395. 'For with God nothing shall be impossible.' (Lk. 1 :36)

396. (whereby I may know that my wife has conceived, and in order that I may prepare some special offering to Thee).

397. (but shalt remember and hallow God). *Cf.* the NT :—'And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed . . . And when he came out, he could not speak unto them.' (Lk. 1 :20-22)

398. (and three nights).

499. (with the hands or the head). 'For he beckoned unto them, and remained speechless.' (Lk, 1 : 22) 'Silence, as an aid to worship or as a method of preparing the soul for spiritual experiences, has been practised among large or smaller groups in almost all periods of religious history and in almost all parts of the world . . . . . . The OT contains many references to the value of silence as a preparation for spiritual vision or revelation . . . . . . The voice in the stillness was felt to be a clearer revelation of God than earthquake, fire, or storm.' (ERE, XI. p. 512).

400. *i.e.*, both in thy heart and by word of mouth during the period.

401. *i.e.*, from the afternoon until sunset.

402. *i. e.*, from dawn until midday.

403. See n. 386 above.

404. (in the childhood, inasmuch as no other female had been accepted before her for Divine service in the sanctuary). The 'choice' may also have reference to her being supplied with sustenance in a miraculous way.

405. (of sins and moral impurities).

406. (once again, on thy attaining maturity, by certain privileges; such as conception without a male agency, and the like). *Cf.* the NT:—And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.' (Lk. 1: 28).

407. With all her great gifts. Mary is a mere mortal, and has no part of Divinity in her whatsoever. She is, like all true and devout servants of God, specially enjoined to pray, and the canons of prayer are mentioned in detail in order to lay stress on their accurate observance. She is neither a goddess, nor a demi-goddess, nor yet a Mother-God!

لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ۝ إِذْ قَالَتِ الْمَلَائِكَةُ
يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ
الْمُقَرَّبِينَ ۝ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ۝ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ
يَمْسَسْنِي بَشَرٌ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝ وَيُعَلِّمُهُ
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ ۝ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ
أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ

44. (ذالك . . . يختصمون) This is of the tidings of the unseen which We reveal to thee[408], and thou wast not with them[409] when they cast their reeds[410] *as to* which of them should have charge of Maryam[411] nor wast thou with them when they disputed[412].

45. (اذ قالت . . . المقربين) *Re-call* when the angels[413] said, 'O Maryam! surly Allah announces to thee a word from Him[414]: his name[415] shall be the Masīh[416] 'Isa[417] son of Maryam[418], illustrious in this world[419] and the Hereafter[420], and *one* of those brought nigh[421]—

46. (و يكلم .. الصلحين) And he shall speak to mankind[422] in the cradle[423] and maturity[424] and be *one* of the righteous[425].

47. (قالت . . . فيكون) She said, 'my Lord! how will there be a son unto me while no man has touched me[426]! Allah said[427], 'so *it shall be*[428]. Allah creates what He will[429]. When He decrees a thing, He only says to it, 'Be', and it becomes[430].

48. (و يعلمه . . . الانجيل) And He shall teach him the Book[431] and wisdom and the Tawrāt and the Injīl[432].

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408. (O Prophet!) *i.e.*, this is among those events of which the accurate records are now obliterated altogether, and there is no means of knowing it in full and exact details except by Revelation.

409. *i.e.*, the priests at the sanctuary.

410. (in the river Jorden, as lots).

411. (as his ward). Mary being the orphan-daughter of the chief priest Iyakem, the priests discussed and disputed as to who should have her in his charge. Zechariah (peace be on Him!) an elderly kinsman put forward his claim; others demurred. Recourse was eventually had to the casting of lots. All of them threw their reed-pens with certain passages of the Torah written upon them in the Jordan. The reeds of all, except the reed of Zechariah, either sank down or drifted with the current; his alone swam against it. Thus he had the charge of her.

412. (among themselves on the point of the guardianship). The reminder is

not superfluous. It is to emphasize that nobody could narrate these details with truth unless aided by Revelation.

413. See no. 386 above.

414. See n. 388 above. The announcement is of a son; who, being without a father, would be known as a word from Him.

415. اسم in Arabic denotes surname as well as name.

416. *i.e.*, Messiah of the Bible. Messiah, the surname of Jesus, is a title of honour, literally meaning 'the anointed.' Notice that the Qur'ān fully concedes the Messiahship of Jesus; it is only his Divinity, his Son-ship, his God-head that it is so unsparing in assailing.

417. *i.e.*, Jesus of the NT. and Arabicized form of Ishu.

418. Himself a mere mortal, Jesus was also the son of a frail, ordinary woman, and not the son of God. The epithet ابن مريم calls attention to, and emphasizes, the fact of his humanity. It is one of the miracles of the Qur'ān that in speaking of Jesus it refutes both the Jewish and the Christian misconceptions simultaneously and constantly uses a language that implies answers both to the Christian deification and to the Jewish denunciation.

419. *i.e.*, above the ridicule and vilification of his enemies, the Jews. وجيه literally is, 'worthy of regard.' The Qur'ān affirms the honour and glory of Jesus (peace be on him!) chiefly in answer to the calumnies of the Jews who remember him 'as the man who had chiefly brought dissension to Israel,' and as one who 'practised magic and deceived and led astray Israel,' with 'coarse allusions to His birth.' (ERE. VII. p. 551). The few allusions to Him contained in the Talmud and the contemporary literature are, for the the most part, contemptuous references to one who deceived Israel, and who owed his birth to the unfaithfulness of his mother; (Hastings. *op. cit.* II. p. 877) even they before long have learnt to speak of his person and character in terms of respect and appreciation. Witness recent books on Jesus by Jewish writers.

420. (like all other prophets).

421. (unto God). Notice the form of the words من المقربين '*one of* those brought nigh'; *one of* the many. Not even in this respect was Jesus unique or without parallel.

422. (and discourse on serious subjects).

423. *i.e.*, while yet he shall be mere boy. There would be no sense in recording the fact if it meant nothing more than 'the ordinary experience of every child who is not dumb.' A truism like that could hardly merit mention in the Qur'ān. Compare the GB: 'Jesus having come to the age of twelve years, went up with Mary and Joseph to Jerusalem . . . The third Day they found the child in the temple, in the midst of the doctors, disputing with them concerning the law. And every one was amazed at his questions and answers, saying: How can there be such doctrine in him, seeing he is so small and hath not learned to read.' (p. 15). And also the NT:

And when he was twelve years old, they went up to Jerusalem . . . And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.' (Lk. 2 : 42, 46, 47).

424. كهلا is "of mature age," of any age between 30 and 50, and not necessarily "old age." The mention of the infancy of Jesus and then of his maturity emphasizes the obvious fact that he lived and grew like all human beings, there being no meaning in a God-man or man-God 'growing.'

425. Note that Jesus (peace be on him!) in his great attributes is not spoken of singly but as *one* of a company of good souls. He is "*of* the righteous," "*of* those nigh," that is to say that he is *one* of the many chosen by God.

426. (by way of intercourse). 'Then said Mary unto the angle, How shall this be, seeing I know not a man?' (Lk. 1 : 34) Mary is natutally amazed and puzzled at the announcement of the birth of a son when she was a virgin. The story is related in the GB. at greater length. (pp. 3 and 5).

427. (through an angel).

428. *i.e.*, without the touch of a man; out of the ordinary course of nature.

429. His will alone is sufficient to bring anything into being. He can create anything out of His mere will. He is not bound in His creative activities by His usual methods—the so-called 'laws of nature'.

430. (whether attended or not with the circumstance generally associated with it). This explains the nature of His 'willing.' Just as He creates things in stages and by intermediary causes, equally able is He to create them immediately, directly, and without intermediary causes.

431. *i.e.*, the revealed Books in general.

432. All these topics are introduced, among other reasons, to ease the mind of Mary, and to banish fears of censure that must have troubled her when she knew that she would conceive without a husband.

آل عمران تلك الرسل

الطير فانفخ فيه فيكون طيرا باذن الله وابرئ الاكمه والابرص واحي الموتى باذن الله وانبئكم
بما تاكلون وما تدخرون في بيوتكم ان في ذلك لاية لكم ان كنتم مؤمنين ۝ ومصدقا لما بين
يدي من التوراة ولاحل لكم بعض الذي حرم عليكم وجئتكم باية من ربكم فاتقوا الله واطيعون
ان الله ربي وربكم فاعبدوه هذا صراط مستقيم ۝ فلما احس عيسى منهم الكفر قال من انصاري
الى الله قال الحواريون نحن انصار الله امنا بالله واشهد بانا مسلمون ۝ ربنا امنا بما انزلت
واتبعنا الرسول فاكتبنا

49. (و رسولا . . . مؤمنين) And a messenger[433] to the Children of Israel[434] *with this message*, 'surely I have come to you with a sign[435] from your Lord[436]. Surely I form for you[437] out of clay the likeness of a bird, and then I breath in it, and a bird[438] it becomes by Allah's leave[439]. And I heal the blind from birth[440] and the leper[441] and revive the dead[442] by Allah's leave[443]. And I declare to you what you have eaten and what you have stored in your houses[444]. Surely in this[445] is a sign[446] for you if you be believers[447].

50. (و مصدقا . . . اطيعون) And I come confirming the Tawrāt that was before me[448], and to allow to you[449] some of what was forbidden to you[450]. And I have come to you with a sign from your Lord[451]; so fear Allah and obey me[452].

51. (ان الله . . . مستقيم) Surely Allah is my Lord and your Lord, so worship Him[453] this is the straight path.[454]

52. (فلما . . . مسلمون) Then when 'Isa perceived infidelity[455] in them,[456] he said, 'who will be my helper unto Allah?[457] The disciples[458] said, 'we are helpers of Allah,[459] we believe in Allah, and bear thou witness[460] that surely we are Muslims [461]

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433. (of God) which is a very different thing on the one hand from God Himself, as misconceived by the Christians, and on the other from a criminal wonder-worker as misjudged by the Jews.

434. (and not as a universal messenger). Witness his own words in the NT, plain and conclusive: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' (Mt. 10 : 5, 6) 'I am not sent but unto the lost sheep of the house of Israel.' (15 : 24). And modern Christian scholars have to acknowledge the reluctance of Jesus and his earliest disciples to treat his message as universal in ways as round about as their conscience would permit:—'The earlier group of disciples, it is true, did not appreciate the universality of the teaching of Jesus. (EBr. V. p. 632)' . . . nor did He seek converts outside Israel' (p. 631).

435. *i.e.*, a miracle; a credential of my prophethood, *Cf.* the NT: We

know that thou art a teacher come from God : for no man can do these miracles that thou doeth, except God be with him.' (Jn. 3 : 2). 'When Christ cometh, will he do more miracles than these which this man hath done.' (7 : 31). A miracle is an extraordinary occurrence which cannot be produced by any natural agency but only by the direct will of God. It may be either above natural (ordinary law or contrary to it or else independent of it. Once the existence of an Almighty God is granted, there is no *a priori* difficulty in blieving that He can perform whatever He wills in any manner that pleases Him. The possibility of miracles can never be questioned by a theist. A miracle is only an exercise of free-will on the part of the Creator and Author of the life with all its laws—a mere fulfilment of His purpose in a way that is novel to the onlookers.

436. (to generate conviction in you). It does sometimes happen that popular mind is led to the acceptance of the Divine truths not by any rational arguments or moral and spiritual evidences but only by the miraculous manifestations of the Divine power at the hands of His approved servants.

437. خلق as the act of God signifies 'the bringing into existence from a state of non-existence,' but ordinarily it means : 'The act of measuring, or determining the measure, proportion, or the like, of a thing ; and the making a thing by measure, or according to the measure of another thing' . . . . This is the primary meaning.' (LL) And the phrase means : 'I will form for you, or I will make according to its proper measure for you, and will form, of clay, a thing like the form of the bird ; or of birds' (*ib*).

438. *i.e.*, a real live bird. 'He also made figures of birds which could fly' (Budge, *op, cit.* p. XXIX).

439. Note the emphasis on the fact that it is God, not he who makes the thing alive.

440. *Cf.* Mt. 9 : 27-30 ; Mk. 8 : 22-25 ; Jn. 9 : 1-7.

441. *Cf.* Mt. 8 : 3 ; Lk. 17 : 14. 'The healing ministry, judged by critical tests, stands on as firm historical ground as the best accredited parts of the teaching.' (EBi, C. 2445). 'Jesus wearied Himself with the healing of man's physical ailments, and He was remembered as the great physician. Early Christian literature is filled with medical terms, applied, it is true, for the greater part to the cure of souls.' (EBr. V. p. 634).

442. *Cf.* Mt. 9 : 18, 19, 23-25 ; Lk. 7 ; 12-15 ; Jn. 11 : 11-44. The Evagelists report an extension of His power beyond cases of a physical or psychophysical nature, to include the curing of fever, paralysis, leprosy, blindliness, dead-mutism and even the rising of the dead as having characterized His ministry (EBr. XIII. p. 17). 'Jesus having come to the sepulchre, where every one was weeping, said : "Weep not, for Lazarus sleepeth, and I am come to awake him." . . . Said Martha, "Lord he stinketh, for he hath been dead four days." . . . Then Jesus lifted up his hands to heaven, and said : "Lord God of Abraham, God of Ismael and Isaac, God

of our father, have mercy upon the affliction of these women, and give glory to thy holy name." And when every one had answered "Amen," Jesus said with a loud voice: "Lazarus, come forth." Whereupon he that was dead arose.' (GB. pp. 431, 437).

443. See n. 439 above.

444. This is only by way of illustration, meaning, 'I can tell you your most secret affairs.' 'It was not as the teacher of the new religious principles nor as a new lawgiver, but as a wonder-worker that Jesus won fame and influence among the simple inhabitants of Galilee in his life-time.' (JE. VII. p. 167).

445. *i.e.*, in all these 'wonders' and freaks of nature. *Cf.* a hostile witness Josephus, an eminent Jew, who lived in a generation only next to that of Jesus': 'Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works.' ("Ant", 18 : 3 :3). So it was pre-eminently in the character of a 'wonder-worker' that Jesus was known to those around him.

446. (of my prophethood; of my being aided by God).

447. *i.e.*, if you are disposed to believe at all.

448. 'I am not come to destroy but to fulfil.' (Mt. 5 : 17, 18). 'And it is easier for heaven and earth to pass, than one tittle of the law to fail.' (LK. 16:17) 'Not only does Jesus Himself quote from the OT frequently but in his own language the modes of speech of the OT are recalled.' (DB. V. p. 332).

449. (by the command of God).

450. (in the code of Moses). Annulment in part of the law of Moses (on him be peace!) is not at all incompatible with confirmation of it in general *Cf.* the NT: 'Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' (Mt. 11 : 28-30).

451. *i.e.*, I have brought you sign after sign; my claim is supported with powerful arguments and convincing miracles. See n. 435 ff. above.

452. (in that to which I invite you).

453. (only). This, the worship of One and Only God, is the true message of Jesus, the gist of his real teaching. Absolute Unity, and pure God-worship; no 'trinity,' no 'incarnation,' no 'son-worship', no 'mother-worship.' *Cf.* the NT: 'Thou shalt worship the Lord thy God, and him only thou shalt serve.' (Mt. 4 : 10) And GB:—'I confess thee one God alone that hast not had beginning nor shalt ever have end; for by thy mercy gavest thou to all things their beginning, and by thy justice thou shalt give to all an end; that hast no likeness among men, because in thine infinite goodness thou art not subject to motion nor to any accident. Have mercy on us, for thou hast created us, and we are the works of thy hand.' (p. 195) Also see P. VI. n. 526.

454. 'There is no indication that He ever acted independently of God, or as

an independent God. Rather does He acknowledge his dependence upon God, by His habit of prayer and in such words as "this kind goeth not forth save by prayer." He even repudiated the ascription to himself of goodness in the absolute sense in which it belongs to God alone.' (EBi XIII. p. 24) . . . . There is nothing in these three Gospels to suggest that their writers thought of Jesus as other than human, a human being specially endued with spirit of God and standing in an unbroken relation to God which justified His being spoken of as the "Son of God." p. 18)

455. (and also persecution)

456. *i. e.*, on the part of the Jews.

457. *i. e.*, for the cause of God.

458. *i. e.*, the adherents of Jesus. حواری is 'one who whitens cloths, or garments, by washing and beating them. Hence its plural حواریون is applied to the companions, *i. e.*, apostles and disciples of Jesus, because their trade was to do this. (LL)

459. i. *e.*, helpers in the cause of God : in the cause of His religion.

460. (O Prophet of God! both in this world and on the Day of Judgment when the prophets shall testify for or against their peoples)

461. Literally, 'we have surrendered ourselves.' 'The faith of the Musalman is concentrated in a single word Islam : devotion, resignation of our own will to the supreme decree. That word was not limited by Muhammad to his own followers : it was used ungrudgingly for his Judaic Christian predecessors. There is no fitter word for the religion of the human race.' (Dr. J. H. Bridges)

مَعَ الشّٰهِدِيْنَ ۝ وَمَكَرُوْا وَمَكَرَ اللّٰهُ ۗ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ۝ اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ
اِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَيَّ
مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۝ فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا شَدِيْدًا فِى الدُّنْيَا
وَالْاٰخِرَةِ ۡ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۝ وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ۗ وَاللّٰهُ لَا يُحِبُّ
الظّٰلِمِيْنَ ۝ ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ ۝ اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ۭ خَلَقَهٗ مِنْ
تُرَابٍ ثُمَّ قَالَ

53. (ربنا . . . الشهدين) Our Lord ! we believe in what Thou hast sent down[462] and we follow the messenger: write us up therefore with the witnesses.[463]

54. (و مكروا . . . المكرين) And they[464] plotted,[465] and Allah plotted[466] and Allah is the Best of plotters.[467]

SECTION 6

55. (اذ قال . . . تختلفون) *Re-call* when Allah said,[468] O 'Isa surely I shall make thee die[469] and am lifting thee[470] to Me,[471] and am cleansing thee from those who disbelieve,[472] and shall place those who follow thee[473] above[474] those who deny[475] *thee* till the Day of Resurrection;[476] then to Me shall be the return of you *all*;[477] then I shall decide between you[478] concerning that in which you have been differing.

56. (فاماالذين . . . نصرين) Then[479] as for those who disbelieved, I shall torment them[480] with a severe torment in *this* world[481] and the Hereafter, nor shall they have any helpers.

57. (واما . . . الظلمين) And as for those who believed and worked righteous works He shall repay them their wages, *in full,* and Allah loves not the ungodly.[482]

58. (ذالك . . . الحكيم) This[483] We recite unto thee[484] of the signs[485] and[486] of the wise admonition.[487]

462. (upon the apostle of our day)

463. (to Thy unity and to the truth of Thy prophet)

464. *i. e.,* the disbelieving Jews; the oppressors and persecutors of Jesus.

465. (to put him to death; to crucify him)

466. (to save him; to frustrate his enemies' plots)

467. (to His plan succeeded, the Jews being unable to detect it even). Somebody else, who resembled Jesus to an extraordinary degree, was crucified in his place, and Jesus escaped death at their hands altogether.

468. (to Jesus by way of consolation on the eve of his arrest and trial, when he was naturally a little perturbed)

469. (a natural death at thy appointed hour, so these persecutors are powerless to do thee any harm). The original sense of توفية is 'to perform a promise', 'to fulfil a covenant' and 'to give full measure'. So the meaning may also be, 'I will fulfil thy span of life', or 'I will achieve the whole of thy term.'

470. (in the meantime bodily). 'A similar conception was promulgated by the earliest gnostics, Corinthus, Basilides, Carpociates and others'. (Earnest De Busen, *Islam, or True Christianity*, p. 143. fn.) See P. VI. n. 38.

471. *i. e.*, to the place of My glory; to the Higher Region.

472. (in thy prophethood) *i. e.*, clear thee from their false charges and unworthy accusations.

473. *i. e.*, those who believe in the truth of thy mission.

474. (in arms, or in arguments, or in both)

475. (in thy prophethood)

476. The meaning is: thy friends shall always prevail over thy foes by argument and by the sword.

477. *i. e.*, of Jesus, his followers and his detractors.

478. (finally and in a practical, demonstrable way)

479. This verse and the next explain the Divine Judgment alluded to in the verse 55.

480. *i. e.*, the slanderers of Jesus.

481. The terrible plight of the Jews in Germany and elsewhere is only a matter of recent past.

482. *i. e.*, the Jews and the Christians both, as both have transgressed the proper limits in the matter of Jesus—the former by slandering him, the latter by their deification of him.

483. (true story of Jesus and of things connected therewith)

484. (O Prophet!)

485. (of the truth of thy mission)

486. (in itself)

487. *i. e.*, stories like these serve at once to substantiate thy mission, since nothing save Divine revelation can make them known to thee, and they are wise admonitions in themselves.

لَهُ كُنْ فَيَكُونُ ۝ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ۝ فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ
مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ
لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ۝ اِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ ۚ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ۝ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ عَلِيْمٌۢ بِالْمُفْسِدِيْنَ ۝ قُلْ يٰۤاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۢ بَيْنَنَا وَبَيْنَكُمْ اَلَّا
نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ۚ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا
بِاَنَّا مُسْلِمُوْنَ ۝ يٰۤاَهْلَ الْكِتٰبِ

59. (ان . . . فيكون) Surely the likeness of 'Isa[488] with Allah is as the likeness of Adam;[489] him He created out of dust; then He said to him, 'Be', and he became.[490]

60. (الحق . . . الممترين) *This is* the Truth from thy Lord, so be thou not of the doubters.[491]

61. (فمن الكذبين) So those who contend[492] with thee therein[493] after what has come to thee of the knowledge[494]—say thou,[495] 'come! let us[496] call our children and your children[497] and our women and your women[498] and ourselves and yourselves, then let us humbly pray,[499] and invoke the curse of Allah upon the liars.'[500]

62. (ان . . . الحكيم) Surely this[501] is the true recital; and God there is none save Allah,[502] and surely Allah it is who is Mighty,[503] Wise.[504]

63. (فان . . . بالمفسدين) But if they turn away,[505] Allah is the Knower of the corrupters.[506]

SECTION 7

64. (قل . . . مسلمون) Say thou,[507] 'O people of the Book! come to a word common to us[508] and you,[509] that we shall worship none save Allah,[510] and that we shall not join aught[511] with Him, and that none of us shall take others[512] as Lords beside Allah;[513] then if they turn away,[514] say[515] *thou*, 'bear witness that we are Muslims'.[516]

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488. (in being without a father, and in being a mere man)

489. (who was created without a father and a mother). This is the point of comparison and resemblance. Jesus' wonderful nature is like that of Adam. He is not 'consubstantial with God.' He is as much a created being as Adam. Divinity of Jesus has been denied by some ancient Christian sects themselves. 'Arius taught that the Son of God was a created being. There was a time when He did not exist.' (EBr. II. p. 598) Paul of Samosata also held that "Jesus Christ," begotten of the Holy Ghost and born of the virgin, was a mere man. But "the man" was

anointed by the Holy Ghost and for that reason was called Christ . . . . . . Though the Logos was in Christ, it did not invest him with divinity.' (EBR XI. p. 171)

490. (similar is the nature of Jesus; where, then, is the occasion to ascribe Eternity or Divinity to him ?)

491. (O reader!) Human documents may lie; not so the divine Revelation. So there is no room here for any doubt at all.

492. (O Prophet!)

493. *i. e.*, concerning Jesus. The reference is to the Christians.

494. The knowledge that is absolutely true, certain and Revealed.

495. (unto them, now that they have proved unamenable to reason and argument).

496. *i. e.*, both of us; each of the two parties.

497. 'Sons,' in both instances, includes grandsons and sons-in-law.

498. 'Women' in both instances, includestee daughters and wives.

499. The passage was revealed on the occasion of a visit from some Christians of Najran to the holy Prophet in the 10th year of Hijrah. See n. 206 above. They had full discussion with him on their 'Christology.' The Islamic doctrine about Jesus was explained and his Divinity refuted; all to no purposes. Then the holy Prophet took the only course that was open for an intensely religious man in the circumstances to take. He invited them to come to a decision by earnestly invoking the curse of God on the party that still clung to falsehood, and came out himself with his beloved daughter, Fatima, her husband, 'Ali, and their two sons. Thereupon the courage of the Christians failed them. They dared not risk their lives by invoking Divine curse on the liar. They submitted to pay tribute to the Islamic government and to live peaceably under it.

500. 'We cannot but see throughout the earnestness of Muhammad's belief, and his conviction that a spiritual illumination had been vouchsafed to him, bringing with it knowledge and certainty where to the Christians, as he conceived, all was speculation and conjecture.' (Muir, *op. cit.* p. 460) A curse, in this sense, is not only a righteous wish that retribution my immediately visit the guilty but also an earnest appeal to God to execute it. It is essentially a prayer, leaving the justice of the wish to the decision of the All-Just and All-Highest. When uttered after all methods of persuation and argument have failed it indicates on the part of the invoker the passion of righteous indignation in its highest and noblest form, and is perhaps the strongest possible spiritual weapon in the hands of a wronged and oppressed party.

501. *i. e.*, the account of Jesus and his mother just given, and the fact that they were nothing more than mere mortals. Another instance of the emphatic repudiation of the Christian trinity.

502. *i. e.*, there is none to share His person as there is none to share His nature.

503. *i. e.*, All-powerful, which a mortal, Jesus, was not.

504. *i. e.*, All-knowing, which a mortal, Jesus, was not.

505. (even after these exhortations and arguments)

506. (and He is sufficient to deal with them according to their deserts). 'The substantive, "the corrupters,' is used instead of the pronoun, 'them' in order to show that to reject the evidences and to repudiate the doctrine of Monotheism constitute corruption of religion and faith.' (*Bdh*)

507. (O Prophet !)

508. *i. e.*, the Muslims.

509. *i. e.*, wherein there is no variance between various apostles.

510. (and shall worship neither 'Logos' nor 'Incarnations' nor yet any 'saints') *Cf.* the NT:—'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' (Mt. 4 : 10)

511. (such as the Saints and 'the Holy Relics'). 'In the long period of twelve hundred years . . . . . . the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model,' (GRE., III. pp. 209-210)

512. (such as the Pope, the Church and the Father). Compare and contrast the tenets of orthodox Christianity:—'The church of Christ is the fellowship of all those who accept and profess all the articles transmitted by the Apostles and approved by General Synods. *Without this visible Church there is no salvation.* It is under the abiding influence of the Holy Ghost, and therefore cannot err in the matters of faith.' (EBr. XVI. pp. 939-940)

513. This formula of the Sole-ness of God and of the rejection of all major and minor deities beside Him, the basic principle of Islam, as it is, has ever been the common doctrine of all the faiths in their origin. The Jews and the Christians had abandoned, in practice as well as in theory, this simple truth for man-made dogmas of later growth.

514. (and reject the doctrine of monotheism)

515. (O Muslims !)

516. *i. e.*, declare that we rather than you are Muslims—the upholders of the true doctrine of God. 'In spite of the rich development, in every sense of the term, of the teachings of the Prophet, the Qur'ān has invariably kept its place as the fundamental starting-point, and the dogma of the unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam.' (Montet quoted in Arnold's *Preaching of Islam*, p. 414)

لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ إِلَّا مِنۢ بَعۡدِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ۝ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ
حَٰجَجۡتُمۡ فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ تُحَآجُّونَ فِيمَا لَيۡسَ لَكُم بِهِۦ عِلۡمٞۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ۝ مَا كَانَ
إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ۝ إِنَّ أَوۡلَى ٱلنَّاسِ
بِإِبۡرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْۗ وَٱللَّهُ وَلِيُّ ٱلۡمُؤۡمِنِينَ ۝ وَدَّت طَّآئِفَةٞ مِّنۡ أَهۡلِ
ٱلۡكِتَٰبِ لَوۡ يُضِلُّونَكُمۡ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ۝ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَ
أَنتُمۡ تَشۡهَدُونَ ۝ يَٰٓأَهۡلَ

65. (ياهل . . . تعقلون) O people of the Book! why do you contend regarding Ibrāhīm[517] whereas the Tawrāt and Injīl were not sent down save after him?[518] Will you not then understand?

66. (هانتم . . . تعلمون) Ah![519] it is you who fell to contending that of which you had *some* knowledge;[520] why then should you contend regarding that of which you have no knowledge *at all*?[521] And Allah knows and you do not know:[522]

67. (ما كان . . . المشركين) Ibrāhīm was not a Jew, nor a Christian, but he was an upright Muslim;[523] nor was he of the polytheists.[524]

68. (ان . . . المؤمنين) Surely the nearest of mankind to Ibrāhīm[525] are those who followed him,[526] and this prophet[527] and those who believe.[528] And Allah is the Patron of the believers.[529]

69. (ودت . . . يشعرون) A section of the people of the Book yearns to mislead you,[530] and none they mislead but themselves, and they perceive not.[531]

70. (ياهل . . . تشهدون) O people of the Book! why do you deny the revelations of Allah,[532] while you are witnesses *thereof*![533]

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517. (each sect maintaining that he belonged to their faith)

518. *i. e.* Judaism and Christianity were instituted only after the revelation of the Torah and the Injil to Moses and Jesus respectively, while Abraham lived centuries and centuries before the two; how then could he be either a Jew or a Christian, in the accepted sense of these terms?

519. ها is a particle for calling attention.

520. *i. e.*, respecting matters mentioned in the Torah and the Injil.

521. *i. e.*, respecting matters which are not recorded in your books, such as the religion of Abraham.

522. The doctrine that the Holy Qur'ān propounded is 'that to every people a prophet had been sent, so that a grand catholic faith had pervaded all ages and revelations,—a faith which, in its purest form, had been held by the patriarch

Abraham . . . . This grand fact it was now the mission of Mohammad to reaffirm. Each successive dispensation had been abused by its votaries, who in the course of time had turned aside from its catholic grand work.' (Muir. *op. cit.* pp. 151-152).

523. See P. I. nn. 617, 618, 619.

524. 'He was the first who had the courage to proclaim God as the sole Creator of the universe, to whose will all heavenly bodies are subject.' (JE I. 85)

525. (in point of faith)

526. (in this day)

527. *i. e.*, the Prophet of Islām.

528. *i. e.*, the Muslims, since they have the same essentials of religion. 'The true heir of Jewish thought,' observes a Christian historian of recent times, 'is Islamism, the modern religion of the Semitic race. By depriving Christianity of its Greek elements, by setting aside the idea of the incarnation of the Divine in humanity, which spanned the gulf between God and man, Mohammad restored Semitic monotheism to its pristine severity.' (HHW. II. p. 171)

529. *i. e.*, He helps them and gives them good recompense for their faith.

530. (O Muslims!) Not content with their own corruption, some of the Jews had the further ambition of seducing the Muslims.

531. (that their misleading shall rebound upon themselves)

532. (proving the mission of Muhammad, by distorting and manipulating those texts)

533. (to those texts being the revelations of God)

الكتب لم تلبسون الحق بالباطل وتكتمون الحق وانتم تعلمون ۞ وقالت طائفة من اهل الكتب
امنوا بالذي انزل على الذين امنوا وجه النهار واكفروا اخره لعلهم يرجعون ۞ ولا تؤمنوا الا
لمن تبع دينكم قل ان الهدى هدى الله ان يؤتى احد مثل ما اوتيتم او يحاجوكم عند ربكم قل
ان الفضل بيد الله يؤتيه من يشاء والله واسع عليم ۞ يختص برحمته من يشاء والله ذو الفضل
العظيم ۞ ومن اهل الكتب من ان تامنه بقنطار يؤده اليك ومنهم من ان تامنه بدينار لا يؤده
اليك الا ما دمت عليه قائما ذلك بانهم قالوا ليس علينا في

71. (يااهل . . . تعلمون) O people of the Book! why do you clothe the truth with falsehood,[534] and hide the truth[535] while you know *it*.[536]

SECTION 8

72. (وقالت . . . يرجعون) And a section of the people of the Book says,[537] 'believe at day-break in what has been sent down to those who believe[538] and deny at day-end[539]; perhaps they[540] may turn away.[541]

73. (ولا . . . عليم) And 'believe not save one who follows your religion'. Say thou,[541A] 'surely the true guidance[542] is the guidance of Allah.[543] *Do you envy*[544] that any one[545] should be given the like of what was given to you;[546] or *do you fear*,[547] that those *others*[548] might overcome you in argument before your Lord?[549] Say thou,[550] 'surely the grace[551] is in the hand of Allah. He bestows it on whom He will and Allah is Bountiful,[552] Knowing.[553]

74. (يختص . . . العظيم) He singles out for His mercy whom He will,[554] and Allah is the Owner of Mighty grace.[555]

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534. (by mutilating the truth). See P. I. n. 183.

535. *i. e.*, the mission of Muhammad, and the description of him.

536. *i. e.*, are cognizant of what you conceal. See P. I. nn. 184, 185.

537. (among themselves). The allusion is to the Jews of Khaibar.

538. *i. e.*, affect to believe in the Qur'ān.

539. *i. e.*, renounce your belief in it in the evening. Instances of such mendacious conduct are not unknown to Jewish history. Even so late as during the twelfth century of the Christian era certain Jews of Spain left their homes, but 'others agreed to pronounce the formula of Muslim Creed, while secretly combining the observance of their own religion'. (JE. I. 432-433)

540. *i. e.*, the Muslims.

541. (from Islam by this stratagem). Some of the Jews, true to their traditions of perfidy, counselled among themselves that in the morning they should display their belief in the Qur'ān, and in the evening should renounce it openly,

thereby creating an impression in the minds of the Muslims themselves that there must be after all some flaw in the religion of the Qur'ān, or else the Jews, so learned in religious lore, would not have gone back. Modern European biographers of the Prophet, with huge pretensions to learning and impartiality, who begin by admiring his earnestness, his sincerity of purpose and the depth of his conviction, and end by denouncing him as a deluded visionary and a false prophet, are almost playing the same old game with modern variants.

541A. (O Prophet !)

542. (and not your concoctions)

543. (such tricks therefore would not avail anything). They who receive guidance, receive it from God; none is able to mislead them. He guides whom He will to the right faith and establishes him therein.

544. (O Children of Israel !)

545. (other than you) *i. e.*, who is not of your race or tribe.

546. *i. e.*, the gift of prophecy; Divine revelation.

547. (O Jews !)

548. *i. e.*, the Arabs; the children of Ismā'īl, who formed the first Muslim community.

549. (and hence your frenzied and frantic envious attacks on those doctrines)

550. (to the Jews, O Prophet !)

551. *i. e.*, the gift of prophethood.

552. *i. e.*, unstinting in the conferment of His grace. He can bestow the gift of His prophecy on anyone.

553. *i. e.*, knowing well when and on whom to confer His grace. He makes the recipient of His grace only him who is fitted to receive it.

554. (so all these envious antics are fruitless)

555. *i. e.*, there is no dearth of grace and mercy on His part. He can exalt any people, and raise any person He likes.

الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ۝ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ۝ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ
أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ
عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ۝ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّينَ

75. (ومن ... يعلمون) And among the people of the Book is he who, if thou[556] trustest him with a treasure,[557] will return it to thee;[558] and among them is he who, if thou trustest him with a dinarius,[559] will not restore it to thee, except thou art ever standing over him.[560] This[561] is because they say,[562] 'there is no way over us[563] in the matter of the illiterates.[564] And they forge a lie against Allah[565] while they know.[566]

76. (بلى ... المتقين) Aye! whoso keeps the covenant[567] and fears *Allah*, then surely Allah loves the God-fearing.[568]

77. (ان الذين ... اليم) Surely those who sell Allah's covenant[569] and their oaths[570] at a small price,[571] no portion is theirs in the Hereafter; nor shall Allah speak to them nor look at them[572] on the Day of Resurrection, nor shall He purify them,[573] and theirs *shall be* a torment afflictive.

78. (وان ... يعلمون) And surely among them[574] are some who pervert the Book with their tongues,[575] that you might consider it[576] of the Book yet it is no *part* of the Book. And they say, 'it is from God', whereas it is not from Allah, and they forge a lie against Allah,[577] while they know.[578]

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556. (O reader!)

557. قنطار is 'A large unknown quantity, or aggregate, or property; or much property heaped up; or four thousand deenars.' (LL)

558. A beautiful way of saying that even among the Jews are some whose honesty and integrity cannot be impugned. Such God-fearing Jews eventually embraced Islam.

559. Denarius was a well-known coin in later Roman currency, which the Arabs must have used in the early days of Islam. At first they (Arabs) issued gold and bronze pieces imitated from contemporary Byzantine coins' (EBr. XVI, p. 630). Dinar is still a unit of currency in Yogoslavia.

56.0 (Vigorously demanding it of him by litigation, appeals and production of evidence). A faithful picture of the Jew's proverbial love of gold.

561. *i. e.*, the refusal to pay.

562. (in justification of this attitude of theirs)

563. *i. e.*, there is no reproach attaching to us in the matter of those who are not of our race and faith; we owe no duty to them. This sums up the attitude of the Jew to the Gentile. 'Israel's attitude towards other nations, never marked by much cordiality underwent most important modifications in the post-exilic period. The reformation of Ezra deliberately aimed at fostering that spirit of exclusiveness which gave so much offence to the Gentile world, and which lent not a little colour to the charge of Tacitus and others, that the Jews were enemies of the human race.' (DB. II. p. 149)

564. *i. e.*, these ignorant pagans of Arabia. Of the origin and meaning of the word أمي says a modern Jew:—"It was not coined by Mohammad, but was taken over by him from the speech which he heard. It designated any and all who were not of the Israelite race . . . Elsewhere, it means precisely "Gentile." (Torrey, *op. cit.* p. 38) See n. 299 above.

565. (by promulgating a false religious principle)

566. (that they are enunciating a false doctrine)

567. (whether that covenant be with God or with his fellow-creatures) *i. e.*, whoever keeps his pledge and fulfils his engagement.

568. Fear of God thus ought to be the mainspring of our conduct. That alone can lead us to a life of all-round righteousness and virtue.

569. *i. e.*, the covenant they have with God of obeying Him.

570. (in the matter between man and man)

571. *i. e.*, for immediate worldly gain.

572. (with grace and mercy)

573. (from moral filth and spiritual impurity)

574. *i. e.*, the Jews.

575. لي is primarily twisting, and secondarily perverting, mutilating, forging and lying about the texts, and covers all forms of distortion and fabrication.

576. *i. e.*, the fabricated part.

573. (by ascribing to Him certain words or their purport)

578. (that they are fabricating). Their handiwork is deliberate and of purpose)

بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ۝ وَلَا يَأْمُرَكُمْ اَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ اَرْبَابًا ؕ
اَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ اِذْ اَنْتُمْ مُّسْلِمُوْنَ ۝ وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ
ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ
اِصْرِىْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ۝ فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝
اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ

79. (ما كان . . . تدرسون) It is not *possible* for a man to whom Allah has given the Book and wisdom and prophethood[579] that he should afterwards say to men, 'be you worshippers of me, beside Allah';[580] but[581] 'be you faithful servants of the Lord,[582] seeing that you are wont to teach the Book[583] and seeing that you are wont to exercise yourselves *therein*'.[584]

80. (ولا . . . مسلمون) And he[585] would not bid you to take the angels and the prophets for Lords.[586] Would he bid you to infidelity[587] after you have become Muslims?[588]

SECTION 9

81. (و اذ اخذ . . . الشهدين) And *re-call* when[589] Allah took a bond from the prophets,[590] 'whatever of the Book and wisdom[591] I gave you *and* afterwards there comes to you a messenger[592] confirming what is with you,[593] you shall surely believe in him[594] and help him'.[595] Allah said, 'do you affirm, and do you take My burden thereto'?[596] They said, 'we affirm'. He said, 'Then bear witness,[597] and I am with you among the witnesses'.[598]

82. (فمن . . . الفسقون) Now whoso[599] turns away thereafter,[600] it is they who are the ungodly.

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579. (such as He gave to the man Jesus).

580. All this is said to confute and contradict the trinitarian Christians. Jesus (on him be peace!) as a prophet, could never have taught people to worship him or to make him as co-equal with God in any sense of the word. An apostle of God invites people to follow him to the obedience of God, and surely not to deify himself.

581. (he would say).

582. Or 'divines,' or 'worshippers of the Lord.'

583. (O Christians!)

584. These are additional reasons for the Christians believing in the Unity of God and for their negativing the 'divinity' of Jesus. The advantage of studying and teaching the Scripture is plainly to arrive at the truth.

585. *i. e.*, the person endowed with the prophetic office and wisdom.

586. To expatiate on the Christian worship of a prophet of God would be to underline the obvious; but Christian angelolatory is not perhaps so widely known. It may be well, therefore, to call attention to the fact that 'a certain tendency to angel-worship manifested itself' in the very early Christian Church; in the 4th century a Council of Laodica found 'it necessary to forbid the angel-worship then prevalent in the country . . . In the next century we find Theodoret referring to this prohibition as necessitated by the spread of this worship through Phrygia and Pisidia.' (DCA. II. p. 1176). Some of the 'Apostolic Fathers' and 'the Apologists' of the early centuries held and taught that 'God committed the care of men and all things under heaven to angels whom He set over these.' (ERE. IV. p. 578), and that to the six holy angels 'the Lord delivered all His creation, to increase and to build it and to be members of all creation' (*ib*). And it was openly averred that along with the Father and the Son 'good angels' also were to be worshipped and adored. 'Both Him and the Son who came forth from Him and taught us true things, and the best of the other good angels, who follow and are made like unto Him, and the prophetic spirit we worship and adore.' (*ib*) Also that 'God has the general providence of the whole; particular parts are assigned to angels.' (*ib*) The Second Council of Nicea, in 787 A.D., went so far as to sanction the custom of depicting angels and venerating their images. 'By the action of this Council it would appear that the cults of the angels, which had originated before the beginning of the period under consideration as a private devotion, and had met with considerable opposition from various ecclesiastical writers, formally received the sanction of the Church, and may henceforward be regarded as part of the *doctrine publica*.' (p. 581)

587. (by asking you to believe in the divinity of apostles and angels).

588. (and have perfectly believed in His Unity).

589. (prior to the creation of the earth).

590. *i. e.*, from their souls. The pledge was still more binding on their peoples.

591. *i. e.*, knowledge of Divine Law. حكمة is also 'The gift of prophecy, or the prophetic office; and apostleship.' (LL)

592. *i. e.*, any other apostle.

593. (and answering to the description of him you have in a previous Scripture).

594. (with heart and soul).

595. (with words and deeds).

596. Or 'to that effect.'

597. A witness is less likely to go back upon his word than an interested party.

598. *i. e.*, I too am witness to your consenting. Words stressing confirmation.

599. (of the people). The reference is to the peoples addressed by their prophets.

600. *i. e.*, after the covenant so solemnly entered into and its ratification.

طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ۝ قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَ
اِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ۝ وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ
كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْٓا اَنَّ الرَّسُوْلَ حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ وَاللّٰهُ لَا
يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝ اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَالْمَلٰٓئِكَةِ

83. (افغير . . . يرجعون) Do they[601] seek other than the religion of Allah?[602] Yet to Him has submitted whoso is in the heavens and in the earth, willingly or unwillingly,[603] and to Him shall they *all* be returned.[604]

84. (قل . . . مسلمون) Say thou,[605] 'we believe in Allah and in what has been sent down to us, and what was sent down to Ibrāhīm and Ismā'īl, and Ishāq and Y'āqūb and the tribes,[606] and what was given to Mūsā and 'Isā and other prophets from their Lord: we discriminate against none of them,[607] and to Him we are submissive.[608]

85. (ومن . . . الخسرين) And whoso seeks a religion other than Islam,[609] it shall not be accepted of him[610] and in the Hereafter he shall be of the lost.[611]

86. (كيف . . . الظلمين) How will Allah guide a people who disbelieved[612] after their belief and *after* they bore witness that the messenger was true and *after* evidences[613] had come to them. And Allah guides not an ungodly people.[614]

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601. *i. e.*, the infidels.

602. Note that Islam is here made synonymous with God's own religion. See n. 291 above.

603. All things in nature, whether the heavenly ones or the earthly, bow down to His decrees and have perforce to submit to His physical laws—so Exalted is He! His religion alone is worthy of acceptance.

604. (when everyone shall be dealt with according to his deserts). An additional reason for submitting to His commands.

605. (on behalf of the Muslims, O Prophet!).

606. *i. e.*, the prophets among them.

607. (so far as the fact of their apostleship is concerned, by accepting some and rejecting others). 'The essence of Mohamedanism,' says a Christian student of the Qur'ān and Islam, 'is its assertion of unity of God, as opposed to polytheism—and nothing new; it was, as Mohammad said of it, the ancient faith of Abraham, and it was upon that faith that the greatness of the Jewish nation was founded; nay, it was the truth which Christ himself made more fully known and understood.' (Palmer, *The Quran*. Intro. p. L).

608. (as Muslims). See P. I. n. 626.

609. 'There is no fitter word for the religion of the human race. If there is any one word in the Western languages which can translate it fully, it is the word religion itself; and that word needs interpretation for ears untrained in Latin speech.' (Dr. J. H. Bridges) 'Islam is among the simplest of all the revealed religions, its simplicity is attractive and appealing alike to the man in the street and to the philosopher in the closet. Goethe fell into raptures over the Kuran and Gibbon found in it a glorious testimony to the unity of God. Belief in One God and belief in Mohammed as the prophet of God—such is the quintessence of the Islamic faith.' (BK. IV. p. 2282). See also n. 291 above.

610. This repudiates the comfortable doctrine that all religions are equally good, and that different 'paths' adopted by different nations and different grades of society converge to the same Divinity. There is only *one straight line* possible between any two points. Even so there is only one true, perfect and sound religion. All other religions are but so many deviations. See nn. 291, 602 above.

611. 'This verse contradicts the idea, prevalent in our day among some Muslims, that the choice of religion is a matter of individual preference, and that every unitarian religion is equally good . . . . . The Quran says : . . . . the path of Islam is the only right path . . . . Salvation, according to the tenets of Islam, can be obtained only by him who recognises the Oneness of God and the Prophethood of Muhammed (which implies the recognition of the former prophets) and does good works.' (ASB. p. 51).

612. *i. e.*, turned back on it; apostatized.

613. (Of the truth of Islam).

614. *i. e.*, who do sheer injustice to their ownselves. He does not guide them who wilfully reject His guidance and substitute unfaith for faith.

وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ
بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ
تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ
الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

87. (اولئک . . . اجمعین) They are those whose meed is that on them shall be the curse of Allah and of angels and of mankind, all;[615]—

88. (خلدین . . . ینظرون) Abiders therein,[616] their torment shall not be lightened nor shall they be respited—

89. (الا الذین . . . رحیم) Save such as shall repent thereafter[617] and make amends;[618] verily Allah is Forgiving,[619] Merciful.[620]

90. (ان الذین . . . الضالون) Surely those who disbelieve after they have believed and thereafter wax in infidelity, their repentance[621] shall by no means be accepted.[622] It is those who are astray.[623]

91. (ان الذین . . . نصرین) Surely those who disbelieve and die while they are infidels, not an earthful of gold shall be accepted from any such.[624] were he to offer it as a ransom.[625] It is they whose shall be a torment afflictive; nor shall they have any helpers.

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615. See p. II, nn. 100, 105.

616. *i. e.*, in that curse.

617. *i. e.*, after apostasy, and make good the harm they have done.

618. Penitence must come from heart, and not be merely verbal.

619. (so He will accept their repentance).

620. (so He will be gracious to them).

621. (from other sins).

622. (because they do not repent of the root cause of all their sins—their unbelief). Unacceptable is the repentance of those who persist in their apostasy, and merely repent from what they fancy to be their wrong conduct.

623. (and they shall remain unredeemed in spite of their repentnace of other sins).

624. (in the Hereafter).

625. It may also mean: from none such shall be accepted an earthful of gold, though he were to give it in alms in this world, and though he were to ransom himself therewith from punishment in the Next.

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ وَمَا تُنْفِقُوْا مِنْ
شَيْءٍ فَإِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝ كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِيْٓ إِسْرَاءِيْلَ إِلَّا مَا حَرَّمَ إِسْرَاءِيْلُ عَلٰى نَفْسِهٖ
مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرٰىةُ ۗ قُلْ فَأْتُوْا بِالتَّوْرٰىةِ فَاتْلُوْهَآ إِنْ كُنْتُمْ صٰدِقِيْنَ ۝ فَمَنِ افْتَرٰى
عَلَى اللّٰهِ الْكَذِبَ مِنْ بَعْدِ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝ قُلْ صَدَقَ اللّٰهُ ۗ فَاتَّبِعُوْا مِلَّةَ إِبْرٰهِيْمَ حَنِيْفًا ۗ
وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۝ إِنَّ أَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ ۝
فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ إِبْرٰهِيْمَ ۚ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ۗ

PART IV

SECTION 10

92. (لن تنالوا ... عليم) You can not attain virtue[1] unless you spend of what you love[2] and whatever you spend[3] Allah is the Knower[4] thereof.

93. (كل ... صدقين) All food[5] was allowable to the Children of Israel,[6] save what Israel[7] had forbidden for himself,[8] before the Tawrāt was revealed.[9] Say thou,[10] 'bring you then the Tawrāt and read it, if you are truthful'.[11]

94. (فمن ... الظالمون) Then he who fabricates a lie after this[12] against Allah,[13]—it is those who are the ungodly.

95. (قل ... المشركين) Say thou,[14] 'Allah has spoken the truth ;[15] follow therefore the faith of Ibrāhīm the upright,[16] and he was not of the polytheists.

96. (ان ... للعلمين) Verily the first House[17] set *apart* for mankind[18] was that at Bakka,[19] blest[20] and a guidance to the worlds,[21]

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1. (O Muslims!) *i. e.*, to perfect good ; to the acme of piety.

2. (and cherish) *i. e.*, all that you hold dear and near to your heart. The term covers the spending of one's wealth and the sacrificing of one's dignity in the service of God's creatures as well as the shedding of one's blood in the service of God. . With supreme trust in Him it appears sometimes unspeakably mean to retain one's hold of the most valued of personal possessions.

3. —whether that be an object of special love to you or not—

4. (and He shall reward accordingly). The point is that there is a recompense for every act of charity, big or small, but the highest reward is for those who spend in His service what they love most.

5. (allowed in the code of Islam).

6. 'Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things.' (Ge. 9 : 3).

7. *i. e.*, the Prophet Jacob (on him be peace)!

8. (such as milk and flesh of the camel, for some special, medical reason).

9. (forbidding certain foods to the Jews). For التوراة see P. III, n. 214.

10. (O Prophet! to the Jews).

11. The Jews in the holy Prophet's time were accusing the Muslims of taking certain foods which, they said, had been unlawful since the days of Abraham (on him be peace!). The Qur'ān denies the charge, and puts the Jews to silence by a reference to their own scripture.

12. (clear exposition) *i. e.*, after the evidence has held the Jews.

13. (by repeating the charge that certain foods, lawful in the code of Islam, had been unlawful since the very beginning).

14. (O Prophet! to the Jews).

15. (in regard to the old law and practice of Israel).

16. (the progenitor of your race and the fountainhead of your faith). Ad the faith of Abraham is no other than Islam. See P. I, n. 618, III, n. 523.

17. Built first by Adam, and then, after it had been in ruins, rebuilt by Abraham and Ismā'īl. See P. I, nn. 563 and 577.

18. (for His worship by Himself). The great antiquity of this House is undisputed. 'This square stone temple, ... itself of unknown antiquity, was situated within the precincts of the town of Mecca.' (HHW, VIII, p. 108). 'It had been throughout the ages the object of the greatest veneration; it was looked on as a present made by Jehovah to the Arab race to bear witness to its condition privileged beyond all others. It was the oratory of Abraham and of Ishmael, the house of Allah.' (p. 162) See also P. I n. 563; P. XVII, n. 338.

19. A variant for Makka. There is a mention of the valley of Baca in the Bible (Ps. 84 : 6). The old translators gave the word the meaning of 'a valley of weeping,' but better sense seems to have come now. According to more recent of the Biblical scholars, the word 'signifies rather any valley lacking water.' And 'the Psalmist apparently has in mind a particular valley whose natural condition led him to adopt its name.' (JE. II. p. 415). Now this waterless valley can by its natural condition be easily identified with the valley of Makka—a town of great importance even in antiquity. 'On the trade with the East, rather than upon any local products, depended the prosperity of Arabia. Even as far back as the tenth century B. C. the spices, peacocks, and apes of India were brought by ship to the coast of Oman. . . . . . A glance at the map will show how Mecca, which lay about half-way between Hadharmaut and Petra, must have benefitted by this land commence, and explains why it became a centre of population and a resort of merchants.' (Sykes, History of Persia, I, pp. 504-505, see also P. XXVI, n. 303)

20. *i. e.*, rich in blessings; abounding in good. The sanctuary at Makka possessed 'a worldwide fame, surpassing even that of the Church of the Holy Sepulchre or of St. Peter's at Rome.' (ERE. I, p. 667)

21. (in virtue of its being the Qibla). The address is mainly to the Jews who are told that as the first House of worship and more ancient than the Temple at Jerusalem, Ka'ba has the greater right to be regarded as Qibla.

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِينَ ۞
قُلْ يٰأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ ۖ وَاللّٰهُ شَهِيدٌ عَلٰى مَا تَعْمَلُونَ ۞ قُلْ يٰأَهْلَ الْكِتٰبِ لِمَ تَصُدُّونَ
عَنْ سَبِيلِ اللّٰهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۗ وَمَا اللّٰهُ بِغٰفِلٍ عَمَّا تَعْمَلُونَ ۞ يٰأَيُّهَا الَّذِينَ
آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتٰبَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كٰفِرِينَ ۞ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلٰى
عَلَيْكُمْ آيٰتُ اللّٰهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ إِلٰى صِرٰطٍ مُسْتَقِيمٍ ۞ يٰأَيُّهَا الَّذِينَ
آمَنُوا اتَّقُوا اللّٰهَ حَقَّ

97. (فيه . . . العلمين) In it are clear signs[22] and the station of Ibrāhīm.[23] And he who enters it shall be secure.[24] And *incumbent* on mankind is pilgrimage to the House *for the sake of* Allah—on him who is able to find a way thereto.[25] And he who disbelieves[26]—then Allah is Independent of all creatures.[27]

98. (قل . . . تعملون) Say thou,[28] 'O people of the Book ![29] why do you deny the revelations of Allah,[30] while Allah is Witness of what you work.[31]

99. (قل . . . تعملون) Say thou,[32] 'O people of the Book ! why do you hinder[33] those who *believe* from the way of Allah[34] seeking to make it[35] crooked,[36] while you are witnesses ?[37] And Allah is not unmindful of what you work'.[38]

100. (يايها . . . كفرين) O you who believe ! were you to obey[39] any section of those who have been given the Book,[40] they would[41] render you infidels[42] after your *having* believed.

101. (وكيف . . . مستقيم) Yet how can you disbelieve[43] while to you are recited the revelations of Allah,[44] and in your midst is the messenger[45] of Allah. And he who holds fast to Allah, is assuredly guided to a straight path.[46]

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22. (of its greatness both material and spiritual, it being the permanent all-world centre of the monotheists).

23. See P. I, n. 568.

24. See P. I, n. 566.

25. *i. e.*, one who has sufficient money, bodily health, etc. The pronoun in اليه may refer either to the House or the pilgrimage.

26. Note the extreme importance of the Pilgrimage. Wilful neglect of this commandment of God amounts to the abandonment of His faith.

27. (so he who wilfully neglects the pilgrimage does so to his own peril, and not to any possible hurt to his Lord and Creator). The tribal or national god of the polytheistic peoples existed only with and through his tribe or nation. Not so the God of Islam. He is Ever-Living, Self-Sufficient. Whether the whole of mankind served Him or none observed His commandments, it made no difference to Him whatsoever.

28. (O Prophet!)

29. The address is mainly to the Jews.

30. (in the face of their manifest truth).

31. (so that your concealment will not avail). He is the Ever-Living, Ever-Present, Witness of all human actions, passions and motives. If not His love, then His fear and the consciousness of His omniscience, ought to prompt one to a life of truth, integrity and honour.

32. (O Prophet!)

33. (by guile and deceit).

34. (in the truth of Islam). Not content with themselves wantonly denying the truth of God, the Jews plotted to seduce the Muslims from the faith. The particular person alluded to, whom the Jews endeavoured to pervert from Islam, was, as named by the commentators, one 'Amr of Medina.

35. *i. e.*, the religion of Islam. The pronoun refers to 'the way of Allah.'

36. The Jews hoped to achieve their object by creating schism among the Muslims and sowing dissensions among them. A Jew named Shams ibn Qais happened one day to pass by men of the tribes of Aus and Khazraj, and found them engaged in familiar and friendly conversation. Intensely vexed at this harmony which now existed among them as Muslims after they had been most mortal and inveterate enemies to each other for 120 years, he directed a young man to sit by them and to recite loudly the poem of the battle of Buāth depicting one of the deadliest of the encounters. This had the designed effect. The tribes began to reflect on each other, till at length they came to arms. The holy Prophet, however, soon stepped in, and his remonstrances immediately quelled what might have been a formidable rising.

37. (of its truth in your heart) *i. e.*, while your conscience bears witness to the truth of Islam.

38. (so His chastisement is sure to arrive at its proper time).

39. (or to allow yourselves to be influenced by).

40. (but are as yet inveterate enemies of Islam).

41. (in sheer malice and envy).

42. (in practice at any rate). For the Muslims to fall to fighting among themselves without good reason is, in effect, to revert to paganism and infidelity.

43. *i. e.*, how is it possible for you to revert to such acts as are tantamount to paganism and infidelity.

44. *i. e.*, while the Holy Qur'ān is in your midst.

45. (physically, so long as he is alive, and in spirit, after his death, that is, through his works and words, or *sunnah*). The point is that there is no earthly reason for any one to go back to irreligion so long as the Qur'ān and the *sunnah* are in existence. On the contrary every one has every motive to be a good and true Muslim.

46. (and is, therefore, assured of the highest bliss).

تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ۝ وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۠ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ
عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰي شَفَا حُفْرَةٍ مِّنَ النَّارِ
فَاَنْقَذَكُمْ مِّنْهَا ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ۝ وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى
الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۭ وَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝ وَلَا تَكُوْنُوْا كَالَّذِيْنَ
تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَاۗءَهُمُ الْبَيِّنٰتُ ۭ وَاُولٰۗىِٕكَ لَهُمْ عَذَابٌ عَظِيْمٌ ۝ يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ
وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۣ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ

SECTION 11

102. (يايها . . . مسلمون) O you who believe! fear Allah with fear due to Him,[47] and do not die except you be Muslims.[48]

103. (واعتصموا . . . تهتدون) And hold fast, all *of you*[49] to the cord of Allah,[50] and separate not.[51] And remember Allah's favour to you,[52] in that you were enemies,[53] and He joined your hearts together,[54] so you became brethren[55] by His favour; and you were on the brink of a pit of Fire,[56] and He rescued you from it.[57] Thus does Allah expoundeth to you His revelations that perhaps you may *remain* guided.[58]

104. (ولتكن . . . المفلحون) And let there be among you a community calling *others* to good and commanding equity and forbidding evil.[59] And it is these who are blissful.

105. (ولا تكونوا . . . عظيم) And be not as those who[60] separated[61] and differed among themselves[62] after there had come to them evidences.[63] These[64] are the ones for whom *shall be* a torment mighty.

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47. *i. e.*, with as much fear as you are capable of. The verse does not mean; fear Him with a fear that is worthy of Him—a command impossible of fulfilment. The meaning is: keep clear of sins and transgressions, as you have already kept clear of idolatry and paganism.

48. *i. e.*, full of faith, perfect in conduct, and strict in the observance of the Law. To die as Muslims is indeed to 'die like a gentleman,' while to die in infidelity is to 'die as a beast.'

49. (with one mind and purpose). The address is to the Muslim community, both collectively and individually.

50. *i. e.*, His religion of Islam.

51. (from each other). The Prophet 'succeeded in introducing into the anarchical society of his time a sentiment of national unity, a consciousness of rights and duties towards one another such as the Arabs had not felt before. In this way

Islam was uniting together classes that hitherto had been continually at feud with one another.' (Arnold, *Preaching of Islam*, p. 41).

52. *i. e.*, the guidance which has, besides conferring other benefits, led to unity and solidarity.

53. (to one another). Internecine warfare in pre-Islamic Arabia has been proverbial and pagan Arabia, divided into mutually hostile clans and tribes, very much after the fashion of modern European states presented the sight of a veritable armed camp. 'Of the time of ignorance which preceded Mahomet, seventeen hundred battles are recorded by tradition; hostility was embittered with the rancour of civil faction; and the recital, in prose or verse, of an obsolete feud was sufficient to rekindle the same passions among the descendants of the hostile tribes. In private life, every man, at best every family was the judge and avenger of its own cause.' (GRE. V, p. 323). 'A petty affront or unpremeditated blow, not unfrequently, involved whole tribes and tracts of country in protracted and bloody strife,' (*Muir, op. cit.* Intro. p. cix)

54. (by Islam) 'Within a brief span of mortal life Muhammad called forth out of uncompromising material a nation never united before, in a country that was hitherto but a geographical expression.' (Hitti, *History of Arabs*, pp. 121-122).

55. (in common faith suppressing every distinction of race and kindred, and regarding each other as brethren). The Holy Prophet in the early days of his settlement in Medina coupled his principal followers with the rights and obligations of brethren. 'The expedient was crowned with success; the holy fraternity was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity.' (GRE. V, p. 357). 'It required the genius of Muhammed to unite old enemies, and bind them together.' (EBr. XV, p. 657).

56. (of Hell by your idolatrous tenets and practices).

57. (in His infinite loving-kindness by directing you to Islam and its worldly blessings). 'A new starting-point was made in Arabia; the whole past was obliterated. A new Arabia arose and a new Arabian nation was summoned into existence to take its place in the history of the world and to hold aloft the torch of monotheism, or the worship of the one true God.' (BK. IV, p. 2282). 'Here was a truly marvellous reform. Muhammed had created a religion which had none of the features of the ancient cults, no priesthood, and no ceremonial, which was based on no forms but upon a spiritual relationship to an unseen God. It was not designed to give prestige to a special group but to create a universal brotherhood composed of all men of every race who would accept this God and promise loyalty to His prophet.' (Denison, *Emotion as the Basis of Civilization*, p. 274).

58. *i. e.*, steadfast in the guidance and seeking increase therein.

59. Since the duty of enjoining the right and forbidding the wrong entails conditions in which the whole nation cannot share, the Holy Qur'ān, while addressing the entire Muslim people, demands the action of a part of it only.

60. (like the Jews and the Christians, moved by self-interest and other ignoble motives).

61. (and split into sects and sub-sects).

62. (concerning the nature, person and attributes of God, the Resurrection and other vital doctrines).

63. (of the truth of God's religion)

64. *i. e.*, the wilful rejectors of God's truth from among the Jews and the Christians.

فذوقوا العذاب بما كنتم تكفرون ۝ وأما الذين ابيضت وجوههم ففي رحمة الله هم فيها خالدون ۝
تلك آيات الله نتلوها عليك بالحق وما الله يريد ظلما للعالمين ۝ ولله ما في السماوات وما في الأرض
وإلى الله ترجع الأمور ۝ كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر
وتؤمنون بالله ولو آمن أهل الكتاب لكان خيرا لهم منهم المؤمنون وأكثرهم الفاسقون ۝ لن
يضروكم إلا أذى وإن يقاتلوكم يولوكم الأدبار ثم لا ينصرون ۝ ضربت عليهم الذلة أين ما ثقفوا
إلا بحبل من الله وحبل

106. (يوم . . . تكفرون) On a day when *some* faces[65] will become whitened[66] and *other* faces[67] will become blackened.[68] Then as for those whose faces shall have become blackened; 'did you disbelieve after your *profession of* belief?[69] Taste the torment,[70] for you have been disbelieving'.

107. (و اما . . . خلدون) And as for those whose faces shall have become whitened, they shall be in Allah's mercy; therein they *shall* abide.[71]

108. (تلک . . . للعلمین) These are revelations of Allah; We rehearse them to thee[72] with truth; and Allah intends not wrong to *His* creatures.[73]

109. (و لله . . . الامور) Allah's is whatever is in the heavens and in the earth;[74] and to Allah are committed *all* affairs.[75]

SECTION 12

110. (کنتم . . . الفسقون) You are the best community *ever* sent forth to mankind;[76] you enjoin good and forbid evil, and you believe in Allah.[77] *Now* if the people of the Book have faith,[78] it were better for them; among them *some* are believers,[79] and most of them are ungodly.[80]

111. (لن . . . ينصرون) They[81] shall not *be able to* harm you[82] except with small hurt,[83] and if they fight you, they shall turn their backs upon you;[84] then they will not be helped.[85]

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65. (of the good-doers).
66. (with the radiance of joy).
67. (of the evil-doers).
68. (with the gloom of fear).
69. Thus they will be addressed. The interrogatory form is indicative of reproach.
70. 'Taste' is here ironical, indicative of contempt.
71. (for ever). It is the eternal nature of the heavenly bliss that is here emphasised.
72. (O Prophet!)

73. (so his judgments shall be, in every instance, absolutely just and equitable). It is not a capricious spite but absolute and stern justice that leads God of Islam to inflict punishment on His guilty creatures. He is in no way comparable to the malevolent deities of the polytheists.

74. See P. III, n. 23.

75. (for disposal and judgment). Another reminder of the fact that He is the sole Judge and Arbiter.

76. (to benefit it by your precept and practice, O Muslims !)

77. Thus the Muslims are the creators, preservers and custodians of moral order in God's universe, *i. e.*, His policemen on the earth. 'This is the moral justification of the aggressive activism of Islam, the justification of the early Islamic conquests and its so-called "Imperialism" . . . . Moral knowledge, according to the teachings of Islam, automatically forces a moral responsibility upon men. A mere Platonic discernment between Right and Wrong, without the urge to promote the Right and to destroy the Wrong is a gross immorality in itself. In Islam, morality lives and dies with the human endeavour to establish its victory upon earth.' (Asad, *Islam on the Crossroad*, pp. 27-28).

78. (as they should, and as the Muslims do).

79. (such as Abdullah ibn Salām and his companions).

80. (and persistent scoffers).

81. The allusion is to the Jews of Medina.

82. (O Muslims !)

83. أذى is A slight evil ; less than what is termed ضرر (LL). The Muslims are here definitely told that the Jews, rich and powerful though they were, would not be able to inflict upon them any serious injury.

84. *i. e.*, if they ever muster courage to fight, they are sure to receive a crushing defeat. And as this actually happend in the case of the tribes Quraizā and Nadhīr, the Bani Quinuqā' and the Jews of Khaibar. It affords one more instance of the prophetic texts corroborated by the events.

85. *i. e.*, far from being victorious they shall receive no help from any quarter ; their end will be complete isolation.

مِّنَ النَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿١١٢﴾ لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ
يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾ إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ
وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

112. (ضربت . . . يعتدون) Stuck upon them is abjection[86] wherever they may be,[87] except in a compact with Allah[88] and in a compact with men;[89] and they have drawn upon themselves wrath from Allah,[90] and stuck upon them is poverty.[91] That is because they have been denying the signs of Allah[92] and killing the prophets of Allah without right.[93] That is because they have disobeyed, and they have been transgressing.[94]

113. (ليسوا . . . يسجدون) Yet were they not *all* alike.[95] Among the people of the Book there is a community steadfast, reciting the revelations of Allah[96] in the watches of night while they prostrate themselves.[97]

114. (يؤمنون . . . الصالحين) And they believe in Allah and the Last Day and enjoin good and forbid evil,[98] and vie with each other[99] in virtues. And these are among the righteous.

115. (وما . . . بالمتقين) And whatever of good they do shall not be denied.[100] And Allah is Knower of the pious.[101]

116. (إن . . . خلدون) Surely those who disbelieve, neither their riches nor their progeny shall avail themselves aught against Allah.[102] These are the inmates of the Fire; therein they shall abide.

86. *i. e.*, insecurity of their lives and ruin of family and property; see P. I, nn. 261, 262 ff.

87. Witness the plight of the Jews, even at the present day (1938), in Berlin, and Vienna, and elsewhere. 'While they dominate the realm of international finance and may even dictate in the realm of international politics, ... they seem still to exist on sufferance, as aliens, more or less, undesirable,' (MA).

88. This covers the exceptions prescribed by the Islamic law, such as the religious recluses, women and children.

89. This covers the case of those who obtain security by entering into treaties.

90. See P. I., n. 264.

91. See P. I., nn. 262 ff.

92. See P. I., n. 267.

93. See P. I., nn. 269, 270.

94. (the bonds of the Law habitually). See P. I, nn. 271, 272.

95. (in their attitude towards the true Faith).

96. *i. e.*, the Holy Qur'ān.

97. (and it is they who have realised and recognised the truth of Islam). Night devotions are particularly meritorious.

98. Virtuous characteristic of the best community. See verse 110 above.

99. مسارعة signifies the hastening with one another or crying, or striving, with another in hastening; or hastening to be, or get before another or others.' (LL).

100. (because of their past). No good action or the need thereof is ever to be lost.

101. (and as these are *transparently* among the God-fearing, He knows them also very well).

102. (either by way of compensation, or by way of offering sacrifices on behalf of their ancestors). 'The Hindu unites in some degree with the Chinese as to ancestor-worship, and specially as to the necessity of having a son by blood or adoption, who shall offer the proper sacrifices to him after death.' (PC. II, p. 119) In Sanskrit the very word 'putra' (son) means, according to Manu, "he that delivers his father from the Hell called *Put*." (ERE. I, p. 540)

مثل ما ينفقون في هذه الحيوة الدنيا كمثل ريح فيها صر اصابت حرث قوم ظلموا انفسهم
فاهلكته وما ظلمهم الله ولكن انفسهم يظلمون ﴿١١٧﴾ يايها الذين امنوا لا تتخذوا بطانة من دونكم لا
يالونكم خبالا ودوا ما عنتم قد بدت البغضاء من افواههم وما تخفي صدورهم اكبر قد بينا لكم
الايت ان كنتم تعقلون ﴿١١٨﴾ هانتم اولاء تحبونهم ولا يحبونكم وتؤمنون بالكتب كله واذا لقوكم قالوا
امنا واذا خلوا عضوا عليكم الانامل من الغيظ قل موتوا بغيظكم ان الله عليم بذات
الصدور ﴿١١٩﴾ ان تمسسكم

117. (مثل . . . يظلمون) The likeness[103] of what they[104] spend in the life of this world[105] is that of a wind in which is intense cold; it befalls the cornfields of a people[106] who have wronged themselves[107] and lays them waste.[108] Allah wronged them not,[109] but themselves they wrong.[110]

118. (يايها . . . تعقلون) O you who believe ! take not for an intimate[111] *anyone* besides yourselves;[112] they shall not be remiss in corrupting you.[113] They yearn for what distresses you; surely their malice[114] has shown itself of their own mouths,[115] and what their breasts hide is greater *still*. Verily We have expounded you the signs,[116] if you will reflect.

119. (هانتم . . . الصدور) Lo! it is you who love them,[117] while they love you not,[118] and you believe in the Book, all of it.[119] When they[120] meet you, they say, 'we believe'.[121] And when they are alone, they bite *their* fingers at you in rage.[122] Say thou,[123] 'perish in your rage.[124] Allah is Knower of what is in *your* breasts'.[125]

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103. (in point of fatuity).

104. *i. e.*, the infidels; those devoid of true faith.

105. (to gain fame, or out of vanity, or from fear, or for appearances' sake).

106. (and smiting the herbage and the seed-produce of the field).

107. (by impiety and irreligion).

108. (by way of punishment).

109. (in bringing to naught what they spent).

110. (by spending their riches in a way disapproved of by God).

111. (to whom you may confide your secrets), بطانة is 'A friend, who is consulted respecting one's circumstances,' or a bosom friend.

112. *i. e.*, the Muslims. Obviously a wise maxim to preserve the faithful from the contaminating influence of impiety and irreligion.

113. خبال is 'A state of perdition or destruction; or a thing's going, passing or wasting away; or being consumed or destroyed.' And the phrase means: 'They

will not fall short, or flag, or be remiss, in corrupting or vitiating, your affairs.' (LL).

114. (towards you). The allusion is to the Medinian Jews.

115. (unwillingly, since they cannot control themselves in their extreme hatred).

116. (of their intense hatred and enmity towards you).

117. —simple and trusting as you are—

118. (nor believe in your Book).

119. (including theirs as believers in all revealed religions). The word الكتاب is here used in generic sense. The Muslims are bound to believe in all Revealed Books.

120. *i. e.*, the hypocrites among the Jews.

121. *i. e.*, they aver that they are Muslims.

122. *i. e.*, in the height of their impotent rage.

123. (unto them, O Prophet!).

124. (as never shall the end you seek be achieved; the power of Islam shall continue and increase and shall not perish).

125. (so He knows the spite that is rankling in the breasts of the enemies of Islam, and has laid it bare).

حسنة تسؤهم وإن تصبكم سيئة يفرحوا بها وإن تصبروا وتتقوا لا يضركم كيدهم شيئا إن الله
بما يعملون محيط ﴿١٢٠﴾ وإذ غدوت من أهلك تبوئ المؤمنين مقاعد للقتال والله سميع عليم ﴿١٢١﴾
إذ همت طائفتان منكم أن تفشلا والله وليهما وعلى الله فليتوكل المؤمنون ﴿١٢٢﴾ ولقد نصركم الله
ببدر وأنتم أذلة فاتقوا الله لعلكم تشكرون ﴿١٢٣﴾ إذ تقول للمؤمنين ألن يكفيكم أن يمدكم ربكم
بثلاثة آلاف من الملائكة منزلين ﴿١٢٤﴾ بلى إن تصبروا وتتقوا ويأتوكم من فورهم هذا يمددكم
ربكم بخمسة آلاف من الملائكة

120. (ان . . . محيط) If there happens to you any good,[126] it grieves them,[127] and if there befalls to you an ill,[128] they rejoice at it.[129] And if you remain perserving and *God*-fearing their guile shall not harm you at all. Surely Allah is Encompasser of what they work.[130]

SECTION 13

121. (و اذ . . . عليم) And *re-call* when thou[131] went forth[132] from thy house early to assign position[133] to the believers in the battle.[134] And Allah is Hearing,[135] Knowing.[136]

122. (اذهمت . . . المؤمنون) *Re-call* when two sections of you[137] meditated that they should flag,[138] whereas Allah *was* the Patron of the twain.[139] And upon Allah, then, should the believers rely.[140]

123. (ولقد . . . تشكرون) And assuredly Allah succoured you[141] at Badr,[142] while you were humble.[143] So fear Allah[144] that perhaps you may return thanks.[145]

124. (اذ . . . منزلين) *Re-call* when thou saidst to the believers,[146] 'suffices it not, to you,[147] that your Lord should reinforce you with three thousand angels sent down.[148]

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126. (such as unity among the ranks of the Muslims, or their victory over pagans).

127. So spiteful are they!

128. *i. e.*, any temporary set-back.

129. So malicious are they!

130. (and He is sure to requite them accordingly).

131. (O Prophet! as the military commander of the Muslim army).

132. (in the direction of the Mount of Ohud).

133. *i. e.*, places which the Muslim troops should occupy. The choice of 'position' was of immense importance then, as it is, to a considerable extent, even now. And the Prophet, remarkable strategist as he was, paid special attention to proper arraying of his troops in the battle-field. Speaking of the first battle of Islam,

says a modern Christian biographer of the holy Prophet:—'In contrast with his opponents, who fought with careless bravado, ... Mohammed championed a comparatively modern tactical idea. To the exuberant martial mood and the knightly bravery of the Meccans he opposed strict discipline and careful deliberation' (Andre, *Mohammed*, p. 144-45).

134. (of Ohud). Twelve months after the battle of Badr, when the third year of the Prophet's stay at Medina was drawing to a close, there burst out a storm of unprecedented violence. After exceedingly elaborate preparations, the Quraish 'commenced their march, 3,000 strong; 700 were mailed warriors, and 200 well-mounted cavalry: the remainder rode on camels ... The chiefs of Koraish all joined the force ..... Women were allowed to accompany them .... Taking timbrels in their hands, they sang to their wild cadence songs of venegeance for kinsmen slain at Badr' (Muir, *op. cit.*, pp. 253). The Muslim army, all told, was 1,000, and the holy commander had no more than one horse, besides his own, in his whole army. And then at dawn, while the columns of the enemy were in sight, and while the Muslim army, led by the holy Prophet, prostrated itself in worship, 'Abdullah ibn Obayy at this moment wheeled suddenly round, and, deserting the army with his 300 followers took the road back to city.' (p. 275). Thus the Prophet was left with but 700 followers, of whom only a hundred were clad in mail, facing a well-equipped army four times their number.

135. (so that He heard all that was said then and there).

136. (so that He knew all that was happening then and there).

137. (momentarily losing heart by the precept and example of Abdullah bin Obayy, the ringleader of the hypocrites). The two clans of Salima (Kazraj tribe) and Hāritha (Aūs tribe), who occupied the two flanks.

138. (and withdraw from the battle-field). هم here implies only a passing thought, an inclination, a momentary weakness, not any definite action.

139. (so that He never allowed them to be actually guilty of cowardice). 'The early battles of Islam,' 'in the main historical,' 'are more than Homeric in the reckless valour and the chivalrous devotion that they exhibit' (Bosworth Smith, *op. cit.*, p. 207).

140. (and let them never again be influenced and disturbed by disheartening thoughts).

141. (O Muslims!). This is said to awaken in their memory an occasion on which reliance on God had worked wonders.

142. Badr is a camping-ground and market, about twenty miles south-west of Medina noted for plentiful supply of water, and situated at the union of the road from Medina and the caravan route from Syria to Makka. 'Here was manifested for the first time how the hope of a blessed hereafter had filled the believing Moslems with an enthusiasm which defied death and despised pain .... The battle of Badr was of the greatest importance for the victory of Islam.' (HHW. VIII,

pp. 120-121) 'However unimportant in itself as a military engagement, this Ghazwat Badr laid the foundation of Muhammed's temporal power. Islam had won its first and decisive military victory . . . Hitherto it had been a religion within a state; in al-Madinah, after Badr, it passed into something more than a state religion—it itself became the state. Then and there Islam came to be what the world has ever since recognized it to be—a militant polity' (Hitti, *op. cit.*, p. 117), ب before a noun signifying place or time is almost synonymous with في. So that ب here may also be rendered as 'close by.'

143. *i. e.*, poor in regard to numbers, mounts and armour. 'They mounted by turns a train of seventy camels,' but such was the poverty of the early Muslims 'that only two could appear on horseback in the field' (GRE. V. p. 361). See p. X. n. 37. The battle was fought on the 17th or 19th Ramzān, 2 A. H. or according to the Christian calendar on the 17th March, 624.

144. (as that Divine succour was the result of your fear of God). 'The spirit of discipline and contempt of death manifested at this first armed encounter of Islam proved characteristic of it in all its later and greater conquests' (Hitti, *op. cit.*). 'It laid the foundation of the Prophet's power and likewise for the further propagation of Islam and rarely did the superior ability of the Prophet show itself so clearly as on this occasion.' (EI. I, p. 559). See also P. X, n. 9.

145. (for such special favours as the Divine succour in war).

146. (to allay their alarm and dismay at the news of the enemy reinforcements, O Prophet!)

147. (for cheering you up and strengthening your hearts).

148. (from heaven for this very purpose)

مُسَوِّمِيْنَ ۝ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ؕ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ
الْحَكِيْمِ ۝ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْٓا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ۝ لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ
اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ۝ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ
يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰٓوا اَضْعَافًا مُّضٰعَفَةً ۪ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ
تُفْلِحُوْنَ ۝ وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ۝ وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝ وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ
مِّنْ رَّبِّكُمْ

125. (بلى . . . مسومين) Yea! if you but *remain* steadfast and God-fearing,[149] and they should come upon you immediately,[150] your Lord shall reinforce you[151] with five thousand angels marked.[152]

126. (و ما . . . الحكيم) And this *promise*[153] Allah did not make except as a joyful announcement to you,[154] so that thereby your hearts might be set at rest—and no success is *there* but from Allah,[155] the Mighty,[156] the Wise[157]—

127. (ليقطع . . . خائبين) In order that[158] He may cut off[159] a portion of those who disbelieve,[160] or abase them[161] so that they may go back frustrated.[162]

128. (ليس . . . ظلمون) Nought with thee is of the affair;[163] He shall either relent towards them[164] or torment them[165] for they are the ungodly.[166]

129. (و لله . . . رحيم) Allah's is whatever is in the heavens and whatever is in the earth.[167] He forgives whom He will, and torments whom He will; and Allah is Forgiving, Merciful.[168]

SECTION 14

130. (يايها . . . تفلحون) O you who believe! do not devour usury[169] multiplied manifold;[170] and fear Allah, haply ye may thrive.[171]

131. (واتقوا . . . للكفرين) And beware of the Fire prepared for the infidels.[172]

132. (و اطيعوا . . . ترحمون) And obey Allah and the messenger,[173] haply you may be shown mercy.

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149. (at the time of war and be not inclined to indiscipline)

150. اتوامن فورهم means 'they came in a headlong manner.' (LL)

151. (even then, when human succour is most difficult to obtain). The Holy Prophet on the eve of his departure for Ohud said in the course of his address:—'If ye be steadfast, the Lord will grant you victory . . . . Wait on the Lord. Only be steadfast, and He will send you victory.' The entire emphasis is on the virtues of constancy and discipline.

152. (by their special badges). 'مسومين' in the Kuran may mean, either

marked by the colours, or the like, of their horses, so as to be distinguished from others, or, sent forth' (LL).

153. *i. e.*, the promise of reinforcements by the angels.

154. *i. e.*, as an earnest of your victory.

155. (in fact and reality). The verse besides serving as a warning against the possible deification of angels and making it clear that it is God alone, and not His angels, who really cause victory, also demonstrates the truth, inexplicable on any other ground, that the expansion of Islam was due solely to the direct Divine intervention. 'Even though it be admitted,' says a non-believing Christian, 'that Mohamed laid the foundations of his laws in the strongest principles of human nature, and prepared the fabric of his empire with the profoundest wisdom, still there can be no doubt that the intelligence of no man could, during his lifetime, have foreseen, and no combination could have insured, on the part of one individual, the extraordinary success of his followers.' (Finlay, *Greece under the Romans*, p. 446)

156. *i. e.*, Able to grant victory, without any ostensible and apparent cause.

157. *i. e.*, making concession to the vulgar mind that looks up more and more to the immediate causes.

158. The conjunction is dependent on some such words as 'He succoured you.'

159. (at your hands).

160. This took place on the day of Badr when seventy of the chosen chiefs of the Quraish were slain and seventy others taken captive.

161. (by their complete rout).

162. *i. e.* broken and in utter despair.

163. (O Prophet!) *i. e.*, the fate of the rebellious Makkans. With this verse is resumed the tale of Ohud left off in verse 120. The Prophet as he sat wounded in his face and as the blood was being wiped off him, reflected sorrowfully on the fate that awaited his rebellious people and is said to have remarked, 'How shall a people prosper who treat thus their prophet who calleth them unto the Lord!' Thereupon the verse was revealed.

164. (by opening their hearts to Islam)

165. (in this very world)

166. (and merit immediate punishment)

167. See P. III, n. 23.

168. (so that no special reason is required for the exercise of His forgiveness and mercy)

169. *i. e.*, neither lend nor borrow money on interest. The close connection between war and national loans and debts is too plain to need expiation. 'The Talmud classes the usurer with the murderer, neither of them being able to atone for his crime. It even forbids the acceptance of interest and in the Middle Ages even the smallest interest of the pawn shops was considered usury.' (JE. IX,

p. 373). Yet the Biblical law 'does not impose any limit in dealings between Israelites and Gentiles' (XII, p. 388). And the Jews and the Christians both have found it 'impossible to carry out the canonical restrictions without stopping all progress in commerce.' (p. 391). It is thus the Holy Qur'ān alone that has forbidden the practice for all ages and in all circumstances, regardless of all 'commercial' considerations. For 'usury' see P. III, nn. 141, 146 and the Appendix.

170. (making the rich richer and the poor poorer). 'What offends the moralist to-day is that money is lent by those who have abundance and returns to them to increase that abundance, the increase being the unpaid dues of labour, which alone, the argument runs, produces wealth.' (ERE, XII, p. 554). 'In some countries are found instances of the exaction of interest at thirty, fifty and even higher per cent' (CD. p. 988).

171. The basis of prosperity and success, both in this world and the Hereafter, is fear of God, not greed of gold.

172. (essentially and primarily). Hell is intended for the infidels. Muslims are warned to guard themselves against imitating them or practising their actions.

173. (cheerfully and with all your heart).

وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ
وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝ وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ
فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۠ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۠ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ۝ اُولٰٓئِكَ
جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝ قَدْ
خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۝ هٰذَا

133. (وسارعوا . . . للمتقين) And hasten to forgiveness from your Lord and towards the Garden[174] as vast as the heavens and the earth,[175] prepared for the God-fearing;[176]

134. (الذين . . . المحسنين) Those who spend[177] *both* in weal and woe,[178] who repress anger[179] and who pardon men;[180] and Allah loves the well-doers.[181]

135. (والذين . . . يعلمون) And those who, when they have committed a misdeed[182] or wronged themselves,[183] remember Allah[184] and beg forgiveness of their sins[185]—and who forgives sins save Allah?[186]—and do not persist in what they have done while they know.[187]

136. (اولئك . . . العاملين) It is those whose recompense[188] is forgiveness from their Lord and Gardens beneath which rivers flow. *They shall* abide therein; excellent is the wage of the workers![189]

137. (قد . . . المكذبين) Dispensations have gone forth before you;[190] go about them on the earth, and see what has been the end of the beliers![191]

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174. (by betaking yourselves to actions leading thereto).

175. This merely gives an idea of its unimaginable vastness.

176. Muslims are thus exhorted to acquire positive merits and win the way through to everlasting Bliss and not to rest content with the mere negative aspect of abstaining from evil.

177. (benevolently; in the service of the Creator and His creatures)

178. (alike) *i. e.*, in all circumstances; in times of prosperity and comfort and in times of adversity and distress.

179. (even under grave provocation). Mark the word كظم. It is not the obliteration of the irascible emotion but only its repression or control that is commended in Islām. الكظمين الغيظ are those who refrain from giving vent to their wrath while they have the power to do so, and those who have mastered their anger.

180. *i. e.*, those who refrain from punishing those whom they have a right to punish. Note that this teaching was given in the first place to the Arabs, the most revengeful of all the peoples. 'To the heathen Arab, friendship and hostility were as a loan which he sought to repay with interest, and he prided himself on returning evil for evil, and looked down on any who acted otherwise as weak ridering' (Arnold, *Preaching of Islam*, p. 43).

181. It is related of Hasan the son of Ali that a slave having once thrown a dish on him boiling hot, as he sat at table, and fearing his master's resentment, fell immediately on his knees and repeated these words, *Paradise is for those who bridle their anger'*. Hasan answered, *I am not angry*. The slave proceeded, *and for those who forgive men*. *I forgive you*, said Hasan. The slave, however, finished the verse, adding, *for God loveth the beneficient*. *Since it is so*, replied Hasan, *I give you your liberty, and four hundred pieces of silver*. (Sale, *The Koran*, London 1892, p. 46).

182. (involving injury to others). Literally, فاحشة is 'an excess; an enormity; anything exceeding the bounds of rectitude.' Here it signifies a sin involving injury to others.

183. *i. e.*, committed a sin injurious to themselves.

184. *i. e.*, His commandments and His prohibitions, immediately or soon after the deed.

185. (by remorse and repentance and by making amends in the way prescribed by the Law). Parenthetically, this encourages people to ask His pardon, and implies a promise that their repentance will be accepted.

186. (the God of Mercy and Forgiveness). A staggering blow to the Christian idea that the power of forgiving sins is in the hands of Christ and the pastors of his Church. *Cf.* the NT :—'Then said Jesus to them again. . . . Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained'. (Jn. 20 : 21-23). 'Unlimited power of remitting sin was promised and conferred upon the Apostles and their successors by Jesus Christ. This power is exercised in the Sacrament of Penance' (CD. p. 821). And the following is an extract from Dr. Butler's 'Catechism' for the Roman Catholics :—

> 'Q. By whose power are sins forgiven ?
>
> A. By the power of God, which Christ left to the pastors of the Church,' (p. 84).

187. (that they have committed a sin and that they have to make proper amends for it) *i. e.*, they do not repeat the sinful act knowingly.

188. (for all their sins and faults).

189. (of good).

190. (O Muslims!) *i. e.*, different ways of life, of faith and unbelief, with their different fate.

191. *i. e.*, ruin and perdition in this very world. March in the earth, and take warning by the vestiges of their destruction which you shall see.

بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ۝ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ۝
إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ
آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ۝
أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ۝ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ
الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ۝ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن
قَبْلِهِ الرُّسُلُ ۚ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ

138. (هذا ... المتقين) This[192] *Qur'ān* is an exposition for mankind and a guidance and an admonition for the *God*-fearing.[193]

139. (ولا ... مؤمنين) And do not faint nor grieve, you shall triumph,[194] if you are believers.

140. (إن ... الظالمين) If a distress has come in your way,[195] a like distress has surely befallen *that* people.[196] Such[197] are the haps[198] that We change about among mankind, so that Allah may know[199] those who believe and may take martyrs from among you;[200] and Allah does not love the ungodly[201]—

141. (وليمحص ... الكفرين) And that Allah may purge those who believe,[202] and wipe out the infidels.[203]

142. (أم ... الصبرين) Or, do you think that you shall enter the Garden[204] while yet Allah has not known,[205] those who have striven *hard*,[206] nor yet known the steadfast ?

143. (ولقد ... تنظرون) And certainly you[207] were wont to long for death[208] before you had met it.[209] Now you have seen it,[210] even when you are looking on.[211]

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192. According to some the word 'this' may refer to the preceding passage, 'Dispensations have gone forth before you.'

193. Note once again that they alone can benefit by the Qur'ān who are alive to the fear of God; to them alone it can serve as a guide for right knowledge and right conduct.

194. (O Muslims!) *i.e.*, be uppermost both in arguments and in arms, because you are on the side of truth, not falsehood.

195. (as in the battle of Ohud).

196. (as in the battle of Badr).

197. (vicissitudes of success and defeat).

198. Literally, 'days,'

199. (demonstrably) *i.e.*, God intended by this reverse to sift the true from the false among those who professed Islam.

200. Martyrdom is the highest honour that a Muslim can aspire to achieve; so God intended, so far as the Muslim slain were concerned, to raise them to martyrdom.

201. (so that no number of victories on the part of the infidels can prove that they are in the right or are of the loved by God). He allows them occasional success either to tempt them or to test the believers, or with some such other end in view in accordance with His Universal Plan.

202. (of any impurities that they might have contracted). Trials and tribulations in the case of true believers have always the effect of purifying their hearts and improving their morals.

203. (gradually, by making them still more arrogant by temporary successes, and thus hastening them on to their final end). امحاق is to diminish a thing little by little. 'It is true that in the following year (625) the Makkans under Abū-Sufyān avenged at Uhud their defeat and even wounded the Prophet, but their triumph was not to endure. Islam recovered and passed on gradually from the defensive to the offensive and its propagation seemed always assured.' (Hitti, *op. cit.* p. 117).

204. (distinguishedly). Mere entering the Paradise is not necessarily subject to the test of 'striving hard' and 'great steadfastness.' But those who, like the companions of the holy Prophet, were ambitious of distinguished ranks and grades in Paradise, must undergo hard tests.

205. *i. e.*, known in the world of experience, and not in His fore-knowledge of every event.

206. (in His cause).

207. *i. e.*, some of you.

208. (by martyrdom). Persons who were not present at Badr desired to be present with the Apostle at another sacred battle in order to gain the distinction obtained by the heroes of Badr; so they urged him to go out on the day of Ohud.

209. *i. e.*, before you faced it and had an actual experience of its terrors.

210. *i. e.*, its near approach.

211. (then why waver now ?).

عَلَىٰٓ أَعْقَابِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى اللَّهُ الشَّٰكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ لِنَفْسٍ
أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ الْـَٔاخِرَةِ نُؤْتِهِۦ
مِنْهَا ۚ وَسَنَجْزِى الشَّٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَآ أَصَابَهُمْ فِى سَبِيلِ
اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا رَبَّنَا
اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ اللَّهُ
ثَوَابَ الدُّنْيَا وَ

SECTION 15

144. (وما . . . الشكرين) And Muhammad is naught but a messenger;[212] and messengers have surely passed away before him.[213] Will you then, if he dies or is killed, turn round on your heels.[214] And he who turns round on his heels, does not harm Allah at all.[215] And surely Allah will recompense the grateful.[216]

145. (وما . . . الشكرين) It is not *open* to any person to die except by Allah's will[217] at a time recorded.[218] And whoso desires the reward of *this* world,[219] We grant to him of this,[220] and he who desires the reward of the Hereafter We grant to him of that.[221] And surely We will recompense the grateful [222]

146. (وكاين . . . الصبرين) And many a prophet has fought[223] with a number of godly men beside him. For aught that befell them[224] in the way of Allah, they never *fainted nor they* weakened,[225] nor they abased themselves.[226] And Allah loves the steadfast.[227]

147. (وما . . . الكفرين) And their speech was naught save they said,[228] 'our Lord ! forgive us our sins and our exorbitance in our affairs[229] and make our foothold firm[230] and make us triumph over the disbelieving people.'

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212. (and therefore subject to the law of change; and not an immortal God, beyond the reach of death). 'Mohammed to the end of his life claimed for himself that title only with which he had begun, and which the highest philosophy and the truest Christianity will one day, I venture to believe, agree in yielding to him—that of a Prophet, a very Prophet of God.' (Bosworth Smith, *op. cit.*, p. 344). The word محمد literally means, 'A man praised much, or repeatedly, or time after time: endowed with many praiseworthy qualities' (LL). 'The name was rare among the Arabs.' (Muir, *op. cit.*, p. 5). 'No impartial student surveying the career and character of Mohammed can fail to acknowledge his loftiness of purpose, his moral courage, his sincerity, his simplicity, and his kindness. To these qualities

must be added unsparing energy and a genius for diplomacy (Sykes, History of Persia, I, p. 520. See also P. XXVI, nn. 107 and 333).

213. (so he too will pass away at the end of his span of life). 'These verses constitute one of the most moving and impressive portions of the Qur'ān, and the lesson they taught was never forgotten. And yet when seven years later the Prophet lay dead in the lap of his beloved wife Aeysha, the news of his death produced such a consternation among his devoted followers that they expected the heaven to burst open and the earth to cleave asunder and wondered how long it could be for the end of the world to come. The loving Umar was entirely beside himself. . . . It was on a scene of such stormy emotions that the tender-hearted but ever tranquil Abū Bakr arrived from the suburb of Madina, where he lived . . . . He said to the assembled crowd with that sureness of conviction that had won him the title of *Siddīq*, "O Men! he who worshipped Muhammad, let him know that verily Muhammad has already passed away; but he who worshipped Allah, let him know that verily Allah is living and shall never die." And then he recited . . . . "And Muhammad is no more than an apostle . . . ." This allayed all doubts and fears, and a great tranquillity ensued. People who had constantly read . . . . the verse that Abū Bakr so appositely quoted, stated that when he recited it on this memorable occasion, it seemed as if it had just been revealed' (MA). Such is the evergreen freshness of the Holy Qur'ān!

214. (to apostasy). The Holy Prophet received serious wounds in the battle of Ohud, and a rumour went round that he was slain. Then some of the hypocrites said, 'had he been a prophet, he had not been killed, return therefore to your brethren and your ancestral religion.' The verse alludes to this incident.

215. (but only hurts himself).

216. *i. e.*, those who show their gratitude to Him for the benefit of Islam by adhering to it.

217. (so that nobody can delay his death or anticipate it by keeping away from battle or plunging into it).

218. (in His fore-knowledge). So that death shall come neither before nor after that time.

219. (to the exclusion of his reward in the Hereafter).

220. (and he shall be deprived of his portion in the Hereafter).

221. (and We pledge Ourselves to that).

222. *i. e.*, those who were thankful for His mercy, and were not diverted by anything from fighting in His cause.

223. (against the infidels, and in the cause of faith).

224. (by way of disasters).

225. *i. e.*, their zeal did not diminish in the least.

226. (before the enemy).

227. (and so He helps them and exalts their station).

228. (with true humility and becoming modesty, and far from any faltering in act and deed, even in their word and speech they were so pure and sincere).

229. The godly and God-fearing in the fervour of their prayers and the purity of their hearts are ascribing sins and excesses to themselves by way of self-abasement.

230. (against infidels).

حُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ
أَعْقَابِكُمْ فَتَنقَلِبُوا خَاسِرِينَ ۝ بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ۝ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ ۝ وَلَقَدْ صَدَقَكُمُ
اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا
تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ
وَاللَّهُ ذُو فَضْلٍ

148. (فآتاهم . . . المحسنين) So[231] Allah granted to them the reward of *this* world[232] and the excellent reward of the Hereafter.[233] And Allah loves the well-doers.[234]

SECTION 16

149. (يايها . . . خسرين) O you who believe! if you obey those who disbelieve, they will send you back on your heels,[235] and you will turn back losers.

150. (بل . . . النصرين) But Allah is your Patron;[236] and He is the Best of helpers.[237]

151. (سنلقي . . . الظلمين) Soon will We put terror in the hearts of those who disbelieve,[238] for they have joined with Allah that for which Allah has sent down no authority; and their resort is the Fire. Vile is the abode of the wrong-doers.[239]

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231. *i. e.*, by reason of their steadfastness and their imploring forgiveness and taking refuge with Him.

232. *i. e.*, glorious victory and good name.

233. The epithet 'excellent' is in order to indicate that the reward of the Hereafter only is of consequence with God.

234. (and He shall recompense them accordingly).

235. (to apostasy).

236. (and Protector).

237. (so have implicit confidence in His friendship and in His help, and through Him dispense with the alliance of others).

238. A remarkable instance of this terror-stricken mentality is furnished by the behaviour of the Makkans after their show of a 'victory' at Ohud. The natural course for them was to advance into Medina. Instead, they hastily retreated to Makka without making the least use of their 'success.' In fact, it was the Muslims who pursued them as far as Hamrā-ul-Asad, and succeeded in making one

of the enemy a prisoner. A curious sight indeed of a 'victorious' army in retreat and the 'crest-fallen and crippled Muslims' in pursuit! 'The Quraish were seized with terror when they saw the serious and determined faces of the believers. For the emigrants and their brothers war was not a knightly sport or a festive parade to gain national honour. It was as serious as death. Already in this battle we gain an impression of the spirit which dominated the young militant congregation of Islam' (*Andre*, *op. cit.*, p. 203).

239. *i. e.*, those who are so unjust as to transfer to others what is due to God alone.

عَلَى الْمُؤْمِنِينَ ۝ إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا
عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا
يَغْشَىٰ طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَلْ
لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ
لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ
مَضَاجِعِهِمْ

152. (ولقد . . . المؤمنين) And Allah has assuredly made good His promise[240] to you[241] when you were extirpating them by His will,[242] until you flagged,[243] and you quarrelled about the command[244] and you disobeyed[245] after He had shown you[246] what you had longed.[247] Of you some[248] desired *this* world,[249] and of you some[250] desired the Hereafter,[251] therefore[252] He turned you away from them[253] that He might test you;[254] and verily He has pardoned you.[255] And Allah is Gracious to the believers.

153. (إذ . . . تعملون) And *re-call* when you were running off[256] and would not look back on any one, whilst the messenger[257] in your rear was calling you.[258] Then He caused grief to overtake you for grief,[259] so that you might not grieve[260] for what you might lose nor for what might befall you.[261] And Allah is Aware of what you work.[262]

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240. (of help and assistance).

241. (in the early stages of the battle of Ohud, consequent on your obedience and steadfastness)

242. (and were in sight of complete victory).

243. *i. e.*, the archers disobeyed. Muir's account of the battle will bear reproduction. The holy Commander of the faithful, before the battle had begun, 'posted on an adjoining eminence the flower of his archery, and gave their leader stringent orders on no possible contingency to quite the spot .... "Guard our rear," he said, "and stir not from this spot; ... if we be pursued and even worsted, do not venture to our aid," .... Pressed by the fierce ardour of the Muslims, the Meccan army began to waver .... The same daring contempt of danger was displayed as at Badr .... But now the Muslims pressed too hotly their success. Their line lost form and order; and a portion, piercing the enemy's ranks, fell to plundering its camp. The archers who had hitherto held the Meccan horse in check, saw from their height the tempting opportunity, and casting the Prophet's strict injunction to the winds, ... hurried to the spoil. The ready eye of Khālid saw the chance, and he hastened to retrieve the day .... The Muslims broke at

every point' (Muir, *Life of Mohammed*, pp. 258-261).

244. (of the Prophet not to quit their post in any case). Ten, out of fifty archers, stayed with their leader at the position assigned, the rest making for the booty.

245. (the express injunction of our holy commander). 'The implicit obedience which the troops of the Prophet paid to his commands, rendered their discipline as superior to that of the imperial forces, as their tactics and their arms were inferior' (Finlay, *op. cit.*, p. 355).

246. (with your own eyes).

247. (in the way of your victory and the complete discomfiture of the enemy).

248. *i. e.*, the forty archers who left their station for the booty.

249. (by pursuing the enemy and getting the booty). So that this 'worldliness' also was not for its own sake, and not in itself an entirely unworthy goal.

250. *i. e.*, those who kept their places.

251. (pure and simple). A goal yet higher and nobler.

252. *i. e.*, on which account; in consequence of your disobedience and lack of discipline.

253. (and withheld the Divine aid from you).

254. (by misfortune, and test the endurance of your faith thereby). So that this set-back too, was not in the way of punishment, but merely as a means of the trial of faith.

255. This shows that the guilt of the forty impatient archers was intellectual rather than moral—a gross error of judgment, and not a wilful rebellion.

256. (in utter confusion).

257. (far more courageous than any of you).

258. ('Whither away ? come back ! I am the apostle of Allah !').

259. *i. e.*, in recompense of the sorrow you caused to the Prophet. The address is to the Muslims who flagged at Ohud.

260. (in the future, by getting inured to steadfastness under adverse fortune, O Muslims !)

261. *i. e.*, 'that you might accustom yourselves to endurance in tribulations, and not grieve thereafter over advantages which escaped you, nor to harm which befell you.' (Bdh).

262. (and He requites each accordingly).

وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ إِنَّ
الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ
إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ
أَوْ كَانُوا غُزًّى لَّوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَ
يُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا
يَجْمَعُونَ ۝ وَلَئِن مُّتُّمْ

154. (ثم . . . الصدور) Then after grief, He sent down to you a security, slumber coming over a section of you,[263] while another section, concerned about themselves thought of Allah unjustly: the thought of paganism.[264] They said,[265] 'have we aught *at all* of the affairs'? Say thou,[266] 'the affair is wholly Allah's.'[267] They hide within themselves what they do not disclose to thee,[268] saying,[269] had we aught of the affair, we would have not been slain here.[270] Say thou: 'had you stayed in your houses, even then those decreed to be slain would surely have gone forth to their deathbeds.[271] And this *has happened* in order that He might test what was in your breasts[272] and purge that was in your hearts;[273] and Allah is Knower of what is in the breasts.[274]

155. (ان . . . حليم) *As for* those of you who turned back on the day the two hosts met,[275] it was Satan who made them slip because of something they had earned,[276] and assuredly has Allah pardoned them.[277] Verily Allah is Forgiving,[278] Forbearing.[279]

SECTION 17

156. (يايها . . . بصير) O you who believe! be not[280] like those who disbelieve[281] and say of their brethren[282] when they[283] travel in the land[284] or go to religious war:[285] 'had they been with us,[286] they had not died nor had they been slain.' This is in order that Allah may cause an anguish in their hearts.[287] And *it is* Allah *who* makes alive and causes to die,[288] and Allah is the Beholder of what you work.[289]

157. (ولئن . . . يجمعون) Surely if you are slain in the way of Allah or die,[290] forgiveness from Allah and mercy are better than what they amass.[291]

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263. The action over, the Muslims were by mid-day on the cliffs of Ohud, and the Makkans in the plain below. It was now that some of the Muslims had an agreeable and refreshing sleep. Surely nowhere is the blessing of sleep to be appreciated more than in the battlefield after a battle in war.

264. (questioning and doubting the Prophets's promise of Divine interposition and Muslim victory). The reference is to the hypocrites who could not conceal their satisfaction. الجاهلية is a well-known synonym for the Arabian dark ages or pre-Islamic Arabia; but an erudite Egyptian scholar has recently shown, as quoted by Dr. Zaki Ali, that instead of its literal meaning, the word 'rather denotes arrogance, ostentation and contention which were prevalent among the Arabs before Islam, in contradistinction to modesty, pious resignation conducive to peace, and the advantage of good deeds over the nobility of pedigree, these being distinctive features in the ethics of Islam.' (Zaki Ali, *Islam in the World*, p. 3. f. n.). According to an European scholar of some considerable merit, the term 'in reality means the period in which Arabia had no dispensation, no inspired prophet, no revealed book.' (Hitti, *op. cit.*, p. 87). 'It is the collective noun form *Djahili*, a pagan Arab.' (EI. I. p. 999). *Cf.* the NT:—'And the times of this ignorance God winked at; but now commandeth all men every where to repent.' (Ac. 17 : 30).

265. (in great chagrin).

266. (O Prophet! unto them).

267. *i. e.*, the decision is entirely His; He does what He decrees what He chooses.

268. (O Prophet!) *i. e.*, they harbour inwardly disapproval and unbelief while ostensibly ask for direction.

269. (when they are alone with one another).

270 *i. e.*, had our advice as to keeping within the town of Medina been taken and acted upon, and had we had any discretion in the matter we would not have moved, and our friends and relatives would never have been slain.

271. (since He has ordained all events and disposed them in His original plan and none can reverse His decrees).

272. *i. e.*, your sincerity or otherwise. Now begins a *resume* of the positive benefits accruing from the Ohud reverse.

273. (from the Satan's suggestions).

274. (so that He is in no need of testing and sifting for Himself; all such tests by Him are by way of demonstration—for the purpose of making known to others).

275. (at Ohud).

276. *i. e.*, because of their previous shortcomings, since each transgression induces another.

277. (owing to their repenting and asking pardon).

278. (*i. e.*, He forgives sins ultimately).

279. *i. e.*, He does not hasten the punishment of the sinner, in order that he may have yet time to repent.

280. (in your speech).

281. (in their hearts, but pass for Muslims) *i. e.*, hypocrites.

أو قتلتم لإلى الله تحشرون ۞ فبما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لانفضوا
من حولك فاعف عنهم واستغفر لهم وشاورهم في الأمر فإذا عزمت فتوكل على الله إن الله يحب
المتوكلين ۞ إن ينصركم الله فلا غالب لكم وإن يخذلكم فمن ذا الذي ينصركم من بعده وعلى الله
فليتوكل المؤمنون ۞ وما كان لنبي أن يغل ومن يغلل يأت بما غل يوم القيامة ثم توفى كل
نفس ما كسبت وهم لا يظلمون ۞ أفمن اتبع رضوان الله كمن باء بسخط من الله ومأواه جهنم
وبئس المصير ۞ هم درجات عند

158. (ولئن . . . تحشرون) And whether you die[292] or are slain,[293] assuredly unto Allah shall you be gathered.[294]

159. (فبما . . . المتوكلين) It was then of the mercy of Allah that thou hast been gentle with them,[295] and wert thou rough, hard-hearted, they had certainly dispersed from around thee.[296] So pardon them thou,[297] and ask thou forgiveness for them[298] and take thou counsel with them[299] in the affair,[300] and when thou hast resolved,[301] put thy trust in Allah.[302] Verily Allah loves the trustful.[303]

160. (ان . . . المؤمنون) If Allah helps you[304] there is none that can overcome you; and if He forsakes you,[305] who is there that can help you after Him?[306] And in Allah let the believers trust.

161. (وما . . . يظلمون) It is not *the part* of a Prophet[307] to hide anything away;[308] he who hides anything away,[309] he shall bring forth on Day of Judgement what he had hidden away;[310] then shall each one be repaid in full what he has earned and they shall not be wronged.[311]

162. (افمن . . . المصير) Is then he who follows Allah's pleasure[312] like him who has settled under the displeasure of Allah?[313]—his resort is Hell,[314] and ill is *that* destination.

292. (at home)

293. (in war)

294. Two things are thus made absolutely plain. First, the hour of death is immutable. It cannot be avoided whether one is at home or abroad, in peace or at war. Secondly, equally inevitable is the return of every soul to God. Why, then, should death in the cause of faith be feared at all? It ought rather to be courted and welcomed as a sure road to eternal bliss.

295. (O Prophet!), *i. e.*, with those guilty of disobedience and indiscipline at Ohud. Gentle dealing with those guilty of gross misbehaviour on the battlefield resulting in a heavy disaster is perhaps unique in the annals of military operations. Particle ما is added for emphasis, and to indicate that the Prophet's

282. The brotherhood may be either of descent or of religion.

283. *i. e.*, the latter; their brethren.

284. (in the cause of Islam and happen to die).

285. (and happen to be slain).

286. *i. e.*, if they had stayed with us and had not gone out.

287. The purport of the passage is :—Muslims ! do not behave like the hypocrites in uttering such blasphemies and in cherishing such foolish ideas. Whatever was ordained by God in His infinite wisdom was bound to befall them. God is only causing such beliefs as a matter of sighing and lamentation in the hearts of the hypocrites.

288. *i. e.*, it is He who is the sole operator in the matter of life and death; staying at home in peace or going out on war has nothing to do with either. Speaking of 'the prayer culture' of the Muslim Arabs says an American sociologist :—'The solidarity of the group gave it great power, and its efficiency in warfare was increased tenfold by the teaching of an absolute fatalism, which made it futile for a man to seek to avoid death, and by the assurance that at the moment of death in battle he entered paradise, there to dwell among its groves and fountains.' (Denison, *op. cit.*, p. 376).

289. (so beware of imitating the hypocrites in thought and word !).

290. (while engaged in His cause.)

291. (of this world and its comforts). The meaning is: marching and campaigning is not a thing that can bring about death or hasten the end; but should that occur in the path of the Lord, His mercy and forgiveness which you shall obtain by such death are immensely better than what the others amass of this world and its comforts by their life. Everyone journeying or fighting in the cause of God shall be made a partaker of the delights of Paradise.

leniency with his people was definitely an act of providential mercy.

296. 'The Prophet, always inclined to mildness . . .' (HHW. VIII, p. 121). 'He never struck any one in his life . . . . He never first withdrew his hand out of another man's palm, and turned not before the other had turned . . . . He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him.' (*The Speeches and Table Talk of the Prophet Muhammad, op. cit.*, pp. 27-28). 'Cruelty was no part of Mohammad's nature' (LSK, p. LXX). 'Generous and considerate towards his friends, he knew, by well-timed favour and attention, how to gain over even the disaffected and rivet them to his service . . . . He rarely pursued a foe after he had tendered timely submission. His commanding mien inspired the stranger with an undefined and indescribable awe; but on close intimacy, apprehension and fear gave place to confidence and love.' (Muir, *op. cit.*, p. 27).

297. (on thy own behalf for their disobeying thy commands). It is reported on good authority that the Prophet did not utter a single harsh word to those whose misbehaviour had brought such disastrous result at Ohud.

298. (regarding what concerns God directly).

299. (as before).

300. *i. e.*, in the important affairs of the community, such as peace and war. Note the essentially democratic character of the commonwealth of Islam. Even the divinely-guided prophet is enjoined to establish, by his example, the practice of deliberation in the community.

301. (on a certain course after seeking their advice).

302. (and do not put off action any more).

303. *i. e.*, those who put trust in Him and act accordingly. The adherents of Islam, even non-Muslims observe, 'enjoy a consciousness of contentment and resignation unknown among followers of other creeds. Suicide is rare in Muslim lands.' (Hitti, *op. cit.*, p. 129).

304. (as He did at Badr).

305. (as He did at Ohud).

306. *i. e.*, after desertion.

307. *i. e.*, it is incompatible with the office of a prophet.

308. On the division of booty at Badr a red night-gown was found missing. Somebody remarked that it might have been taken away privately by the Prophet himself. The remark was made either by one of the hypocrites out of pure malice, or by some new convert to Islam under the impression that the Prophet had a perfect right to do so. The Qur'ān, in either case, refutes the presumption categorically, and regards the act absolutely unworthy of a prophet.

309. غل is 'He acted unfaithfully; . . . . it signifies also, he took a thing and hid it among his goods.' (LL).

310. (and shall be publicly exposed ; with the curse and sin thereof he shall be loaded)

311. The argument in effect is this : those guilty of corruption are bound to undergo punishment and exposure, their doom is certain ; but the prophets are due to be exalted to the highest pinnacle of honour and glory ; how then can an act of such infamy find a place in their spiritual equipment ?

312. (such as every prophet is bound to do). The Islamic conception of prophethood is entirely different from the Biblical description of the prophets— ascribing to them all manner of evil deeds and acts of the filthiest nature. A prophet, according to the Qurānic sense of the term, is himself sinless and pure before purifying others.

313. (on account of his transgressions).

314. (as a cheat's abode is bound to be).

اللّٰهِ ۗ وَاللّٰهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّا
أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ اللّٰهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللّٰهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ
لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللّٰهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ
لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ

163. (هم . . . يعملون) Of *diverse* ranks[315] shall be they[316] with Allah,[317] and Allah is Beholder of what they do.[318]

164. (لقد . . . مبين) Assuredly has Allah conferred a benefit[319] on the believers[320] when He raised up to them a messenger[321] from amongst themselves,[322] who rehearses to them His revelations[323] and purifies them,[324] and teaches them the Book and wisdom,[325] while they were afore[326] in an error manifest.[327]

165. (اولما . . . قدير) Is it[328] that when a reverse has befallen you,[329] even though you had inflicted twice as much,[330] you say: whence is this ?[331] Say thou : it is but from yourselves.[332] Surely Allah is Potent over everything.[333]

166. (وما . . . المومنين) And what befell you on the day when the two hosts met[334] was by Allah's will,[335] and that He might know the believers.

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315. (of reward and punishments, of grace and reprobation).

316. *i. e.,* those who follow the pleasure of God, and those who earn His displeasure.

317. (proportionate to their conformity with, and divergence from, the laws of God).

318. So that He will recompense each according to his desert.

319. (immense and unparalleled).

320. The benefit of the mission is of course universal, but the believers are specialized because they alone profit thereby.

321. (so eminent). See P. I, n. 589.

322. *i. e.,* one of their kind. The word, according to a variant reading of the Qur'ān, may be read as انفسهم , meaning 'from the noblest of them.' See P. I, n. 590.

323. (and commandments)

324. (of superstitious beliefs and evil practices). See P. I, n. 593.

325. *i. e.,* the Sunnah. A prophet, in Islam, is not a mere medium, an

inert, mechanical transmitter of Divine truths, but a teacher, interpreter, and expounder of those profound truths. See P. I, n. 592.

326. *i. e.*, before his advent.

327. *i. e.*, steeped in evil beliefs and worse morals.

328. The interrogation is expressive of reproach.

329. (at Ohud), *i. e.*, loss of 70 men.

330. (on the foe at Badr, where you slew 70 and took 70 prisoners).

331. *i. e.*, how has this defeat come about, believers though we are ?

332. (by your disobeying the Prophet's command and leaving your station). The promise of victory and Divine help was contingent on the Muslims remaining steadfast and obedient.

333. *i. e.*, He is able both to give help and to withdraw it.

334. (at Ohud).

335. (comprising many benefits not apparent on the surface).

فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ۝ الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرَءُوا
عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ۝ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ
رَبِّهِمْ يُرْزَقُونَ ۝ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِم مِّنْ
خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ
أَجْرَ الْمُؤْمِنِينَ ۝ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَ
اتَّقَوْا أَجْرٌ عَظِيمٌ ۝ الَّذِينَ قَالَ لَهُمُ

167. (وليعلم . . . يكتمون) And that He might know who played the hypocrite.[336] And it was said to them,[337] 'come ye,[338] and fight in the way of Allah or defend.[339] They said: 'if we knew it was to be a *fair* fight[340] we would certainly have followed you.'[341] Nearer were they[342] on that day to infidelity[343] than to faith.[344] They say with their mouths what is not in their hearts;[345] and Allah knows best what they conceal.

168. (الذين . . . صدقين) They say of their brethren,[346] while they *themselves* stayed[347] *at home*: 'had they obeyed us,[348] they had not been slain'. Say thou: 'then avert death from yourselves if you are truthful.'[349]

169. (ولا . . . يرزقون) And reckon not thou[350] those slain in the way of Allah as dead.[351] Nay, they are alive,[352] *and* with their Lord,[353] *and* provided for.[354]

170. (فرحين . . . يحزنون) Exulting in what Allah has granted them of His grace.[355] And they rejoice in those who have not yet joined them from behind them, *in the thought* that no fear *shall come* to them, nor shall they grieve.[356]

171. (يستبشرون . . . المؤمنين) They rejoice at the favour of Allah[357] and His grace,[358] and that Allah wastes not the wage of the believers.[359]

SECTION 18

172. (الذين . . . عظيم) Those who answered to the call of Allah and the messenger[360] after the wound that befell them[361]—for those who did well among them and feared *Allah*,[362] shall be a mighty wage—

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336. *i. e.*, that the believers and the hypocrites might be discriminated openly, and the faith of the one party and the infidelity of the other made clear.

337. *i. e.*, to the hypocrites, 300 in number, when they were on the point of deserting the Muslim army, before the action had actually commenced.

338. (in the battle-field).

339. *i. e.*, act as defences and help in repelling the enemy by sheer force of

your numbers.

340. *i. e.*, if there was going to be anything worth to be called a battle.

341. (but when the enemy is outnumbering you by four to one, and is far better equipped than you, it is an act of madness to plunge in so unequal a fight).

342. (even openly).

343. (which they were hitherto wont to dissemble).

344. (which they were hitherto wont to profess).

345. (so even this excuse of the dissemblers was a feigned one, the real reason of their falling away being their total lack of faith).

346. (by descent), *i. e.*, of the Muslims who had fallen at Ohud.

347. (and kept aloof from the battle)

348. *i. e.*, followed our counsel by staying at home.

349. *i. e.*, if you are right in supposing that their death ensued only as a consequence of their going to the field of battle.

350. (O reader!)

351. (like ordinary mortals).

352. (with a distinguished life).

353. *i. e.*, ranked high with Him.

354. (with every provision befitting them).

355. *i. e.*, their high rank, their spiritual sustenance, and the like.

356. (if and when they too are slain in the cause of God like themselves).

357. *i. e.*, in the recompense of their works. The first rejoicing refers to the condition of their brethren, and this one to their own condition.

358. *i. e.*, an increment to their recompense.

359. A truth of which now they are having the actual experience.

360. (dutifully, and marched forth with him to meet Abū Sufyān and his men once again at Badr).

361. (at Ohud). One year after the Ohud catastrophe the Makkans under the leadership of Abū Sufyān set out with 2,000 foot and 50 horse for Medina, but only a day or two later their hearts failed them, and they retraced their steps.

362. (which as a matter of fact did all of them). من in منهم, is merely explanatory, emphasizing the two qualities mentioned, and not limiting the number of the recipients of 'mighty hire.'

النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۝ فَانْقَلَبُوا
بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ۝ إِنَّمَا ذَٰلِكُمُ
الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ
فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝ إِنَّ الَّذِينَ
اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ
خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ

173. (الذين . . . الوكيل) *And* those to whom *certain* persons[363] said: verily the people[364] have mustered against you, so fear them, it[365] *merely* increased them in belief,[366] and they said:[367] suffices us Allah,[368] and an excellent Trustee *is* He.[369]

174. (فانقلبوا . . . عظيم) They then returned[370] with a favour from Allah[371] and His grace.[372] No evil touched them, and they followed Allah's pleasure,[373] and Allah is Owner of mighty grace.[374]

175. (انما . . . مؤمنين) It is only that Satan[375] affrights you[376] of his friends;[377] so fear them not, but fear Me, if you are believers.[378]

176. (ولا . . . عظيم) And let not those grieve thee[379] who hasten towards infidelity;[380] verily they shall not harm Allah[381] at all. Allah intends not to provide for them a portion in the Hereafter, and theirs *shall be* a torment mighty.

177. (ان . . . اليم) Of a truth those who have purchased infidelity for belief[382] shall not harm Allah at all[383] and theirs shall be a torment afflictive.

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363. (hired and bribed by Abū Sufyān, the pagan chief of Makka, for the purpose of spreading terror among the Madina Muslims).

364. *i. e.*, the Quraish.

365. *i. e.*, this alarming and disheartening news.

366. (instead of their being discouraged thereby).

367. (with their confidence in God redoubled).

368. (to protect us).

369. *i. e.*, an excellent object of confidence. It is recorded that when Abū Sufyān went away from Ohud, he cried out, 'Mohammad! our rendezvous is the fair of Badr next year if thou wilt'; the apostle of God answered, 'If God will.' Then when the next year came, Abū Sufyān went out with the people of Makka, till he alighted at Marra Zahran, where God cast terror into his heart, and he went back. While on the return journey, some riders from 'Abd Qais passed by him making for Madina. He promised them a camel's burden of raisins if they discouraged the Muslims by circulating news of the Makkan supermacy. (Bdh). 'Koreish engaged No'aim, of a neutral tribe, to repair to Madina, and there give

forth an exaggerated account of the preparations at Mecca in the hope that, with the field of Ohud yet fresh in memory, the Muslims might be deterred from setting out.' (Muir, *op. cit.*, p. 286).

370. (from Badr).

371. *i. e.*, merit in the sight of God and safety and increase in faith.

372. *i. e.*, gain in merchandise. 'They carried with them great stores of wares and merchandise for the annual fair. They maintained a standing camp at Badr for eight days in defiance of Koraish, and, having bartered their goods to advantage, return to Madina' (Muir, *op. cit.*, p. 287).

373. (whereon depends the acquisition of the best of both worlds).

374. His munificence towards them was evident.

(1) in His confirming and increasing their faith,
(2) in His aiding them towards hastening to the fray,
(3) in their remaining firm and displaying courage against the enemy,
(4) in His preserving them from anything that might hurt them,
(5) in their acquiring worldly gain, and
(6) in their assurance from Him of their reward.

375. (as personified in this instance by the hired emissary of the Makkans). See n. 369 above.

376. (O Muslims!).

377. *i. e.*, those who follow him; his crew.

378. (indeed, as true faith implies that the fear of God shall be above the fear of men).

379. *i. e.*, let not those be a cause of much concern to thee, O Prophet!

380. *i. e.*, the hypocrites, who at the slightest turn of scales against the Muslims began to avow their unbelief openly.

381. *i. e.*, His faith. The principal cause of anxiety to the holy Prophet was the thought that the hypocrites, by their constant machination, might retard to a certain extent the progress onwards of Islām and the Muslims. The verse sets at rest his anxiety on this score.

382. (and who are enemies of Islām either avowed or secret).

383. (but shall only harm themselves).

لِيَزْدَادُوٓا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ۝ مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ أَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ
الْخَبِيْثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۖ فَاٰمِنُوْا
بِاللّٰهِ وَرُسُلِهٖ ۚ وَإِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ أَجْرٌ عَظِيْمٌ ۝ وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ
فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ۗ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَ
الْأَرْضِ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝ لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا إِنَّ اللّٰهَ فَقِيْرٌ وَّ نَحْنُ أَغْنِيَآءُ
سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ الْأَنْبِيَآءَ بِغَيْرِ حَقٍّ

178. (ولا . . . مهين) And let not those who disbelieve think that We respite them for their good: We respite them only that they may increase in sin;[384] and theirs *shall be* a torment ignominious.

179. (ماكان . . . عظيم) Allah is not one to leave the believers[385] *in the state* wherein you are unless He has discriminated[386] the impure from the pure. And Allah is not one to acquaint you with the Unseen.[387] but Allah chooses him whom He will[388] of His messengers.[389] Believe therefore in Allah and His messengers;[390] and if you believe and fear, yours *shall be* a mighty wage.

180. (ولا . . . خبير) And let not those who stint[391] with what Allah has granted them in His grace consider that this[392] is good for them. Nay, it is bad for them, and soon shall that with which they stint be hung round their necks[393] on the Day of Judgement. And Allah's is the heritage of the heavens and the earth.[394] And Allah is Aware of what you do.[395]

384. (as they grow in years).
385. (to continue indiscriminately mixed with the hypocrites).
386. (by means of repeated trials and tribulations)
387. (O mankind!) Such knowledge, for instance, as who is a true believer and who is not. The hypocrites had said, 'If Mohammad is a true prophet of God, let him tell us which of us believes and which does not.'
388. (out of mankind for this special knowledge; for a revelation of His mind).
389. The rendering of this verse is rather difficult. Here the construction adopted by Th. is closely followed.
390. Mark the catholicity of Islām. Even here the command is to believe in apostles (in the plural), and not only in the Last Prophet.
391. (when it is incumbent upon them to spend).
392. *i. e.*, their niggardliness.
393. (in the form of a serpent twisting about). 'They shall have that whereof they were niggardly made to cleave to their necks like the neck-ring: as it is said in a tradition, it shall be made a biting snake upon the neck.' (LL)
394. *i. e.*, to Him belongs in reality everything that can be bequeathed from one to another; so the niggardly really stint His own goods instead of spending them in His way.
395. (so be sincere in your motives, and spend promptly on proper occassions).

لن تنالوا لن تنالوا

وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ۝ ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝ اَلَّذِينَ قَالُوٓا
اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُولٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ؕ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِي
بِالْبَيِّنٰتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ اِنْ كُنْتُمْ صٰدِقِينَ ۝ فَاِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ جَآءُو
بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيرِ ۝ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَاِنَّمَا تُوَفَّوْنَ اُجُورَكُمْ يَوْمَ الْقِيٰمَةِ ؕ فَمَنْ زُحْزِحَ
عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ؕ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُورِ ۝ لَتُبْلَوُنَّ فِيٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ
وَلَتَسْمَعُنَّ مِنَ الَّذِينَ

SECTION 19

181. (لقد . . . الحریق) Assuredly has Allah heard the words of those who say:[396] 'surely Allah is poor and we are rich.' Surely We shall write down[397] what they have said[398] and their killing of the prophets without right,[399] and We shall say,[400] 'taste the torment of the burning.'

182. (ذلک . . . للعبید) This is for what your hands have sent on before, for verily Allah is no wronger of *His* slaves.[401]

183. (الذین . . . صدقین) *There are* those who say:[402] 'verily God has covenanted with us[403] that we should not believe in a messenger unless he brings to us an offering which fire shall devour.'[404] Say thou:[405] 'surely there came to you messengers[406] before me with evidences and with what you speak of,[407] then why did you kill them, if you are truthful?'[408]

184. (فان . . . المنیر) If then they reject thee,[409] even so were rejected messengers before thee, who came with evidences[410] and scripture and the luminous Book.[411]

185. (کل . . . الغرور) Every soul[412] shall taste death[413] and only on the Day of Judgement you will be repaid your wages in full.[414] Then he who shall be removed[415] far away from the Fire and made to enter the Garden, indeed has achieved *the goal:* and the life of this world[416] is naught but an illusory enjoyment.[417]

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396. (by way of ridicule). The reference is to the Jews. Banū Qainuqā', a Jewish tribe populating the outskirts of Madīna, followed the money-lending and goldsmith's craft. They were invited to embrace Islām, and the Prophet wrote to them exhorting, among other things, to 'lend unto Allah a goodly loan' (quoting Baqara: 245). Phineas Bin Azura, a leading Jew, thought it fit to make a fun of the expression, and mockingly remarked, 'Surely God is poor, since they seek to borrow for Him.'

397. (in the rolls of the recording angels).

398. (and We shall not let a saying so impertinent be passed over).

399. Those who had the hardihood to slay their own prophets wantonly were not unlikely persons to utter words like these. See P. I, nn. 269, 270.

400. (when sending them to chastisement on the Day of Judgment).

401. (so this punishment also is only an outcome of the culprits' own doings). ظلّام though intrusion in this form is here synonymous with ظالم.

402. (inventing a lie on God). The reference is again to the Jews.

403. *i. e.*, the race of Israel.

404. *i. e.*, God has charged us to believe in no apostle until he works this particular miracle. *Cf.* the Bible:—'And the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat.' (Le. 9: 23, 24). Also Jn. 13: 20-23; 1 Ki. 18: 38; 1 Ch. 21: 26, 2 Ch. 7: 1. Fire thus came to be regarded by the Jews 'as one of the agents of Divine will,' and Divine fires was expected to consume the acceptable offering. (JE. V. p. 392). 'In the ancient Jewish religion and many others fire is the means whereby offerings are transmitted to the deity.' (EBr. IX. p. 262). And it was also perhaps this deep-rooted superstition that led the Israelites of later times to offer their children as sacrifice to Moloch, the god of fire.

405. (O Prophet!).

406. (of your own race, O Israel!).

407. *i. e.*, with that particular miracle. 'And there rose up fire out of the rock, and consumed the flesh and the unleavened cakes,' (Ju. 6: 21). 'Then the fire of the Lord fell, and consumed the burnt sacrifice.' (1 Ki. 18: 38). 'Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and sacrifice' (2 Ch, 7: 1).

408. The argument is: if it is the working of this particular miracle that could generate belief in you, and your hesitating and refusing to believe in me is on account of it, why then did you refuse to believe in those who had wrought it among other miracles, and even made bold to slay them?

409. (O Prophet!).

410. *i. e.*, evident signs and miracles. This is to serve as a consolation to the holy Prophet for the unbelief of his people and of the Jews.

411. (containing laws and ordinances). 'Zubūr' are books confined to wise maxims, counsels and reproofs.

412. (irrespective of merits and demerits).

413. Note that, in Islam, death is as natural a phenomenon as life, and a necessary concomitant of *animal* life, as the word 'soul' implies. Death, perhaps, had been known upon the earth long before the human species appeared and is in no way connected with the 'original sin' of Adam. This corrects and contradicts the Christian and the Jewish conception of death, *Cf.* the NT:—'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men,

for that all have sinned.' (Ro. 5:12). 'For the wages of sin is death.' (5:23). 'And sin, when it is finished, bringeth forth death.' (Ja. 1:15). So in Christianity, 'death is a punishment for sin . . . . and though the character of punishment is wiped away in Baptism death itself remains as an effect of sin.' (CD. p. 283). Death came through sin; and human death is the common lot of man, first because of his own personal sin; and, secondly, because it is part of the inheritance which Adam has transmitted to his descendants.' (DB. I, p. 841). And among the Jews, 'death was held to be the consequence of sin and a sinless person would necessarily be immortal. "There is no death without sin".' (ET. p. 78). 'There are different views among Jews concerning the cause of death. Some assign it to Adam's first sin in partaking of the forbidden fruit. This view is somewhat modified by the Rabbis, who regard death as the fruit of personal sin; maintaining that, like Adam, each person dies on account of his own sin.' (JE. IV. p. 483).

414. (O mankind!). So that if any one escapes punishment in this world he is not to feel secure. The expression 'in full' also suggests that some part of the wages may be paid before that day.

415. (altogether, or only after a brief sentence).

416. *i. e.*, its pleasures and its delusions.

417. Or 'a vain bauble,' *i. e.*, a deceptive ware; unreal, unsubstantial, as compared with the everlasting Hereafter.

أُوتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ۭ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ
الْاُمُوْرِ ﴿١٨٦﴾ وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَتُبَيِّنُنَّهٗ لِلنَّاسِ وَلَا تَكْتُمُوْنَهٗ ۡ فَنَبَذُوْهُ وَرَاۗءَ
ظُهُوْرِهِمْ وَاشْتَرَوْا بِهٖ ثَـمَنًا قَلِيْلًا ۭ فَبِئْسَ مَا يَشْتَرُوْنَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّ
يُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّھُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَھُمْ عَذَابٌ اَلِيْمٌ ﴿١٨٨﴾
وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٨٩﴾ اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَ
اخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿١٩٠﴾ الَّذِيْنَ يَذْكُرُوْنَ

186. (لتبلون . . . الامور) You shall surely be tried[418] in your riches and in your lives and will surely bear much injury[419] from those who were given the Book before you, and from those who join gods,[420] and if you endure and fear[421] Allah, then surely that[422] is of the commandments determined.

187. (واذ . . . يشترون) And *re-call* when Allah took a bond from those who were given the Book, you shall surely expound it[423] to the people and you shall not hide it;[424] *but* thereafter they cast it behind their backs, and sold it for a small price.[425] Vile is that with which they have sold.[426]

188. (لا تحسبن . . . اليم) Imagine not thou[427] that those who exult in what they have brought,[428] and love to be praised for what they have not done,[429]— imagine not thou that they[430] shall be secured from the torment. And theirs shall be a torment afflictive.[431]

189. (ولله . . . قدير) Allah's is the kingdom of the heavens and the earth,[432] and Allah is Potent over everything.[433]

SECTION 20

190. (ان . . . الالباب) Verily in the creation of the heavens and the earth[434] and in the alternation of the night and the day[435] are signs[436] for men of understanding[437]——

418. (by God, O Muslims!)

419. *i. e.*, many hurtful sayings in the way of ridicule of the Apostle and other things provocative to a believer.

420. (with the One true God: so you ought to accustom yourselves to patience and endurance and be prepared to meet these things when they come.

421. (to disobey God and to overstep the bounds of His law).

422. *i. e.*, forbearance and fear of God.

423. *i. e.*, the whole of Our message.

424. 'Teach them thy sons, and thy sons' sons.' (Dt. 4 : 9). 'We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.' (Ps. 78 : 4).

'What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.' (Mt. 10 : 27).

425. *i. e.*, the goods of this world.

426. (as leading to the everlasting Fire).

427. (O reader!).

428. (in the way of hiding the truth and concealing their sins).

429. (in the way of observing the bond and proclaiming the truth).

430. (who are guilty of suppression of many truths of their religion including the prophecies about the holy Prophet).

431. (even in this world). Exposure of their forgeries, banishment, and loss of life and property were some of the features of this punishment.

432. (and the governance of the affairs of mankind).

433. (and well able to punish the culprits).

434. The heavens and the earth are all created beings, and there is no such thing as a Sky-god or an Earth-god, as held by several polytheistic religions. In the Hindu cosmogony, for instance, 'both Heaven and Earth are regarded as gods and as the parents of god even though they are said to have been generated by gods.' (ERE. IV, p. 156).

435. Even 'night' and 'day,' like darkness and light, have been worshipped as deities.

436. (of His Unity and of the perfection of His Knowledge and power and other attributes).

437. The holy Prophet has observed: 'Woe to him who reads this verse and does not ponder thereon.'

اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ
فَقِنَا عَذَابَ النَّارِ ۝ رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ۭ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝ رَبَّنَآ اِنَّنَا سَمِعْنَا
مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ
الْاَبْرَارِ ۝ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۭ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝ فَاسْتَجَابَ
لَهُمْ رَبُّهُمْ اَنِّىْ لَآ اُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا وَ
اُخْرِجُوْا مِنْ دِيَارِهِمْ

191. (الذين . . . النار) Who remember Allah[438] standing and sitting and *lying* on their sides[439] and reflect on the creation of the heavens and the earth;[440] our Lord! Thou createdest not *all* this in vain.[441] Hallowed be Thou![442] save us Thou from the torment of the Fire.[443]

192. (ربنا . . . انصار) Our Lord! verily he whom Thou wilt cast into the Fire,[444] him Thou hast surely humiliated, and for the wrong-doers there shall be no helpers.

193. (ربنا . . . الابرار) Our Lord! verily we! we have heard a caller[445] calling to belief: believe in your Lord'. So we have come to believe Our Lord! forgive us our sins,[446] and expiate from us our misdeeds,[447] and let us die along with the pious.[448]

194. (ربنا . . . الميعاد) Our Lord! grant us what Thou hast promised us by Thy messengers,[449] and humiliate us not on the Day of Judgement.[450] Verily Thou! Thou failest not the tryst.[451]

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438. (in thought and in words).

439. *i. e.*, constantly and in all attitudes and postures. The thought of God, even according to the non-Muslim observers, occupies an 'abiding place' in the mind of every devout Muslim. 'The mere mention of any proposed activity or even of the recurring phenomena of Nature is accompanied with the phrase "If God will;" and pious phrases such as, "God is great" are frequently upon the lips of the devout, and are used to fill up pauses in ordinary conversation.' (Arnold, *Islamic Faith*, p. 19).

440. (to gain guidance and admonition). According to an authentic tradition of the holy Prophet 'there is no form of devotion like meditation.'

441. *i. e.*, without some wise Plan and Purpose. باطلا in the context is 'In play, or sport; acting unprofitably; or aiming at no profit.' (LL). This repudiates the well-known Hindu doctrine of Māyā calling the whole universe an illusion. This also affirms the reality of the external world. The world as we perceive by senses is real, not a phantasm of imagination.

442. *i. e.*, far be Thou from creating it aimlessly as a mere sport.

443. This prayer of the believers is an outcome of their intense belief in Him and His perfection.

444. (as his everlasting punishment). This eternal damnation of the infidels is to be distinguished from temporary sentence of certain believers for the sake of purification.

445. *i. e.*, the holy Prophet, whose call may have been heard either directly or through others.

446. *i. e.*, capital offences.

447. *i. e.*, light offences.

448. (and be privileged with their fellowship and numbered in their company).

449. *i. e.*, Paradise and Thy Grace. The request is made obviously not out of any fear that the promise may be broken, but out of sheer apprehension lest the petitioner may not be one of those to whom the promise is made, due to some fault of his own—a touching sign of deep devotion and humility.

450. *i. e.*, so make us enter the Paradise from the very start.

451. (*i. e.*, His promise to reward the believer and to answer him who prays and implores).

وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا
مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيلٌ ثُمَّ
مَأْوَاهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
نُزُلًا مِنْ عِنْدِ اللَّهِ ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ
إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

195 (فاستجاب . . . الثواب) Then did their Lord hearken unto them *saying*: 'I let not the work of a worker amongst you to waste, man or woman,[452] one of you from the other.[453] So[454] those who emigrated and were driven forth from their houses and persecuted in My cause, and who fought and were slain,[455]—surely I will expiate from them their misdeeds and surely I will make them enter into Gardens beneath which rivers flow, a reward from before Allah.[456] And Allah! with Him is the excellent reward.

196. (لا يغرنك . . . البلاد) Let not beguile thee[457] the moving to and fro in the cities of those who disbelieve[458] —

197. (متاع . . . المهاد) A brief enjoyment;[459] and then Hell *shall be* their abode; ill is that resort.[460]

198. (لكن . . . الابرار) But as to those who fear their Lord,[461] theirs *shall* be Gardens beneath which rivers flow. *They shall* abide therein—an entertainment[462] from their Lord, and what is with Allah[463] is still better[464] for the pious.

199. (وان . . . الحساب) And among the people of the Book there are some who surely believe in Allah and in what has been sent down to you[465] and what has been sent down to them,[466] humbling themselves before Allah,[467] and they do not sell the revelations of Allah at a small price.[468] These! they shall have their wage with Allah.[469] Verily Allah is Swift at reckoning.[470]

200. (يايها . . . تفلحون) O you who believe! persevere[471] and excel in perserverance[472] and be steadfast,[473] and fear Allah, that haply you may thrive.

452. The word 'woman' needed special mention in view of the sub-human status allotted to women in almost all ancient philosophies and religions.

453. The phrase is parenthetical, meaning that man and woman are counterparts to each other and of the same human status. Remember that this truth was proclaimed to the world not in the twentieth but in the sixth century of the Christian era.

454. —to name only one, and the most prominent, of such good works—,

455. The allusion is to the companions of the holy Prophet, who in addition to their faith, deep and sound, cheerfully underwent such hard ordeals as are mentioned in the text.

456. *i. e.*, out of His munificence.

457. (into thinking that they are approved of God, O reader !).

458. *i. e.*, their journeyings for traffic; their seeking and enjoying the pleasures of this world.

459. (is this). 'This present world in comparison with the Hereafter is like one of you putting his finger in the sea, and let him see how much he brings out.' (The holy Prophet).

460. (which the ungodly have prepared for themselves).

461. (and have accepted Islam).

462. (shall be this).

463. (of His eternal bliss).

464. (in quantity as well as in permanence than the ephemeral worldly prosperity).

465. (O Muslims !).

466. *i. e.*, the Torah and the Injīl in their genuine and unadulterated state.

467. Humility thus is the predominant feature of their character.

468. *i. e.*, do not corrupt their Books for the sake of some worldly gain.

469. (immediately; without having to wait).

470. (and in recompensing).

471. (in the face of troubles attending on acts of piety and the afflictions that may overtake you).

472. (the enemies of God) *i. e.*, outdo them in perseverance and endurance.

473. (with your bodies to face the enemy, and with your souls to face the inner foe).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝ وَاٰتُوا
الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۠ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ۭ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا
وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِي الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى

Sūrat-ul-Nisā

The Woman IV[474]

(Madinian—24 Sections, 177 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها . . . رقيبا) O you mankind ! fear Allah[475] Who created you[476] of a single soul,[477] and He created from it[478] its mate,[479] and out of the twain[480] He spread abroad manifold men and women.[481] And fear Allah[482] by Whom[483] you importune one another[484] and the wombs.[485] Verely Allah is ever a Watcher[486] over you.[487]

2. (وآتوا . . . كبيرا) And give to the orphans[488] their substance,[489] and do not substitute the bad for the good,[490] and do not devour their substance by adding *it* to your substance;[491] surely that[492] is a great crime.[493]

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474. The chapter is so named for its main theme is the subjects concerning women,—their rights in general and laws of marriage, divorce, inheritance and dower in particular.

475. *i. e.*, be ever vigilant in your duties towards Him, and do not disobey His laws. The word رب is suggestive of His great solicitude for us, and implies that all His laws and ordinances are for our own good.

476. (all) *i. e.*, entire mankind, irrespective of sex, rank, age, colour, race and nationality. This emphasizes the fact, so obvious and yet so often forgotten, that man is a being *created*, and therefore stands sharply marked off from his Creator, having nothing in common with Him, and is not joined with Him by a chain of 'heroes,' 'incarnations,' demi-gods' and the like. Also, evolution, or no evolution *creation* of man is the standing verity.

477. (and are therefore children of a common ancestor). The single soul referred to is Adam. The Qur'ān here positively asserts the basic unity of mankind and repudiates the doctrine of polygenism ascribing multiple ancestry to mankind, and incidentally also does away with the idea of 'castes' or 'classes' as forming a barrier to the common humanity. Contrast with this the Hindu conception that the Brahman is a caste derived from the gods; the Sudra is one derived from the Asuras, or demons.' (ERE. XI, p. 915). Also see P. XXIII n. 481; IX. n. 346.

478. *i. e.*, from that single soul.

479. *i. e.*, the first woman; Eve, or Hawwā. This implies the essential equality of men and women as human beings. It was not in Islam, but in Christianity, to its eternal shame, that woman was considered 'an inferior, empty-headed moron; for several days in each month she was so unclean as to require secluding like a laper. The Council of Trent, in the sixteenth century, was dubious about her possessing a soul'. (Love, Marriage, Jealousy, *ed.* A. Forbath, p. 371) This council, let it be further noted, held from 13th December, 1545, to 4th December, 1563, was one of the greatest significance in the history of Roman Church. 'It would be hard to exaggerate the importance of the council of Trent' (C. D. p. 97). For the Jewish and Christian account of the creation of woman from Adam's rib see Ge. 2 : 18, 21-25.

480. *i. e.*, the said pair; Adam and Eve. 'And Adam called his wife's name Eve; because she was the mother of all living.' (Ge. 3 : 20).

481. This clearly means that all mankind is descended from one original stock and from a single pair—a fact corroborated by modern anthropology. Naturalists believing in evolution 'will feel no doubt that all the races of men are descended from a single primitive stock.' (Darwin, *Descent of Man*, p. 273).

482. *i. e.*, beware of your duties towards Him.

483. *i. e.*, in Whose name.

484. *i. e.*, 'ye demand one of another your rights, or dues.' (LL)

485. Or 'kinship.' The word has direct reference to the high status of motherhood and wifehood in Islām. Notice that the word is grammatically coupled with God. Kinship in Islām is regarded as one of the most important social institutions.

486. As He is the Creator of all and Preserver of all, so is He Watcher over all alike.

487. (and over your dealings with one another).

488. (who happen to be in your charge). They were the children of those who had lost their lives in the wars for the cause of Islām. The property of these children was entrusted to the care of those who had agreed to become their guardians.

489. (in full, when they come of age).

490. *i. e.*, do not act in such a way as to transfer to your own account what

you find of value in their effects and to substitute something worse for them. The property of these orphans was appropriated by the guardians, by tending the good goats or camels of the orphan-wards along with their own herds, and then selecting the bad ones as the orphan's share.

491. الى sometimes 'occurs in the sense of مع, when a thing is joined to another thing.' (LL). الى also shows that one thing is added to another (المعية or (المصاحبة and hence we find it construed with زاد to increase, augment.' (WGAL. II, p. 145) أي مع اموالكم مضمومة اليها (IQ).

492. *i. e.*, this appropriation and manipulation of the orphans' property.

493. 'One of the most commendable things which one finds in reading the Qoran is the solicitude which Muhammad shows for the young, and especially for such as have been deprived of their natural guardians. Again and again he insists upon a kind and just treatment being accorded to children. And working upon his words, the Muhammadan doctors have framed a system of rules concerning the appointment and duties of guardians which is most complete, and extending to the most minute details.' (Roberts, *Social Laws of the Qoran*, pp. 40-41).

وَثُلٰثَ وَرُبٰعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذٰلِكَ أَدْنٰى أَلَّا تَعُولُوا ۝ وَ
اٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ۝ وَلَا تُؤْتُوا
السُّفَهَآءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
مَّعْرُوفًا ۝ وَابْتَلُوا الْيَتٰمٰى حَتّٰى إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوهَا إِسْرَافًا وَّبِدَارًا أَنْ يَّكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفٰى بِاللّٰهِ حَسِيبًا ۝ لِلرِّجَالِ

3. (وان . . . تعولوا) And if you apprehend[494] that you will not be able to deal justly[495] with the orphan-girls, then[496] marry of *other* women[497] such as please you, by two, or three, or four,[498] but if you apprehend[499] that you shall not be able to act equitably,[500] then *marry* one *only*,[501] or what your right hands own.[502] That[503] will be more fit that you may not swerve.[504]

4. (و آتوا . . . مريئا) And give to women[505] their dowries[506] as a gift,[507] and if they[508] abandon of themselves[509] aught of it[510] to you, then eat it in pleasure and profit.[511]

5. (و لا . . . معروفا) And do not give to the weak-witted[512] the property[513] which Allah has made for you a means of support,[514] but feed them out of it,[515] and clothe them, and speak to them a word of kind advice.[516]

6 (و ابتلوا . . . حسيبا) And test the orphans[517] till they attain *the age of* wedlock,[518] then[519] if you perceive in them a discretion,[520] hand over to them their property[521] and do not consume it extravagantly or hastily *for fear* that they may grow.[522] And whoso[523] is well-to-do,[524] let him abstain,[525] and whoso is needy let him take *from it* honourably.[526] And when you hand over their property to them[527] call in witnesses[528] in their presence and Allah suffices as a Reckoner.[529]

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494. (even in a light degree, O Muslims!)

495. (in regard to their dower and other conjugal rights helpless as they are and in your charge).

496. (—instead of taking those orphan-girls in marriage—).

497. 'Polygamy was the rule among the Eastern peoples before Mohammad's time.' (Roberts, *op. cit.*, p. 8). 'When we see thousands of miserable women who crowd the streets of Western towns during the night, we must surely feel that it does not lie in Western mouth to reproach Islam for its polygamy. It is better for a women, happier for a woman, more respectable for a woman, to live in Mohammadan polygamy, united to one man only, with the legitimate child in her arms surrounded with respect than to be seduced, cast out in the streets—perhaps with an illegitimate

child outside the pale of law—unsheltered and uncared for to become a victim of any passer-by, night after night, rendered incapable of motherhood, despised of all.' (Mrs. Annie Besant).

498. *i. e.*, the Muslim may marry of women such as are pleasing to him, two, three or four, but not more. See Appendix at the end of the Surah.

499. (in an appreciable degree).

500. (towards all wives).

501. Monogamy is thus the ideal; and polygamy is only allowed as a safeguard against greater social evils. 'The often-quoted prescriptions for marriage limit rather than introduce the practice of polygamy.'

502. *i. e.*, the slave-girls you legally possess, who do not require so large a dower nor so plentiful a maintenance as free women do.

503. *i. e.*, your remaining content with one wife or a slave-girl.

504. (from the course of righteousness and virtue).

505. (themselves, and not to their fathers and guardians), as was the custom in pre-Islāmic days.

506. صداق of a wife 'a dowry or nuptial gift' is, in Islamic law, either a sum of money or other form of property to which the wife becomes entitled by marriage. 'It is not a consideration proceeding from the husband for the contract of marriage, but it is an obligation imposed by the law on the husband as a mark of respect for the wife as is evident from the fact that the non-specification of dower at the time of marriage does not affect the validity of the marriage.' (Abdur Rahim, *op. cit.* p. 334.) 'The payment of dower is enjoined by the law, merely as a token of respect for its object, the woman, wherefore the mention of it is not essential to the validity of a marriage.' (Hidāya). Thus it has no relation to the 'purchase-money,' of pre-Islāmic Arabia, handed over not to the wedded girl, but to the father or brother or relative in whose guardianship she was.

507. *i. e.*, cheerfully and in good spirits. نحلة is synonymous with عطية, meaning as a free gift.' (IQ). This once again emphasizes that صداق in Islām is not to be confused with the price of the bride or the purchase-money so customary in the ancient world. 'Marriage by consideration has prevailed in all branches of the Semitic race. In Babylonia a suitor had to give to the father of his intended wife a bride price or present. . . Among the ancient Arabs a bride price, a *mahr*, was given by the bride-groom to the father or guardian of the bride. . . . Wife purchase was the basis of Aryan marriage before the separation of peoples took place. In Vedic times brides were won by rich presents to their fathers . . . . Notwithstanding the prohibition in the *Laws of Manu*, marriage by purchase occurs to this day even among high castes, and is frequently practised among the Sudras.' (Westermarck, *Short History of Marriage*, pp. 166-169).

508. *i. e.*, the wives themselves, nor their parents or guardians.

509. *i. e.*, without any pressure or undue influence from outside.

510. (or the whole of it).

511. *i. e.*, enjoy it with satisfaction and good conscience' (Bell). 'The Arabic idiom for the enjoyment of property being to eat it up, the sentence might be paraphrased "and if they are kind enough to remit any portion of it of their own accord, then enjoy it, and much good may it do to you." (LL)

512. (even when they have attained to the age of majority, as they are likely to spend away their property wastefully).

513. (which belongs to the orphan or orphans under your guardianship).

514. (all). Property, as a means of support and sustenance, is a thing to be valued, and not to be lightly squandered. The pronoun refers to property in general, and not to the particular property of an orphan. (Th).

515. The property of a ward is to be managed in a way entirely beneficial to him, and in a way that the whole of it may not be consumed in poor-rate. Capital, for instance, may be invested in trading. (Th).

516. (to the affect that this withholding of their property from them is in their own interest).

517. (to find out, in the case of males, if they have intellect and capacity to judge and act for themselves, and, in the, case of females if they have ability to perform household duties).

518. *i. e.*, the age of majority, which, in the Hanafi school of Islāmic law, is 18 years for boys and 17 years for girls.

519. *i. e.*, after the ward has been so tested at the attainment of majority.

520. *i. e.*, maturity of intellect; capacity to manage one's affairs.

521. (unless they are found even at that age wanting, either by nature or by habit, in that discretion and judgment). 'A person though not an idiot, may be so foolish by reason of weakness of intellect that his actions generally are not in accord with what reason or commonsense would dictate, so that he wastes his property by extravagance, and from incapacity to take care of it.' (Abdur Rahim, *op. cit*, p. 245).

522. *i. e.*, when you see them growing up rapidly to years of discretion, do not hasten to spend the orphans' inheritance, seeing it is soon to pass from your hands. Guardians are hereby warned against all forms of misappropriation and embezzlement.

523. (of the guardians).

524. *i. e.*, is not in dire need of emoluments.

525. (entirely from touching the orphans' estate).

526. *i. e.*, no more than what will make sufficient recompense for his labour. Guardians, if needy, are thus allowed wages, but not on a luxurious, lavish scale.

527. (on their attaining majority and discretion).

528. —to make the transaction formally legal and to avoid future litigation—

529. *i. e.*, a taker of accounts. This is to make it clear that the main thing is the guardian's purity of heart, his integrity, his fairness in dealings, and his innocence before the Omniscient God. Calling in of witnesses is only a formal matter needed for the courts of law. 'Consequently among the Muhammedans the misappropriation of the estate of an orphan is regarded as one of the *great* sins, the number of which is generally reckoned to be seven.' (Roberts, *op. cit.* p. 42).

نصيب مما ترك الوالدان والأقربون وللنساء نصيب مما ترك الوالدان والأقربون مما قل منه
أو كثر نصيبا مفروضا ۝ وإذا حضر القسمة أولوا القربى واليتمى والمسكين فارزقوهم منه وقولوا
لهم قولا معروفا ۝ وليخش الذين لو تركوا من خلفهم ذرية ضعفا خافوا عليهم فليتقوا الله و
ليقولوا قولا سديدا ۝ إن الذين يأكلون أموال اليتمى ظلما إنما يأكلون في بطونهم نارا وسيصلون
سعيرا ۝ يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين فإن كن نساء فوق اثنتين فلهن ثلثا
ما ترك وإن كانت واحدة فلها النصف

7. (للرجال . . . مفروضا) To males[530] *shall be* a portion of what their parents and *other* relations may leave;[531] and to females[532] *shall be* a portion of what their parents and other relations may leave[533] whether it be small or large;[534] a portion allotted.[535]

8. (و اذا . . . معروفا) And when those of kin are[536] present at the division[537] and the orphans and the needy, provide for them[538] out of it,[539] and[540] speak to them a word of kindness.[541]

9. (و ليخش . . . سديدا) And let them[542] beware who, should they leave behind them a weakly progeny, would be anxious on their account,[543] let them therefore fear Allah[544] and speak[545] *to them* honourable words.[546]

10. (ان . . . سعيرا) Verily those who devour the property of the orphans wrongfully, only devour fire into their bellies, and soon they shall roast in the Blaze.

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530. (Whether minor or adult).

531. (at their death).

532. (whether minor or adult).

533. (at their death). This means that womanhood or childhood—sex or infancy—shall be no bar to the inheritance as had been in the past not only in Arabia but in many parts of the ancient world. 'The importance of this reform,' says Wherry, 'cannot be over-rated. Previous to this women and helpless children might be disinherited by the adult male heirs, and thus be reduced to absolute penury, for no fault but that of being widows and orphans.'

534. And of this property women shall not be dispossessed when entering on marriage, as was the law in many lands. Even in the much-vaunted Roman law, 'the great majority of women became by marriage, as all women had originally become, the daughters of their husbands. The Family was based, less upon actual relationship than upon power, and the husband acquired over his wife the same despotic power which the father had over his children. There can be no question that, in strict pursuance of this conception of marriage, all the wife's property passed at first absolutely to the husband, and became fused with the domain of the new

family.' (Maine, *Early History of Institutions*, p. 312: Murray).

535. This Islamic law of inheritance is a land-mark in the history of legal and social reform. In pre-Islāmic Arabia, women of all ages, and minor boys, had no share in their husbands' and in their fathers' inheritance, on the principle that they alone had the right to inherit who could bear arms. Thus wives, daughters and sisters were excluded altogether, and so were minor sons and brothers. In Islām the cardinal principle of inheritance is to distribute the property among all near relatives, and not to have it centred in the hands of the eldest son—a wise and effective check on capitalism.

536. *i. e.*, relatives of distant and remote degrees, and therefore not legal heirs of the deceased.

537. (of what is left).

538. *i. e.*, for the three classes who are likely to be expecting something for them.

539. *i. e.*, out of the portion allotted to the adults. No charity is allowable out of the share of the minors. The injunction is only recommendatory, not obligatory.

540. (if the estate is too small to allow of free gifts).

541. (expressing your inability and regret).

542. *i. e.*, the heirs.

543. (and be solicitous for them). Calling to mind the plight of their own orphan progeny, should they happen to leave them, they should be considerate and solicitous for the right of other fatherless children.

544. (and refrain from hurting the orphans in word and deed).

545. (to the orphans).

546. (with a view to comfort them; or, for their good).

وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ
فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ
إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ
وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّن بَعْدِ
وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ

SECTION 2

11. (يوصيكم . . . حكيما) Allah enjoins you in the matter of your children;[547] the male will have as much as the portion of two females,[548] but if they[549] be females[550] more than two, then they will have two-thirds of what he has left, and if *only* one, she will have a half,[551] and as for as his[552] parents, each of the twain will have a sixth of what he has left if he have a child; but if he has no child and his parents be his heirs, then his mother will have a third, but if he have brothers, then his mother will have a sixth; *all*[553] after *paying* a bequest[554] he may have bequethed or debt.[555] Your fathers and your sons[556]— you do not know which of them is nigher to you in benefit:[557] an ordinance *this*[558] from Allah.[559] Verily Allah is Knowing, Wise.[560]

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547. *i. e.*, concerning their inheriting property.

Says Macnaughten, the author of *Principles and Precedents of Mohammedan Law* in his Preliminary Remarks:—'In these provisions we find ample attention paid to the interest of all those whom nature places in the first rank of our affections; and indeed it is difficult to conceive any system containing rules more strictly just and equitable.' And Rumney, the annotator of *Sirajiyya*, a Muslim book of the law of inheritance, observes:—'The Mohammedan Law of Inheritance comprises beyond question the most refind and elaborate system of rules for the devolution of property that is known to the civilised world.' (Mahmudullah, *The Muslim Law of Inheritance*, Preface, p. i: Allahabad, 1934).

548. The underlying principle almost makes a new departure. Women and minor males were denied inheritance not only in the pagan Arabia but in the law of the Bible also, 'women appear to have been universally and in every respect regarded as minors so far as rights of property went . . . . Only sons, not daughters, still less wives, can inherit.' (EBi, cc. 2724, 2728). Then the inequality between the share of a son and that of a daughter in the law of Islām is more apparent than real. 'The share of the daughter is determined not by any inferiority inherent in her but in view of her economic opportunities, and the place she occupies in the social structure

of which she is a part and parcel . . . While the daughter, according to Mohammedan law, is held to be full owner of the property given to her both by the father and the husband at the time of her marriage; while, further, she absolutely owns her dower-money which may be prompt or deferred according to her own choice, and in lieu of which she can hold possession of the whole of her husband's property till payment, the responsibility of maintaining her throughout her life is wholly thrown on the husband.' (Iqbal, *Reconstruction of Religious Thought in Islam*, pp. 236-237).

549. *i. e.*, the heirs.

550. (among the offspring of the deceased) *i. e.*; daughters are the only heirs.

551. (of the total estate)

552. *i. e.*, the legator's.

553. (these shares and quotas)

554. (recognized in law) *i. e.*, not exceeding one-third of the total estate. وصیۃ, in legal terminology, is a transfer of property to come into operation after the testator's death.

555. (and also funeral expenses). Deduction of lawful bequests, debts and funerary expenses must, in all cases, precede the distribution of shares.

556. (both of them so equally near related to you).

557. i. *e.*, in point of benefit which may be either of this world or of the Next.

558. (scheme of shares and quotas).

559. (so that this allotment of shares is not to be subjected to any human alteration).

560. (so remembering His infinite Knowledge and Wisdom you need not tax your brain as to who should and who should not inherit your estate).

إن كان رجل يورث كللة أو امرأة وله أخ أو أخت فلكل واحد منهما السدس فإن كانوا أكثر من
ذلك فهم شركاء في الثلث من بعد وصية يوصى بها أو دين غير مضار وصية من الله والله عليم
حليم ۝ تلك حدود الله ومن يطع الله ورسوله يدخله جنت تجري من تحتها الأنهر خلدين
فيها وذلك الفوز العظيم ۝ ومن يعص الله ورسوله ويتعد حدوده يدخله نارا خلدا فيها وله
عذاب مهين ۝ والتي يأتين الفاحشة من نسائكم فاستشهدوا عليهن أربعة منكم فإن شهدوا
فأمسكوهن في البيوت حتى يتوفهن الموت أو يجعل الله

12. (ولكم . . . حليم) And you will have half of what your wives may leave, if they have no child:[561] but if they have a child then you will have a fourth of what they may leave, after *paying* a bequest they may have bequethed or a debt. And they[562] will have a fourth of what you may leave[563] if you have no child, but if you have a child then they will have a eighth of what you may leave, after *paying* a bequest you may have bequethed or a debt. And if a man or a women who leaves the heritage has no direct heirs but has a brother or a sister, each of the twain will have a sixth; and if more than one,[564] then they[565] will have *equal* shares[566] in one-third after *paying* a bequest they may have bequethed or a debt without prejudice:[567] an ordinance *this* from Allah;[568] and Allah is Knowing,[569] Forbearing.[570]

13. (تلك . . . العظيم) These are the statutes of Allah,[571] and whoever obeys Allah and His messenger,[572] him He shall admit into the Gardens beneath which rivers flow, *as* abider therein; and that is an achievement mighty.

14. (ومن . . . مهين) And whoever disobeys Allah and His messenger, and transgresses His statutes,[573] him He shall cast into the Fire, *as* an abider therein, and to him shall be a torment ignominous.

561. (either by yourselves or by your wives' former husbands).

562. *i. e.*, the wives. In this point at least, the Qurānic legislation is acknowledged to be 'in advance of' not only 'the greatest number of barbarous societies' but also 'the Bible.' For, it recognizes 'the right of a widow to inherit from her husband . . . . . The Bible was lass kind to the widow. . . It does not place her among her husband's heirs. The Jewish widow was a charge on her children, or, if she had none, on her own family.' (Letourneau, *Evolution of Marriage*, pp. 259-260).

563. In the case of a plurality of wives that one-fourth will be equally divided.

564. (brothers and sisters).

565. *i. e.*, brothers or sisters.

566. This equality of shares between males and females is an exception to the general rule of giving a male twice as much as a female. 'Where,' notices a Christian writer on the Muslim law, 'a deceased man's parents, brothers and sisters are entitled to only a small share of the inheritance, that share is to be equal to all without distinction of sex.' (Roberts, *op. cit.* p. 66).

567. (to the heirs, either in deed or in intention).

568. (and therefore all these laws are to be implicitly obeyed).

569. (so that He knows the obedient from the disobedient).

570. (so that He does not punish the disobedient immediately).

571. (and are therefore not to be taken lightly). Allotments here set forth, coming as they do from the Almighty, are not to be subjected to human interference.

572. (complying with these commandments of His).

573. (by denying these commandments altogether, or considering them of no binding value).

لَهُنَّ سَبِيلًا ۝ وَالَّذَانِ يَأْتِيَانِهَا مِنكُمْ فَآذُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا
إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ۝ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ
كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ

SECTION 3

15. (والّتي . . . سبيلا) As for those of your women[574] who may commit whoredom,[575] call against them[576] four witnesses[577] from among you;[578] then if they testify,[579] confine them[580] to their houses,[581] till death completes their term *of life*,[582] or Allah appoints for them some *other* way.[583]

16. (والذان . . . رحيما) And as for those twain[584] of you[585] who commit it, hurt them both;[586] then,[587] if they repent[588] and amend[589] turn away from them,[590] surely Allah is Relenting,[591] Merciful.[592]

17. (انما . . . حكيما) Upon Allah is the repentance of those[593] who do an evil[594] foolishly[595] and then repent speedily;[596] surely it is they to whom Allah shall relent.[597] And Allah is Knowing,[598] Wise.[599]

18. (وليست . . . اليما) And repentance[600] is not for those who go on working evil[601] till death presents itself to one of them,[602] and[603] he says: 'now I repent'; nor for those who die while they are infidels. These! for them We have prepared a torment afflictive.

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574. (duly married) *i.e.*, wives.

575. فاحشة in its general significance is 'an excess; an enormity; anything exceeding the bounds of rectitude,' but when particularized, signifies 'adultery or fornication,' and, in the context, evidently means an act of adultery.

576. The evidence in the case of adultery must be, according to the law of Islām, ocular, not hearsay or conjectural, known in modern legal phraseology as 'circumstantial.' Every possible safeguard is taken against hasty and false accusations.

577. Who must be males, adults (not children), free men (not slaves) and of sound mind.

578. The witnesses must be Muslims, not infidels.

579. (assuring that they saw with their eyes the actual carnal conjunction)

580. *i. e.*, the adulterous wives.

581. (by way of punishment). The address here is to those in authority, among the believing community, and not to husbands or citizens in general.

582. This was the penalty imposed in the beginning of Islām.

583. (through His Apostle). This other punishment was later on ordained by the holy Prophet as follows:—maidens to be scourged with a hundred stripes, and married women to be stoned to death.

584. (whether men or women, married or unmarried). The enactment here is general. It speaks of any two persons guilty of the act, in contradistinction to 'married women' of the previous verse. In several nations, as among the Greeks and in the earlier period of Roman history, there was no recognition of the offence of adultery, 'unless a married woman was the offender.' (EBr. I, p. 234).

585. *i. e.*, from among the adult Muslims of sound mind.

586. The form and the extent of 'hurt' (punishment), in each case, are to be determined by those in authority. The enactment held good previous to the law revealed in *sūrat un-Nūr*.

587. *i. e.*, after undergoing the punishment, and not without it.

588. (and are contrite over the past).

589. *i. e.*, mend their ways for the future.

590. *i. e.*, persecute them and reproach them no further. This letting them alone is after their undergoing the punishment. No mere repentance however deep and sincere, can before an Islāmic court of law do away with the punishment for an offence violating the rights of men, as distinct from the rights of God.

591. (so that He has now accepted their repentance).

592. (so that He has now forgiven them).

593. *i. e.*, of those alone He promises to accept the repentance. Repentance has for its elements:—

(*i*) enlightenment of the heart,
(*ii*) detestation of the sin,
(*iii*) a resolve to avoid it in the future,
(*iv*) an earnest crying for God's forgiveness.

It has both a negative and a positive aspect—a turning from sin, and a turning to God. A penitent must not be taunted with his past. In the ethics of Islām, the penitent is superior to the sinless.

594. (whether capital or minor).

595. Or 'ignorantly,' *i. e.*, sins committed in a fit of passion; in a moment of forgetfulness; without clear consciousness of guilt.

596. (as soon as their guilt is brought home to them).

597. (in forgiveness and mercy)

598. (so He knows whose repentance is genuine and sincere).

599. (so He decides in accordance with His universal Plan, whose repentance is to be rejected).

600. *i. e.*, its acceptance by Him.

601. (and having committed it once, never feel sorry for their sin).

602. (and the Hereafter has begun to unfold itself before him).

603. (at that moment; when on death-bed).

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾ وَإِنْ أَرَدتُّمُ
اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾
وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم
مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ

19. (يايها . . كثيرا) O you who believe! it is not allowed to you that you may heir the women[604] forcibly,[605] nor shut them up[606] that you may take away from them part of what you had given them,[607] except when they are guilty of manifest indecency.[608] And live with them honourably;[609] if you dislike them,[610] perhaps you detest a thing and *yet* Allah has placed abundant good[611] therein.[612]

20. (وان . . . مبيلا) And if you intend to replace a wife by another, and you have given[613] the one of them[614] a talent,[615] take not *back* anything of it.[616] Would you take it *back* by slander and manifest sin.[617]

21. (وكيف . . . غليظا) And how can you take *back*[618] when one of you has gone in to the other,[619] and they[620] have obtained from you[621] a rigid bond.[622]

22. (ولا . . . سبيلا) And wed not of women those whom your fathers[623] have wedded,[624] except what has already passed.[625] Verily that has been an indecency and an abomination and an evil way.[626]

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604. (as you used to do in pre-Islamic days). In pagan Arabia, widows were divided amongst the heirs of a deceased as goods and chattels. Immediately after a man died, his son or heir would cast a sheet of cloth on each of the widows (except his own mother), and this signified that he had annexed them to himself. Nor was this treatment of the widows confined to Arabia. Even in Greco-Roman civilization, the married woman at Athens 'was part of the paternal patrimony,' and 'the dying husband could leave her by will to a friend, with his goods and by the same title,' and 'at Rome the wife was bought and subjected to the terrible right of the marital manus'' (Letourneau, *op. cit.* p. 261). 'The widows . . . . were regarded as part of the estate, and as such passed ordinarily into the hands of their husbands' heirs.' (Roberts, *op. cit.* pp. 62-63). The heirs, in such cases, either married the widow to some one else and kept her dower, or refused to let her marry unless she redeemed herself by paying off handsomely, or else married her himself. One verse of the Qur'ān was sufficient, as by one stroke, to sweep aside all such barbaric customs—a reform of truly revolutionary character.

605. 'Forcibly' is a mere statement of fact, not a condition precedent. The practice of taking widows in heritage was actually carried on against their will.

There is no suggestion here that the practice would become any the more lawful if the widows submitted to it willingly.

606. (in some part of the house so that they may not marry others).

607. Unscrupulous and covetous husbands, in the days of paganism, often used to harass their wives by imprisoning them in their houses for nothing, in order that they might be forced to claim separation and thus to relinquish their dower or their inheritance. This evil is here put a stop to.

608. (such as doing harm to the person or property of the husband or his family). As the fault in such cases lies with the woman, so it is she who must relinquish her dower, whole or in part, to obtain separation.

609. This is the basic principle, in Islām, of men's relation with their wives. Their faults and foibles are to be tolerated, overlooked, and an attitude of considerateness towards them is to be maintained. To view the same truth biologically:— 'Woman will never be able to overcome these handicaps which are deeply rooted in her physical nature.... Anyone familiar with the physiology and biology of woman will be less annoyed and irritated at her sudden changes of mood, allegedly unreasonable flares of temper, her unmotivated acts. Understanding this, man will deeply sympathise with the bearers of the egg cells who, having the same aspirations and claims upon life, are burdened with more difficult biological tasks.' (Nemilow, *Biological Tragedy of Women*, pp. 187-188).

610. (for no wilful fault of theirs).

611. (material as well as spiritual).

612. Insistence upon justice, goodwill and fair treatment of the wife will thus be found to be the essence of the matrimonial code of Islām. 'The law of Islam concerns itself with the happiness and well-being of the wife in a way in which no Christian country does.'

613. (either in payment of dower, or as free gift)

614. *i. e.*, the first of them.

615. *i. e.*, any good sum, be it ever so big.

616. (nor force her to relinquish it, whole or in part, in your favour).

617. *i. e.*, by giving out a false report of immorality, in order to escape the necessity of forfeiting the dowry. The pagan husband, when he desired to replace his old wife by a new one, was wont to accuse the former, falsely and maliciously, of some gross immorality, and thus forced her to obtain a divorce by parting with a large sum of her money. بهتان is 'a false accusation of adultery against a woman.'

618. *i. e.*, what justification, in law and in morality, have you for withholding from them the money you owe them or for taking it back from them after you have paid it to them?

619. *i. e.*, after the consummation, either actual or presumed, of marriage. Consummation is presumed when the pair have been together under circumstances that may give rise validly to the inference, and is technically known as 'valid

retirement.'

620. *i. e.*, the wives.

621. *i. e.*, the husbands.

622. (of paying them their dower-money). This is an additional argument. How can you go back upon your word ? Note that this has been the law of Islām for 1400 years—centuries before the West could hear of a Married Woman's Property Act!

623. (or grandfathers).

624. Widows in pagan Arabia, along with the estate of the deceased, passed on to the eldest son, and he very often married any of them he liked. See nn. 604, 605 above.

625. *i. e.*, worry not about the past, be on your guard in the future.

626. (morally and spiritually).

عَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِ
بُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَآئِلُ
اَبْنَآئِكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا

SECTION 4

23. (حرمت . . . رحيما) Forbidden[627] to you are your mothers[628] and your daughters[629] and your sisters[630] and your father's sisters[631] and your mother's sisters,[632] and your brother's daughters[633] and your sister's daughters,[634] and your foster mothers[635] and your foster sisters,[636] and the mothers of your wives[637] and your step-daughters[638] that are your wards,[639] born of your wives to whom you have gone in, but if you have not gone in to them, no sin shall be on you,[640] and the wives of your sons[641] that are from your own loins,[642] and *also* that you should have two sisters together,[643] except what has already passed.[644] Verily Allah is ever Forgiving, Merciful.

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627. (as wives). So marriage with them would be not only sinful but also illegal—null and void *ab initio*—creating in fact, as in law, no civil rights and obligations whatsoever.

628. (and all their ascendants). The grounds of permanent prohibition are three:—consanguinity, affinity and fosterage. 'By reason of consanguinity a man cannot marry any female ascendant or descendant of his or the daughter of any ascendant, how high soever or of any descendant how low soever, or the daughter of his brother or sister or the daughter of a brother's or sister's daughter, and so on. On the ground of affinity he is debarred from marring a woman who has been the wife of any ascendant of his, any ascendant or descendant of the wife if marriage has been consummated, or of any woman with whom he has had unlawful connection and any woman who has been the wife of his son or grandson. Generally speaking fosterage induces the same limits of relationship prohibitive of marriage as consanguinity.' (Abdur Rahim, *op. cit.* p. 329).

629. (and all their descendants).

630. (whether from the same parents or not).

631. (as also all sisters of paternal ascendants).

632. (as also all sisters of maternal ascendants).

633. (and all brother's descendants).

634. (and all sister's descendants).

635. *i. e.*, those women who have suckled you. So the tie of milk is as much a bar to marriage as the tie of blood.

636. *i. e.*, sisters by fosterage, whether it is their mothers who have suckled you or it is your mothers who have suckled them.

637. (and all the female ascendants of your wives).

638. (and all the female descendants of your wives).

639. (as is usually, though not invariably, the case).

640. *i. e.*, step-daughters born of such wives are not forbidden.

641. (as also the wives of all your male descendants).

642. (and not your sons by adoption).

643. 'Sisters' here includes foster-sisters.

644. *i. e.*, what took place in the days of paganism, previous to the revelation of the Qur'ān, would be forgiven.

الربع والمحصنت

وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ كِتٰبَ اللّٰهِ عَلَيْكُمْ وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا
بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً وَلَا جُنَاحَ عَلَيْكُمْ
فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْ بَعْدِ الْفَرِيْضَةِ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝ وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ
الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ بَعْضُكُمْ
مِّنْ بَعْضٍ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ

PART V

24. (والمحصنات . . . حكيما) And[1] *also forbidden* are the wedded among women[2] save those whom your right hands possess:[3] Allah's ordinance for you. And allowed to you is whosoever is beyond that,[4] so that you may seek them with your riches,[5] *as properly* wedded men,[6] not *as* fornicators.[7] And for the enjoyment[8] you have received from them, give them their dowres stipulated.[9] And there will be no blame on you in regard to aught[10] on which you[11] mutually agree after the stipulation.[12] Verily Allah is Knowing,[13] Wise.[14]

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1. The conjunction couples this verse with the words 'forbidden unto you are' in the preceding verse.

2. This repudiates the extreme communist doctrine that, within the community, every woman may be the wife of every man, and any man could cohabit with any woman, as also the custom in many sevage tribes of lending and exchanging wives. 'The custom of lending wives is wellnigh universal among savages' (ERE, I, p. 125), though for different reasons. Westermarck frequently refers to 'the custom of lending wives being found among many peoples in different parts of the world.' (*Short History of Marriage*, p. 14) حصن originally signifies a fortress, and محصنات means, in the first instance, only 'women who are fortified or fenced in.' المحصنات, in the context, signifies married women, or women having husbands. The word strongly suggests the idea of chastity and purity.

3. (as slaves). ما ملكت ايمانكم literally 'those whom your right hands possess,' signifies in the context, 'such married women as shall come in your possession as prisoners of war,'—war being the chief source of the acquisition of slaves, male and female. Such women, when not taken back on payment of ransom or otherwise, are to be lawful as wives, even though their previous marriage has not been formally dissolved,—religious warfare in itself being sufficient to sever previous ties. According to the Hanafī school of law it is not lawful to take such women as

wives whose husbands also are captured, or are in slavery with them. A bondwoman must at the time of her capture be an unbeliever. 'Though the creation of the status of slavery in a public right, once it has been brought about, it becomes transmitted into a private right in the nature of property. Hence though a Muslim cannot be made a slave, yet if an infidel slave becomes Muslim, he still remains a slave, for otherwise the proprietary rights of the master would be affected.' ('Abdur Rahīm, *op. cit.*, p. 246). See also P. IV, n. 502; P. XVIII, n. 8.

4. *i. e.*, all other women as wives.

5. *i. e.*, by paying them their dower-money.

6. *i. e.*, as those who take their wives in marriage in its proper legal form, with at least two witnesses to attest, and with intent to permanent companionship. The institution of marriage sanctions sexual relationship between a man and wife for the propagation of the human species and for the promotion of love and union between the parties. Sanctity of marriage is one of the leading features of Islamic Jurisprudence.

7. This rules out as un-Islamic all forms of temporary and 'companionate' marriages where lust is the sole motive. 'Real satisfaction,' says an American observer, 'comes not from mere sexual experience but from a relationship which is lasting and continuous and which is built on feelings of affection, devotion and tenderness.' (Pollens, '*The Sex Criminal*', p. 196).

8. (as your wives).

9. Any sum can be stipulated as dower, although it is always desirable to keep it within reasonable bounds. 'She or her guardians may stipulate at the time of marriage for any sum, however large, as dower. If no sum has been specified, she is entitled to her proper dower مہر مثل that is the dower which is customarily fixed for the females of her family.' ('Abdur Rahīm, *op. cit.*, p. 334). اجر when used in its plural form اجور and with reference to wives, is not 'recompense' or 'hire', but 'A dowry, or nuptial gift; a gift that is given to, or for, a bride.' (LL).

10. *i.e.*, any change in the amount of the dower-money.

11. *i.e.*, the husband and the wife.

12. (by either increasing the sum or relinquishing it in part or in full).

13. (so He knows well your inmost feelings and varying circumstances).

14. (so He enacts laws according to your needs and requirements).

وَلَا مُتَّخِذٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ
الْعَذَابِ ۚ ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ ۗ وَاللّٰهُ غَفُورٌ رَّحِيمٌ ۝ يُرِيدُ اللّٰهُ
لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ۝ وَاللّٰهُ يُرِيدُ أَنْ يَتُوبَ
عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوٰتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ۝ يُرِيدُ اللّٰهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ
الْإِنْسٰنُ ضَعِيفًا ۝ يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا لَا تَأْكُلُوٓا أَمْوٰلَكُمْ بَيْنَكُمْ بِالْبٰطِلِ إِلَّآ أَنْ تَكُونَ تِجٰرَةً
عَنْ تَرَاضٍ مِّنْكُمْ ۚ وَلَا تَقْتُلُوٓا أَنْفُسَكُمْ ۚ إِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيمًا ۝

25. (ومن . . . رحيم) And he among you who has not the affluence so that he may wed believing free women,[15] let him wed such of the believing handmaid[16] as the right hands of you *people*[17] posses. And Allah knows *well* your belief,[18] the one of you[19] is as the other.[20] You may wed them,[21] then, with the consent of their owners,[22] and give them[23] their dowers *as properly*[24] wedded women,[25] not *as* fornicatresses, nor as taking to themselves secret paramours.[26] And when they have been wedded, if they commit an indecency,[27] on them[28] the punishment *shall be* a half of that for *free* wedded women.[29] This[30] is for him among you, who fears perdition;[31] and that you should abstain[32] is better for you.[33] And Allah is Forgiving,[34] Merciful.[35]

SECTION 5

26. (يريد . . . حكيم) Allah desires to expound to you[36] and to guide you into the institutions of those before you[37] and relent towards you. And Allah is Knowing, Wise

27. (والله . . . عظيما) And Allah desires[38] to relent towards you, and those who follow *their* lusts[39] desire that you shall[40] incline[41] a mighty inclining.

28. (يريد . . . ضعيفا) Allah desires that He shall lighten *things* for you,[42] and[43] man has been created a weakling.[44]

29. (يايها . . . رحيما) O you who believe! devour not your property among yourselves[45] unlawfully, but let there be a trading among you by mutual agreement;[46] and kill not yourselves.[47] Verily Allah is to you ever Merciful.[48]

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15. (who required considerable sum of money for the payment of her dower as well as her support and maintenance). 'She is entitled to be provided with proper accommodation separate from the husband's relations and to be maintained in a way suitable to his own means and the position in the life of both. If he refuses or neglects to maintain her she can pledge his credit . . . . She is further entitled to the payment of her dower.' ('Abdur Rahīm, *o. p. cit.*, p. 334).

16. (whose dower-money and upkeep would naturally cost much less).

17. *i.e.*, the Muslim community.

18. (which is the only test of merit with Him) *i.e.*, He alone knows whose faith is great and strong, and whose is little and weak. So that it is easly conceivable that a bondwoman might be more honourable with her Lord than her free husband. This implies as exhortation against holding bondsmen and bondswomen in contempt.

19. —whether free-born or slaves.

20. *i.e.*, you as Muslims belong to the same honourable community, and as human beings have sprung from the common progenitor. Why, then, should a free-born among you fear any loss of dignity in taking a bondwoman as his wife ? Here is another little neat sermon on the equality of the free-born and the slave in Islam.

21. *i.e.*, the Muslim bondswomen.

22. (who have proprietary rights in them).

23. *i.e.*, the handmaids themselves, as understood by Imām Mālik; or, the owners of these handmaids, as interpreted, through an implied word اهل, by other jurists.

24. Mark the implication of the word. The dower is to be paid to handmaids as to the wives; in the prescribed, legal, honourable way, not as hire to the whores and harlots.

25. Notice the high ideal of chastity and purity pervading the entire system of these enactments.

26. As was customary with bondswomen in pre-Islāmic Arabia.

27. Which here signifies an act of fornication or incontinence.

28. Who have not the same advantages of sound education, good upbringing, etc., as the respectable free women enjoy, and are therefore not subject to the same degree of responsibility. The corruptions of life under which a slave has to work and live makes it plain that, while purity is always hard to attain, slavery makes it far more difficult.

29. Which means that the guilty slave-wife shall receive 50 stripes.

30. *i.e.*, this permission to marry slave-girls.

31. (in consequence of fornication) *i.e.*, who for want of a respectable free-born wife fears to fall into the sin of adultery and is anxious to avoid it.

32. (altogether, and practise self-restraint).

33. As it obviously is from the stand-point of good breeding and preservation of high descent.

34. (so that in any case and circumstance He overlooks and foregives your marrying a slave-girl).

35. (so that He has not forbidden such alliances).

36. (His ordinances for your benefit).

37. (by recounting their tales, in order that you may be both warned and

cheered).

38. (by the ordinances of the Holy Qur'ān as well as by its narratives).

39. *i.e.*, the infidels.

40. (like themselves).

41. (from the right path).

42. (your burden). He seeks not only to confer benefits on man but also to make light his burden.

43. *i.e.*, for; because.

44. *i.e.*, subject to be inclined by desire; unable, if left to himself and unaided by Divine guidance, to avoid pitfalls. So Providence, in His infinite mercy and wisdom, has chalked out a way for him, safe, straight and free from dangers.

45. *i.e.*, do not consume one another's property. Every believer's property is his own. Islam totally rejects the communistic doctrine of the state ownership of all property.

46. Trade, in the code of Islam, thus receives not only full permission but also approval and merit.

47. This interdicts suicide in all its forms, and has led a famous Christian writer to observe:—'Suicide, which is never expressly condemned in the Bible, is more than once forbidden in the Koran.' (Lecky, *History of European Morals*, II, London, 1869, p. 56.) انفسكم may also be taken in a collective sense. The rendering in that case would be: 'And slay not one another.' This would make the life of a believer as intrinsically inviolable as has been made his property in the preceding part of the verse.

48. (and so He promulgates laws and ordinances so beneficial to mankind).

وَمَنْ يَفْعَلْ ذَٰلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ۝ إِنْ تَجْتَنِبُوا كَبَائِرَ
مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ۝ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ
عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝ وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ
فَآتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ

30. (ومن . . . يسيرا) And whoever does that[49] in transgression[50] and wrong,[51] him We will soon[52] roast in Fire, and with Allah that is ever easy.

31. (ان . . . كريما) If you shun the grievous *sins* from which you have been prohibited, We will expiate from you your misdeeds,[53] and make you enter a noble Entrance.

32. (ولا . . . عليما) And do not covet[54] that[55] wherewith Allah has excelled[56] one of you[57] above another.[58] To men[59] *shall be* the portion[60] of what they earn,[61] and to women[62] *shall be* the portion[63] of what they earn.[64] And[65] ask Allah for some of His grace.[66] Verily Allah is Knower of everything.[67]

33. (ولكل . . . شهيدا) And to everyone We have appointed inheritors[68] of what the parents or relations leave behind,[69] and to them[70] with whom you have made your pledges[71] give them their portion.[72] Verily Allah is ever a Witness over everything.

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49. *i.e.*, commits murder or suicide.

50. *i.e.*, overstepping the bonds of the law; without justification.

51. *i.e.*, with deliberate criminal intent; not through an error of judgement.

52. *i.e.*, at his death.

53. *i.e.*, minor offences.

54. (O men and women!)

55. *i.e.*, the inborn excellence implanted by nature, not that which can be acquired.

56. (without any exertion on your part). This explodes the myth of the absolute equality of mankind. Some classes of mankind are surely privileged with superior brain or superior physical strength.

57. *i.e.*, the male sex.

58. *i.e.*, the female sex. That in the scheme of life the role of the male is different in many fundamentals from that of the female is recognised by the modern sciences of Biology and Psychology alike. 'The desires and conduct of the two sexes

are not similar, but are complementary and reciprocal. In courtship the male is active; his role is to court, to pursue, to possess, to control, to protect, to love. The role of the female is passive . . . . Consequent on this fundamental difference are certain others. For pursuit, greater ardour is necessary than for mere reception; and the courting activity of the male is, throughout the whole animal kingdom, more ardent than that of the female; and this greater ardour is connected with certain other differences.' (Mercier, *Conduct and its Disorders Biologically Considered*, pp. 289-290). 'We have seen that a deep difference in constitution expresses itself in the distinctions between male and female, whether these be physical or mental.' (Thompson and Geddes, *Evolution of Sex*, p. 286). 'It is generally true that the males are more active, energetic, eager, passionate, and variable: the females more passive, conservative, sluggish, and stable.' (p. 289). 'Man perhaps even down to the protein molecules of his tissue cells, is biologically different from woman. From the very moment of sex formation in the embryo, the biological dusting of the sexes develops along entirely divergent paths . . . . We must recognize the unquestionable existence of the biological inequality of the sexes. It goes deeper and is of far greater import than it would appear to those not familiar with natural science.' (Nemilov, *Biological Tragedy of Women*, pp. 76-78). 'Will it be possible for woman's emancipation to remove those differences between man and woman which are rooted in their innermost beings? Even the most rabid advocates of woman's rights must accept the undeniable fact that woman bears children, not man; that woman menstruates, not man. It remains equally true that these primitive functions will always be a hindrance to complete emancipation, though they do not preclude advance and improvement in the intellectual and social position of women, which every fair-minded man willingly recognises as necessary . . . . According to Mrs. Hawthorne, home is the woman's great arena, and will, she hopes, remain so. There she can exercise a sway that no king or emperor can rival. And it is compatible with culture, intellect and earnestness. I should like to cry aloud to the modern woman: Educate yourself; dedicate your time to science; take part in the thoughts and occupations of men, but do not seek to do so as he does. For you will never be his equal, even as he never will be your equal.' (Bloch, *Sexual Life in England*, pp. 48-49). 'I venture to prophesy not only that the inherent differences between the sexes will not tend to diminish in the course of evolution but that man will continue, as now and in the past, to emphasise them by custom and convention.' (Julian Huxley, *Essays in Popular Science*, p. 63).

59. (however, in spite of their physical and mental superiority).

60. (in the Hereafter).

61. (through their moral acts), *i. e.*, in matters spiritual men as such can have no advantage over women.

62. (despite the terrible natural handicap they suffer from).

63. (in the Hereafter).

64. (through their moral acts). The purport is: in spite of many and varied differences between men and women in their physical and mental make-up, in matters of spiritual grace and in acts leading to moral perfection, there is no disparity at all between the two sexes. In God's sight as responsible moral agents both are equal.

65. (if you are keen on acquiring merit in His sight.)

66. (in matters of your moral perfection and spiritual development, instead of longing for absolute equality in physical and mental equipment).

67. (and He shall judge and requite each one of His creatures according to his or her merit).

68. *i. e.*, legal heirs, blood relations; not heirs by compact. The Arabs used to enter into a contract that, on the death of one of them, the surviving party to the contract would be a heir to the deceased. The verse rules out all such heirs.

69. In pre-Islamic Arabia, succession was either by blood relationship or by adoption, or by compact. This last system, which was allowed by the holy Prophet in Madina for some time, is hereby annulled, and is replaced by the system of blood relationship.

70. *i. e.*, persons not your legal heirs.

71. (for a share of inheritance). 'The next class of heirs in the order of succession are مولى الموالاة or successor by contract, that is, a person with whom the deceased entered into a contract that he would be his heir, such person undertaking on his part to pay any fine or compensation to which the deceased might become liable.' (Abdur Rahim, *op. cit.*, p. 349).

72. (which is fixed as one-sixth of the total estate).

قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ۚ وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ
وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۗ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ۝ وَاِنْ خِفْتُمْ شِقَاقَ
بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۗ اِنَّ اللّٰهَ كَانَ
عَلِيْمًا خَبِيْرًا ۝ وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ
ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۗ اِنَّ اللّٰهَ لَا يُحِبُّ
مَنْ كَانَ مُخْتَالًا فَخُوْرًا ۝

SECTION 6

34. (الرجال . . . كبيرا) Men are overseers over women,[73] by reason of that wherewith Allah has made one of them[74] excel[75] over another,[76] and by reason of what they[77] spend of their riches.[78] So[79] the righteous women are obedient[80] *and* watchers[81] in *husbands'* absence by *the aid and* protection of Allah.[82] And those *wives* whose refractoriness you fear,[83] admonish them[84] and[85] avoid them in beds and[86] beat them;[87] but if they obey you,[88] do not seek a way against them.[89] Verily Allah is ever Lofty, Grand.[90]

35. (وان . . . خبيرا) And if you[91] fear a break[92] between the pair,[93] set up[94] an arbiter from his family and an arbiter from her family; then if the pair[95] seek amity[96] Allah shall bring harmony between the two.[97] Verily Allah is ever Knowing, Aware.[98]

36. (واعبدوا . . . فخورا) And worship Allah, and do not join aught[99] with Him;[100] and to parents *show*[101] kindness and *also* to kinsmen and orphans and the needy and the near neighbour and the distant neighbour and the companion by *your* side[102] and the wayfarer and those whom your right hands possess.[103] Verily Allah does not love the vainglorious[104] *and* the boastful[105]—

73. Compare the attitude of the Bible towards woman :—'Unto the woman he said . . . thy desire shall be to thy husband, and he shall rule over thee.' (Gn. 3 : 16) 'Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church : and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.' (Eph. 5 : 22-24). A قوام is, in the parlance of modern sociology, a protector or guardian of the family, and this is a position to which man is by his very nature and constitution entitled. 'A connected result of male superiority in strength, activity and courage is the element of protection in male love, and of trust on the side of the female.' (ERE. VIII, p. 156). 'That the functions of the husband and father in the family are not

merely of the sexual and procreative kind, but involve the duties of supporting and protecting the wife and children, is testified by an array of facts relating to peoples in all quarters of the world and in all stages of civilisation.' (Westermarck, *op cit.*, p. 23). 'Among the lowest savages, as well as the most civilised races of men, we find the family consisting of parents and children, and the father as its protector and supporter.' (p. 7) 'Until recently women were typically engaged throughout youth and maturity in conceiving, bearing, feeding, nursing, transporting and burying infants. From girlhood, women were attached to infants. The period of gestation for a human infant is long. Once born, it must be carried upon the back and fed from the breast for a long time, under primitive conditions. Its birth constitutes an ordeal for the mother, in the course of which she may be crippled, at least for enough days to suffice for starvation unless ministered to by others . . . How to master the uncertain food supply, ravenous wild beasts, hostile tribes, storms and cold is a hard puzzle for a creature carrying heavy children within and upon her body, year in and year out. There is, nevertheless, a way to open this hard cage, that will lead to sustenance and shelter without sacrifice of the child. This way is to get the protection of those who are not cumbered with burdensome generative systems. Thus if men could be induced to supply subsistence women could live without killing or abandoning their infants. At the same time, men were motivated by sex attraction, by the luxury of having routine labours performed for them, and doubtless by pity, to undertake the protection of women and of the helpless offspring to which they were mysteriously subject. Thus men, women and children came to be arranged in family groups, in which men were inevitably lords and masters, because they needed the arrangement least.' (EBr. IX, p. 61). In the words of the German philosopher, E. Von Hartmann, from the moral standpoint, "the greater number of women pass the whole of their lives in a state of minority, and, therefore, to the end stand in need of supervision and guidance" (quoted in Kisch's *Sexual Life of Woman*, p. 153). In the beautiful summing up of D. H. Lawrence, 'Primarily and unprimarily, man is *always* the pioneer of life, adventuring onward into the unknown, alone with his temerarious, dauntless soul. Woman for him exists only in the twilight by the campfire when day has departed' (quoted in Reader's Maxim Currents in Modern Science, p. 192). And according to a modern French writer and thinker :—'Women can direct great business enterprises, and some do with astonishing skill, but the role does not suit them. One of the most successful of these made the following admission : "Do you know that I've always wanted to find a man who could take over my job ? Then I would be his assistant, and what a marvellous assistant I could be if I loved him !" 'It must be recognized that women are excellent assistants rather than original creators. Woman's real creation is her child . . . Even those who are forced by circumstances to play men's roles play them as women. Queen Victoria was not a great king, but a great queen acting the king.' (Andre Maurois, *Art of Living*, pp. 49-50).

74. *i. e.*, the male sex.

75. (by their very nature and constitution).

76. *i. e.*, the female sex. The very word 'woman', in English, 'etymologically meaning a wife . . . sums up a long history of dependence and subordination, from which the women of today have only gradually emancipated themselves in such parts of the world as come under Western civilization.' (EBR. XXVIII, p. 782, 11th Ed.). The word alludes to 'qualities attributed to the female sex, as mutability, proneness to tears, or physical weakness; also to their position of inferiority or subjection.' (SOED. II p. 2443).

77. *i. e.*, the husband.

78. (for the support and maintenance of their wives and as their dower).

79. *i. e.*, as recognizing the obvious truths of nature.

80. (to their husbands).

81. (of the honour and property of their husbands).

82. To mark its special merit, this act of obedience and watchfulness on the part of women is ascribed to the grace of God.

83. This evidently refers to another class of wives, entirely different from the first, evil-natured and given to misbehaviour.

84. (in the first place).

85. as the next step, if exhortation and verbal warning have proved unavailing.

86. as the last resort; in stubborn cases, after milder methods have failed.

87. The fact must not be lost sight of that the Holy Word is addressed to *peoples of all ages and of all grades and stages of social evolution*; and it may well be that a remedy that is unthinkable in a particular grade of society is the only feasible and effective corrective in another. Beating is not after all so incompatible with law and considerateness as it appears at first sight. Among the natives of New Mexico 'women have to prepare the food, tan the skins, cultivate the ground, fabricate the clothes, build the houses, and groom the horses. In return for this, the men, whose sole occupations are hunting and war, beat their wives without pity.' (Letourneau *op cit.*, p. 132). Among peoples of a lower class of culture the subjection of woman is extended even to brutality. 'This flagrant proof of dependence is felt by woman even with sexual pleasure and accepted as a token of love.' (Kaaft-Eling, *Psychopathia Sexualis*, p. 211). In certain stages of society this beating is even sought and keenly desired. European critics, before venturing to ridicule this Quranic permission (not recommendation), would do well to ponder over the prevalence of flagellomania in their own countries. Though 'a specifically English abuse it was widespread among all ranks and ages, it formed one of the most interesting features of their sexual life.' It is equally true that 'flogging, beating and whipping have been practised as punishment everywhere in the world since the dawn of history, both among the civilised and the savage.' (Bloch, *Sexual Life in England* p. 320).

'England was at one time the classic land of flagellation.' (*ib.*) 'The spread of flagellation-mania among people of every rank and age in English society affords further evidence that it was a specific national quality and not a passion limited to a small circle of sensualists and the like.' (*ib.*, p. 322). For the sexual aspect of flagellation see Croft's *The Cloven Hoof*, (pp. 95, 96). "Nietzsche's famous saying is well-known:—"When you go to a woman forget not your whip." In the Slavic countries beating the woman is a part of man's regular love procedure. Benvenuto Callini reports a particular instance in his famous autobiographic memoirs: (Forbath, '*Love, Marriage, Jealousy*, pp. 192-193). 'Among the Slavs of the lower class the wives feel hurt if they are not beaten by their husbands; the peasant women in some parts of Hungary do not think they are loved by their husbands until they have received the first box on the ear; among the Italian community a wife if not beaten by her husband regards him as a fool.' (Havelock Ellis, quoted in ERE. VIII, p. 156). Even now in England working-class women receive thrashing by their men who 'generally make excellent husbands.' (Ludovici, *Woman*, p. 154. n). 'The Englishman's privilege of beating his wife with a stick not thicker than his thumb, has become rather favourite, *Cf.* Sinclair, *Sylvia's Marriage*,' p. 13. Further, it is contended by Freud and his disciples that masochism is part and parcel of feminine nature. 'Helene Dentach has elaborated Freud's assumption and generalized it in calling masochism the elemental power in feminine mental life. She contends that what woman ultimately wants in intercourse is to be raped and violated, what she wants in mental life is to be humiliated; menstruation is significant to woman because it feeds masochistic fantasies; childbirth represents the climax of masochistic satisfaction.' (Horney, *New Ways in Psychoanalysis*, p. 110).

88. *i. e.*, submit to you and mend their ways.

89. *i. e.*, do not seek excuses and pretences for harassing and ill-treating them.

90. (so think of your own duties towards your Creator, and do not be too exacting towards your wives).

91. The address here is to the Muslim community in general.

92. (which cannot be made up by the parties themselves).

93. *i. e.*, the husband and the wife.

94. (in order that the differences may be composed).

95. *i. e.*, two arbitrators.

96. (and are earnest and sincere in their mission of peace).

97. *i. e.*, the husband and the wife.

98. *i. e.*, well Aware of their inmost thoughts and feelings.

99. (in worship and adoration).

100. (either in His Person or in His Attributes).

101. 'In fact, in almost every group of legislative revelations a place is given to the respect due to parents. 'The greatest importance is attached in the Qoran to

filial piety.' (Roberts, *op. cit.*, pp. 46, 48).

102. *i. e.*, the travelling companion ; the companion in a journey, no matter what the duration of that companionship be.

103. Note that all these injunctions to be good and kind to one's fellow-beings are coupled with the duty to worship the one true God and to shun idolatry.

104. *i. e.*, proud in his heart.

105. *i. e.*, vain with his tongue.

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۗ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝ وَالَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ
وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ۝ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ
اللَّهُ ۚ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۝ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن
لَّدُنْهُ أَجْرًا عَظِيمًا ۝ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ۝ يَوْمَئِذٍ يَوَدُّ
الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ

37. (الذين . . . مهينا) Those who are miserly and bid people to miserliness, and conceal what Allah has granted them of His grace;[106] and We have prepared for the infidels[107] a torment ignominous:

38. (والذين . . . قرينا) And those who spend of their wealth to show off to men,[108] and do not believe in Allah nor in the Last Day; and whoso has for him Satan[109] as a companion, a vile companion has he.

39. (وماذا . . . عليما) And what harm would befall them were they to believe in Allah and the Last Day and spend out of that wherewith Allah has provided them? And Allah is ever Knower of them.[110]

40. (ان . . . عظيما) Surely Allah does not wrong *any one* a grain's weight,[111] and if there is a virtue He will double it and give from His presence a mighty wage.[112]

41. (فكيف . . . شهيدا) How will it be then, when We bring, out of each community, a witness,[113] and We will bring thee[114] against these[115] as a witness?

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106. (either in the form of wealth or in that of Divine knowledge such as the Jews were endowed with).

107. The word كافرين here may also be taken in its original meaning, 'the ungrateful' *i. e.*, unresponsive to the many Divine favours conferred on mankind. (Th.).

108. The sentence is coupled with 'Allah loveth not one who is vainglorious, boaster' in verse 36.

109. (the arch-seducer).

110. *i. e.*, of their virtues and misdeeds.

111. (by either punishing an innocent person, or by not rewarding in full any good action). God being *ex hypothesi* the sole Author and absolute Master of every being, subject to no superior will or higher law, no action of His can, in any conceivable circumstance, be unjust or iniqutious. What is meant to convey here is that even according to the human standard of justice, His judgments are never unjust. مثقال ذرة signifies the smallest measure.

112. So transparently Benign and so infinitely Merciful is He!

113. (to bear testimony to the rejection of His message by them). This witness would, in each case, be the prophet sent to the particular people.

114. (O Prophet!)

115. (people who are thy contemporaries).

وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ
وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ
أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ
عَفُوًّا غَفُورًا ۝ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا
السَّبِيلَ ۝ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ۝ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ
الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا

42. (يومئذ . . . حديثا) That Day those who had disbelieved and disobeyed the Messenger would wish[116] that the earth would be levelled over them, and they will not *be able* to hide *any* discourse[117] from Allah.

SECTION 7

43. (يايها . . . غفورا) O you who believe! do not approach prayer while you are drunken[118] until you understand[119] what you say,[120] nor *yet while you are* polluted,[121] save when you are wayfaring,[122] you have washed yourselves.[123] And if you are ailing[124] or on a journey[125] or one of you comes from the privy[126] or you have touched women,[127] and you do not find water[128] then betake yourselves to clean earth and wipe your faces and your hands *with it*.[129] Verily Allah is ever Pardoning.[130] Forgiving.[131]

44. (الم . . . السبيل) Hast thou[132] not observed those[133] to whom was given a portion of the Book[134] purchasing[135] error,[136] and intending that you[137] would err *as regards* the way?[138]

45. (والله . . . نصيرا) And Allah is Knower of your enemies[139]; suffices Allah as a Friend,[140] and suffices Allah as a Helper.[141]

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116. (in their extreme anguish and consternation).

117. (and they would have no option but to make clean confession).

118. (the state of intoxication being absolutely incompatible with the worship attitude).

119. *i. e.*, you are able to understand well, to comprehend fully.

120. The prayers at their appointed hours being obligatory, the injunction not to pray when drunk evidently leaves little room for indulgence in drink. The verse as the first step towards prohibition was revealed sometime before the command came for total abstinence.

121. *i. e.*, after the emission of seed, either in waking or in sleep, and therefore under an obligation to perform total ablution or bathing.

122. For which case provision is made in the next sentence.

123. *i. e.*, have performed a total ablution or bathing. Physical cleanliness, in Islam, is a *sine qua non* for moral and spiritual purification.

124. (and the use of water is likely to aggravate or prolong disease).

125. (and water is not obtainable nearby).

126. In which case a fresh *wudhū*, or ablution of face is obligatory for praying purpose.

127. *i. e.*, have had intercourse with them, which makes bathing obligatory.

128. (for use) *i. e.*, whether it is unobtainable or injurious to health.

129. *i. e.*, by clapping palms of hands twice on clean dust and passing them over on hands up to elbows and face as if they were being washed by water. The process is technically known as تيمم.

130. *i. e.*, And so His injunctions are never burdensome.

131. And so He enjoins only what is easy to bear.

132. (O reader!).

133. *i. e.*, the Jews, and specially those learned in their religious lore.

134. By a portion of the book is meant the Torah. The word 'Book' is here used in a generic sense.

135. The word 'purchase' implies their choice and deliberation. Their guilt is not accidental but intentional.

136. *i. e.*, deliberate unbelief and infidelity.

137. (also, O Muslims!).

138. Not content with their own wrong-headedness, the Jews are also endeavouring to lead the Muslims astray.

139. (who would lead you off the way).

140. (so He warns you against them).

141. (so the Muslims need not be over-anxious).

وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَ
انْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝ يَا أَيُّهَا الَّذِينَ
أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ
كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ
لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ۝ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۚ بَلِ اللَّهُ
يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ۝

46. (من . . . قليلا) Among those who are Judaised[142] are some who pervert words[143] from their meanings and say:[144] 'we have heard and we disobey'[145] and[146] 'hear thou without being made to hear', and RA'INA[147] twisting their tongues[148] and scoffing at the faith. And had they said: 'we have heard and obey' and: 'hear thou', and 'UNZURNA,'[149] it surely had been better for them[150] and more upright.[151] But Allah has cursed them[152] for their infidelity. So they shall not believe, save a few.[153]

47. (يايها . . . مفعولا) O you who are given the Book[154] believe in what We have sent down[155] confirming what is with you, before We change faces,[156] and turn them upon their backs,[157] or We *might* curse them even as We cursed the people of the Sabt,[158] and Allah's command is ever carried out.[159]

48. (ان . . . عظيما) Surely Allah will not forgive that aught be joined with Him,[160] and He will forgive[161] all else[162] to whom He will.[163] And whoso joined aught with Allah,[164] he has certainly fabricated a mighty sin.[165]

49. (الم . . . فتيلا) Hast thou[166] not observed those who hold themselves to be pure?[167] Nay, it is Allah who purifies[168] whom He will,[169] and they shall not be wronged a whit.[170]

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142. And they are the enemies spoken of.

143. *i. e.*, they dislocate and corrupt the very words and passages of the holy texts, alter their sense, and twist their rendering. The Holy Qur'ān was not the first to charge the Jews with the falsification of their Scriptures. Even Justin, in the beginning of the second century of the Christian era, charged them 'with immorality and with having expunged from their Bibles much that was favourable to Christianity. These charges were repeated by the succeeding Christian polemists. (JE. X, p. 103). Modern Jewish theology of the Reform school not only admits 'the human origin of the Holy Scriptures' and recognizess that 'the matter recorded is sometimes in contradiction to the proved results of modern historical, physical, and psychological research,' but also arrives at the following conclusions:—

(1) 'The ancient view of a literal dictation by God must be surrendered.'

(2) 'The seers and writers of Judea must be regarded as men with human failings, each with his own peculiarity of style and sentiment.'

(3) And that though 'the prophet and sacred writer were under the influence of the Divine Spirit while revealing, by word or pen, new religious ideas . . . . the human element in them was not extinguished, and consequently, in regard to their statements, their knowledge, and the form of their communication, they could only have acted as children of their age.' (JE. VI. pp. 608-609). So the fallibility and the human origin of the Jewish Scriptures are self-confessed.

144. (in pride and conceit).

145. See P. I, n. 403.

146. Thus they said, when addressing the Holy Prophet, by way of imprecation.

147. See P. I, no. 466.

148. The Jews, unchastened, used language of banter when addressing the Holy Prophet—words bearing a good sense in Arabic, but really spoken by them in derision and ridicule according to their meaning in Hebrew. 'Not satisfied with tormenting Mohammed with questions on Torah which they were always wrangling about themselves, they took hold of the everyday formulas of Islam, the daily prayers and ejaculations, and twisting their tongues, mispronounced them so that they meant something absured or blaphemous.' (LSK Intro., pp. LXII-LXIII). 'Political inferiority, indeed, compelled them to disguise their hatred; but their real feelings transpired in various ways, and among others in expressions of double meaning.' (Muir, *op. cit. cit.*, p. 327).

149. See P. I, n. 467 ff.

150. *i. e.*, condusive to their own good.

151. *i. e.*, meet and proper in itself.

152. *i. e.*, has cast them away from His special grace and mercy.

153. (and those few will find their way to Islam).

154. *i. e.*, Taurāt.

155. (now) *i. e.*, the Holy Qur'ān.

156. (beyond all recognition).

157. *i. e.*, back parts of their faces. Or the phrase may mean: 'before we make faces to be like the backs of necks.' (LL). The passage emphasizes the *liability* of the culprits to these penalties, although the Divine mercy may never have permitted the actual infliction of the sentence. (Th).

158. *i. e.*, the violaters of the Sabbath. See P. I, nn. 291, 292.

159. (so beware of your persistent misbehaviour).

160. (so that the polytheist is doomed to punishment, extreme and everlasting). Notice for the hundredth time an indescribable enormity of the sin of polytheism. 'Throughout whole of Muslim theological literature the heresy most

dreaded is that of *shirk*, or giving to God a partner, and the exposition of the Being of God is set forth in such a way as always to emphasize His absolute Unity.' (Arnold, *Islamic Faith*, pp. 5-6).

161. (wholly or in part).

162. *i. e.*, all other sins, whether capital or minor.

163. (in accordance with his universal Plan).

164. *i. e.*, gives Him a co-partner in any form whatever.

165. *i. e.*, the most heinous of all sins; and it is this extreme heinousness of sin that would lead him to eternal perdition.

166. (O reader!)

167. *i. e.*, holy, free from all sins; children of God, or claiming special relationship with Him.

168. *i. e.*, it is He alone who can and shall purify.

169. (and obviously it shall please Him to purify the believers, not the infidels).

170. *i. e.*, the punishment of the guilty ones will only be commensurate with their guilt, and will not exceed it.

انظر كيف يفترون على الله الكذب وكفى به إثما مبينا ۞ ألم تر إلى الذين أوتوا نصيبا من الكتب
يؤمنون بالجبت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلا ۞ أولئك الذين
لعنهم الله ومن يلعن الله فلن تجد له نصيرا ۞ أم لهم نصيب من الملك فإذا لا يؤتون الناس
نقيرا ۞ أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتب والحكمة و
آتيناهم ملكا عظيما ۞ فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا ۞ إن الذين
كفروا بآياتنا

50. (انظر . . . مبينا) Look! how they[171] fabricate a lie against Allah,[172] and enough is that[173] as a manifest sin.

SECTION 8

51. (الم . . . سبيلا) Hast thou[174] not observed those to whom is given a portion of the Book[175] testifying to idols and devils,[176] and speaking of those who have disbelieved![177] 'these are better guided as regards the way than the believers'?[178]

52. (اولئك . . . نصيرا) Those are they whom Allah has cursed, and whom Allah curses,[179] for them thou shalt not find a helper.[180]

53. (ام . . . نقيرا) Have they a share in the kingdom?[181] *If so, they* will not give mankind[182] a speck.[183]

54. (ام . . . عظيما) Or do they envy the people[184] on account of what Allah has granted them out of His grace?[185] So surely We granted the house of Ibrāhīm[186] the Book and wisdom and We granted them a mighty kingdom.[187]

55. (فمنهم . . . سعيرا) Then among them *were some* who believed in it,[188] and among them *were others* who turned aside from it[189] and enough is Hell *as a* Flame.

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171. *i. e.*, the infidels, specially the Jews.

172. (by implying that God approves their methods of infidelity and impiety.

173. *i. e.*, their audacity in imputing to God an approval of sin and unbelief.

174. (O reader!)

175. 'A portion of the genuine Divine Book' is Taurāt; and the reference is to the parties of the Jews who out of their inveterate enmity of Islam and the Holy Prophet, had gone over to the idolatrous Arabs and formed alliance with them.

176. (by their conduct and attitude). Their poets and poetesses wrote 'satirical verses on the battle of Badr,' and by their verses 'stirred up the Kuraish at Mecca.' (JE. VIII, p. 646). يؤمنون here is not 'believing'. It must be translated, as the context makes it amply clear, by some such expression as 'testifying',

'preferring' or 'having a partiality for'. The Jews did not actually declare their faith in idols and images, but by siding with the pagans they unmistakably showed their preferment for idolatry. The verse lays bare their tacit approval, by their conduct, of idolatry and paganism.

177. *i. e.*, of the Arab pagans; the idolaters.

178. This the Jews said openly. Their approval of idolatry was only implied; their encouragement of the idolaters was avowed and explicit. 'When asked which they preferred, Islam or idolatry, the frankly avowed that they preferred idolatry'. (LSK. Intro., p. LXIII).

179. *i. e.*, for delivering Him from the appointed doom both in this world and the Hereafter.

180. (even in this world). Of the three Jewish clans flourishing in Arabia two 'were sent into exile, just as they had previously come into exile, and the third was exterminated—the men killed, and the women and children made slaves.' (LSK. Intro., p. CXIV.).

181. *i. e.*, are these Arab Jews the masters of territory ?

182. *i. e.*, their fellow-men.

183. So niggardly are they of spirit!

184. Here the Muslims are meant. When the Muslim forces suffered a temporary set-back at Ohud, the Jews were specially jubilant.' (JE. VIII, p. 646).

185. *i. e.*, the gifts of apostleship and temporal power.

186. which house, of course, includes Ismā'īl as well as Isaac.

187. See P. I., p. 586. The emphasis is on the words 'house of Ibrāhīm'. It was they who were promised leadership in religion and greatness as a nation. The argument runs: why should the Jews express surprise at all at the conferment of these gifts, spiritual and temporal, on the Holy Prophet of Islam ? Is he not as good a descendant of Abraham as any of the Israelite prophets ?

188. *i. e.*, in the Divine revelations of their days.

189. So acceptance of the Divine truth by some and rejection by others has always been the case with the Jews.

سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ
عَزِيزًا حَكِيمًا ۝ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۖ لَّهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ۝ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ
أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى
اللَّهِ وَالرَّسُولِ

56. (ان . . . حكيما) Verily those who disbelieve in Our revelations, them We will soon cast in Fire. Whenever their skins are burnt up[190] We will change them for other skins,[191] to *keep up their* tasting of the torment.[192] Verily Allah is ever Mighty,[193] Wise.[194]

57. (والذين . . . ظليلا) And those who believe and work righteous *works,* soon We will admit them to the Garden beneath which rivers flow abiding there for ever. For them shall be spouses,[195] and We will admit them to a sheltering shade.[196]

58. (ان . . . بصيرا) Verily Allah commands that you[197] shall render dues to the owners thereof, and that, when you judge between men, judge with equity.[198] Excellent[199] is that with which Allah exhorts you; verily Allah is ever Hearing,[200] Seeing.[201]

190. *i. e.,* thoroughly burnt and their sensibility has been deadened.

191. (endowed with full sensibility).

192. This is to emphasize that the torment shall be unremittant.

193. *i. e.,* Able to inflict any punishment in any form He wills.

194. (so He shall choose the forms of the torment at its proper time).

195. See P. I, n. 108.

196. ظل ظليل is 'constant shade, or, extensive shade; or in this case, the latter word denotes intensiveness, meaning dense' (LL). The allusion obviously is to the ease and pleasentness of life in Paradise.

197. (O men in authority!)

198. 'That the Prophet did much to put down injustice and oppression, no one can deny.' (Roberts, *op. cit.,* p. 101).

199. (both as regards the temporal benefits and the spiritual merits).

200. *i. e.,* cognizant of what you say of your words.

201. *i. e.,* cognizant of what you do of your acts.

إن كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلا ۞ ألم تر إلى الذين يزعمون أنهم آمنوا
بما أنزل إليك وما أنزل من قبلك يريدون أن يتحاكموا إلى الطاغوت وقد أمروا أن يكفروا به
ويريد الشيطن أن يضلهم ضلالا بعيدا ۞ وإذا قيل لهم تعالوا إلى ما أنزل الله وإلى الرسول رأيت
المنفقين يصدون عنك صدودا ۞ فكيف إذا أصابتهم مصيبة بما قدمت أيديهم ثم جاءوك
يحلفون بالله إن أردنا إلا إحسانا وتوفيقا ۞ أولئك الذين يعلم الله ما في قلوبهم فأعرض عنهم و
عظهم وقل لهم في أنفسهم قولا

59. (يايها . . . تاويلا) O you who believe ! obey Allah[202] and obey the Messenger[203] and men of authority from amongst you;[204] then if you[205] quarrel[206] in aught refer it[207] to Allah[208] and the Messenger,[209] if you *indeed* believe in Allah and the Last Day.[210] That is the best[211] and the fairest[212] interpretation.

SECTION 9

60. (الم . . . بعيدا) Hast thou[213] not observed those[214] who assert that they believe in what has been sent down to thee and what has been sent down before thee, *and yet* desiring to go to the devil for judgement[215] whereas they[216] have been commanded to deny him; and Satan desires to mislead them far off.[217]

61. (اذا . . . صدودا) And when it is said to them: 'come to what Allah has sent down and to the Messenger',[218] thou wilt see the hypocrites hang back far from thee.

62. (فكيف . . . توفيقا) How then,[219] when *some* ill[220] befalls them because of what their hands have sent forth[221] and then they came to thee swearing by Allah ; we meant naught[222] save kindness[223] and concord.[224]

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202. (as the Supreme Law-giver). Obedience to God means voluntary submission to His will and commands ; and by obedience to God man completes his sacrifice, and surrenders to Him all that he yet holds as his own, his most precious goods.

203. (as the infallible interpreter of the Divine Will). Obedience to the apostle means obedience to Him through His vicegerent.

204. *i. e.*, men of authority and learning among the Muslim community. 'In general, those who are termed اولو الامر of the Muslims, are those who superintend the affairs of such with respect to religion, and everything conducing to the right disposal of their affairs.' (LL). The '*Ulamā* (or guardians of the Law) are laymen only, claiming no status or privilege apart from that of the general community. The only authority they could exercise was derivable from their deep knowledge and assiduous study of the Qur'ān and the Sunnah.

205. *i. e.*, the community in general on the one hand, and those in authority on the other.

206. Note that obedience to the men in authority is not on a par with obedience to God and His apostle, the latter being absolute and unconditional. There is no such thing in Islam as an 'infallible Church, protected from error, and guided by the Holy Ghost.' Right of differing from those in authority implies and allows full scope of private judgment even to the humblest member of the community.

207. *i. e.*, the matter in dispute.

208. *i. e.*, His Holy Book; the Qur'ān.

209. *i. e.*, the mouthpiece of Revolution; his precepts and practices.

210. Note the extreme necessity of referring back, in cases of disagreement, all mutual disputes to the original sources—the Qur'ān and the Sunnah.

211. *i. e.*, conducive to peace, prosperity and contentment in this world.

212. *i. e.*, conducive to happiness and bliss in the Hereafter.

213. (O Prophet!)

214. The reference is to the hypocrites, specially those from among the Jews.

215. *i. e.*, they resort, while professing Islam, to non-Islamic tribunals for judgement in their disputes. طاغوت here stands for 'any un-Islamic tribunal'.

216. *i. e.*, those who profess Islam.

217. (so they ought to have been on their guard against his seductive methods).

218. (for the decision of your disputes).

219. (will it fare with them).

220. *i. e.*, an exposure of their duplicity, for instance.

221. *i. e.*, as an outcome of their own handiwork.

222. (by seeking redress elsewhere).

223. (to the accused).

224. (between the parties). The excuse of the hypocrites, on such occasions, amounted to this: the prerogative of decision certainly belongs to the Prophet; we never meant to question that. Our object in going to some one else was not to secure exactly a judicial pronouncement, but to bring about mutual agreement, conciliation somehow or other between the parties.

بليغا ۞ وما أرسلنا من رسول إلا ليطاع بإذن الله ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا
الله واستغفر لهم الرسول لوجدوا الله توابا رحيما ۞ فلا وربك لا يؤمنون حتى يحكموك فيما شجر
بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما ۞ ولو أنا كتبنا عليهم أن اقتلوا أنفسكم
أو اخرجوا من دياركم ما فعلوه إلا قليل منهم ولو أنهم فعلوا ما يوعظون به لكان خيرا لهم
وأشد تثبيتا ۞ وإذا لآتيناهم من لدنا أجرا عظيما ۞ ولهديناهم صراطا مستقيما ۞ ومن يطع الله
والرسول فأولئك مع الذين أنعم الله عليهم

63. (اولئك . . . بليغا) Those are they of whom Allah knows whatever is in their hearts;[225] so[226] turn thou from them[227] and admonish them,[228] and speak to them for their souls[229] an effective word.

64. (وما . . . رحيما) And not a Messenger have We sent but to be obeyed[230] by Allah's will. And if they, when they had wronged their souls,[231] had come to thee[232] and begged forgiveness of Allah and the Messenger had begged forgiveness for them,[233] they would surely have found Allah Relenting,[234] Merciful.[235]

65. (فلا . . . تسليما) Aye! by thy Lord, they shall not *really* believe[236] until they have made[237] thee[238] judge of what is disputed among them, and then find no demur[239] in their hearts against what thou hast decreed and they submit *with full* submission.[240]

66. (ولو . . . تثبيتا) And had We prescribed to them:[241] 'kill yourselves or go forth from your dwellings', they would have not done it, save a few of them.[242] And did they[243] perform what they were exhorted *to perform*,[244] it would be for them better[245] and more strengthening.[246]

67. (واذا . . . عظيما) And then[247] surely We would have given them from Our presence a mighty wage.

68. (ولهديهم . . . مستقيما) And surely We would have guided them to a path straight.

225. (of hypocrisy and dissimulation, and in accordance with that knowledge He shall punish them at the proper time).

226. *i. e.*, taking thy support in the Divine knowledge, and contenting thyself with the Divine punishment. (Th).

227. (and be not hard upon them).

228. (as befits thy mission). Admonition and exhortation are the *sine qua non* for the prophetic office.

229. *i. e.*, for their good; with this object that they might discard their hypocrisy.

230. (so they ought to have obeyed thee and not have sinned against thee at at all).

231. (by disobeying thee).

232. (in penitence).

233. (and by joining his prayer with theirs would have strengthed their cause).

234. Note that it is not the holy Prophet who is empowered to forgive the sinners; he can only beseech God on their behalf. Forgiveness is entirely in the hands of God.

235. (so that out of His mercy He would have relented towards them and forgiven them).

236. (in the sight of God) *i. e.*, their Islam would not be held genuine and sincere.

237. (and willingly accepted).

238. (and thy law, after thou art no more).

239. (bordering on denial).

240. (to thy decision). The acceptance of the Prophet's decision must be heartfelt, and not merely external.

241. *i. e.*, the mankind.

242. (men of true faith, such as the companions of the holy Prophet). True and devout Muslims are always 'few' as compared with the disobedient 'many'.

243. *i. e.*, the hypocrites; those with lip-profession of Islam.

244. (by way of unquestioning obedience and devotion to the Prophet).

245. *i. e.*, as substantiating their claims to merit.

246. (of their faith). Deeds of faith make faith itself deeper.

247. *i. e.*, with their substantial claims to merit and on the strength of their faith.

مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۝ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ
بِاللَّهِ عَلِيمًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوِ انفِرُوا جَمِيعًا ۝ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ
فَإِنْ أَصَابَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ۝ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ
اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ۝ فَلْيُقَاتِلْ فِي سَبِيلِ
اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا ۝ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي

69. (ومن . . . رفيقا) And whoso obeys Allah and the Messenger,[248] then those shall be[249] with them whom Allah has blessed[250]—from among the prophets,[251] the saints,[252] the martyrs,[253] and the rightous.[254] Excellent are these as a company !

70. (ذلك . . . عليما) That[255] is the grace from Allah,[256] and Allah suffices as Knower!

SECTION 10

71. (يايها . . . جميعا) O you who believe ! be on your guard ;[257] then sally forth in detachment or all together.[258]

72. (وان . . . شهيدا) And surely there is among you[259] he who *tarries* behind,[260] and if an ill befalls you,[261] he says:[262] surely God has been gracious to me in that I was not present with them.[263]

73. (ولئن . . . عظيما) And if there comes to you a favour from Allah,[264] then, as if there had been no affection between you and him, he says :[265] would that I had been with them ! then I would have achieved a mighty achievement [266]

74. (فليقاتل . . . عظيما) Let them therefore fight in the way of Allah[267] those who have purchased the life of this world for the Hereafter. And whoso fights in the way of Allah, and is then slain or triumphs,[268] We will *in any case* give him a mighty wage.[269]

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248. (in the obligatory articles of faith).

249. (out of His grace and bounty, with no claims to the highest merit for themselves).

250. (in the fullest and highest degree).

251. (who stand highest in spiritual rank).

252. (who rank next to the prophets). For صديق see p. XVI, n. 151.

253. *i. e.*, those who have laid down their lives in the cause of faith. See p. II, nn. 73-74.

254. *i. e.*, those who observe His laws and ordinances in every little detail of of their lives.

255. *i. e.*, the gift of so exalted a companionship; elevation in Paradise to the ranks of the prophets, etc.

256. *i. e.*, a reward far higher than what they are entitled to by their works.

257. (against your enemies at the time of war) *i. e.*, be on your guard, and provide yourselves with arms and necessaries.

258. (whatever may suit the occasion).

259. *i. e.*, in your camp. The word comprises both the believers and the hypocrites.

260. This alludes to the hypocrites.

261. *i. e.*, the Muslims.

262. (rejoicing at his hanging back).

263. (in the battle-field).

264. (in the shape of victory).

265. (grieving over the loss of his share of booty, and without being at all happy at the Muslim victory itself).

266. *i. e.*, a rich share of booty.

267. The import of 'in the way of Allah' is that the holy war must be joined with pure heart and clean motives and not from greed of booty.

268. Note that for a believing, devout warrior there are but two alternatives: Paradise through martyrdom, or victory in the battle-field. In no case does he know vanquishment or ignominy of defeat.

269. (in the Hereafter, which is the only and real prize worth striving after).

سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ۝ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ
كَانَ ضَعِيفًا ۝ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ
الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ
لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ

75. (وما . . . نصيرا) And what ails you that you do not fight in the way of Allah[270] and[271] for the oppressed among men and women and children[272] who say,[273] 'our Lord ! take us from this town[274] the people of which are ungodly,[275] and appoint us from before Thee a friend[276] and appoint us from before Thee a helper'.

76. (الذين . . . ضعيفا) Those who believe fight in the way of Allah[277] and those who disbelieve fight in the way of the devil.[278] Fight then against the friends of Satan;[279] verily the craft of Satan is ever feeble.[280]

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270. *i. e.*, to defend and vindicate His true religion. That must always be the primary motive.

271. as an additional reason.

272. One of the well-recognized objects of the holy war is to rescue the down-trodden.

273. *i. e.*, cry out in sheer helplessness.

274. (of Makka).

275. *i. e.* ungodly and oppressive.

276. (to champion our cause and to deliver us from the plight we are in).

277. *i. e.*, to aid and exalt the cause of faith, truth and virtue.

278. *i. e.*, to aid and exalt the cause of unbelief, untruth and vice. Note the utmost contrast between the view-points of the Muslims and their opponents.

279. (who is backing, instigating and inspiring them, O believers !)

280. Satan, in Islam, is not a dreadful power, a thing to be afraid of. He is to be despised by true believers, and his hosts are sure to be vanquished in the long run. This teaching deals a death-blow to the conception of Satan as an Evil Deity or sub-deity who has to be propitiated.

مَتَاعُ الدُّنْيَا قَلِيلٌ ۚ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ۝ أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَ
لَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ
يَقُولُوا هَٰذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۖ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۝
مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَ
كَفَىٰ بِاللَّهِ شَهِيدًا ۝ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۝ وَيَقُولُونَ
طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ

SECTION 11

77. (الم . . . فتيلا) Hast thou[281] not observed those[282] to whom it was said:[283] withold your hands,[284] and establish prayer and pay the poor-rate[285] but when thereafter[286] fighting was prescribed to them, lo! there is a party of them[287] dreading men[288] as with the dread of Allah or with *even* greater dread;[289] and they say:[290] our Lord! why hast thou prescribed to us fighting.[291] Wouldst that Thou hadst let us tarry till a term nearby![292] Say thou,[293] 'trifling is the enjoyment of this world, *for* better[294] is the Hereafter[295] for him who fears *Allah*;[296] and you[297] shall not be wronged a whit.[298]

78. (اين . . . حديثا) Death shall overtake you[299] wheresoever you may be, even though you are in fortresses plastered.[300] And if there reaches them *some* good they[301] say: this is from Allah;[302] and if there reaches them *some* ill, they say:[303] this is because of thee.[304] Say thou: from Allah[305] is everything.[306] What ails *then* this people, that they do not understand *any* speech?[307]

79. (ما . . . شهيدا) Whatsoever of good reaches thee[308] is from Allah,[309] and whatsoever of ill reaches thee[310] is because of thyself.[311] And We have sent thee[312] as a Messenger to the mankind,[313] and suffices Allah as a Witness.[314]

80. (من . . . حفيظا) He who obeys the Messenger has indeed obeyed Allah,[315] and he who turns away[316]—We have not sent thee over them *as* a keeper.[317]

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281. (O reader!).

282. The allusion is to the faint-hearted among the Muslims.

283. (when they were impatient to go to war and were insistent in their demand for leave to fight, harassed and persecuted as they were by the idolaters).

284. (for the time being; while at Makka).

285. Duties incumbent at all times, war or no war.

286. *i. e.*, after their migration to Madina, when the immediate strong incentive to war—the Makkan persecution had ceased to operate.

287. *i. e.*, the faint-hearted ones.

288. *i. e.*, the enemy.

289. This fear, arising out of faint-heartedness, was not at all the result of full deliberation or lack of conviction, and thus did not draw the censure that it would have otherwise deserved.

290. (in their hearts, if not openly).

291. (so soon).

292. (that we might have enjoyed life a little longer). The verse gives lie to the imaginary eagerness of the early Muslims for warfare from love of booty. The truth of the matter is that they felt hesitant, and very naturally so, considering the heavy odds against them and the obvious risks it involved, and went to the battle-field only when impelled by a sense of duty.

293. (O Prophet).

294. *i. e.*, infinitely more pleasant, and of abiding nature.

295. (which can be won by means of *Jihād*).

296. (and is therefore a believing, devout Muslim).

297. (O mankind !)

298. *i. e.*, none shall be deprived of the reward for his acts of merit, and *Jihād* is such an act pre-eminently.

299. (at its appointed time, which you cannot escape, so why lose merit by evading *Jihād* ?)

300. *i. e.*, in buildings most strongly built and best guarded. Noticeable in this connection is an amusing and amazing theory of death being expounded by certain men of science. There is a mysterious ray coming from outside the earth, so runs the theory, which constantly beats down upon us from the moment of our birth and destroys the cells comprising our bodies. Gradually, as we grow older, the process of making good the damage slows down, until finally the ray gets the upper hand, and death is the inevitable result. Now how to dodge this ray of death ? The 'solution' is to spend the whole of our lives inside a house with lead walls 20 feet thick, for it has been experimentally found that the ray cannot penetrate more than 19 feet of lead.

301. *i. e.*, the hypocrites.

302. Intending to mean thereby that it has been due to mere fortuitous set of circumstances, and not to any excellence on the part of the holy Prophet and the Muslims.

303. (in their intense hatred of the Prophet and the Muslims).

304. (and thy companions).

305. The passage not only repudiates every form of 'dualism' but also generates in the believing mind adamant fortitude. This is how the doctrine strikes even an avowed traducer of Islam :—'When overtaken by misfortune, no matter how undeserved, the Arab says: "It was written !" or "Allah is Great !" Such a

discipline makes heroic soldiers, patient and resigned workers.' (Reinach, *Orpheus*, p. 175). This doctrine of referring every event to the One and Only God has been the consolation of millions and millions in countless ages, and is the one unfailing support to every individual in his dire calamity. It was this doctrine that in the early history of Islam nerved its adherents with a courage and heroism that proved matchless.

306. (whether good or evil). *Cf.* the OT:—'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. (Is. 45:7). 'Shall there be evil in a city, and the Lord hath not done it?' (Am. 3:6)

307. even a thing so self-evident.

308. (O man!).

309. *i. e.*, an act of pure Divine grace; unpreceded by any act of special merit on the part of man.

310. (O man!)

311. *i. e.*, a manifestation of Divine justice; in part requital of some sin on the part of man. Clearly, then, there is no disharmony between what is stated now and what has been said in the preceding verse. Afflictions befalling the righteous and the saintly, it should be noted, are not afflictions at all. They are only so in appearance, not in reality. They are in the nature of a training ground.

312. (O Prophet).

313. *i. e.*, the whole of it, and not to a particular race or people.

314. *i. e.*, one who has furnished the holy Prophet with clear proofs of his universal ministry.

315. Once we have accepted the great Muhammad (on him be peace!) as the true apostle of God, we are bound by all canons of reason and logic to follow every one of his precepts and commands implicity, no matter we are able to understand the ultimate object of a particular order or not. 'Take the example of a soldier who has been ordered by his General to occupy a certain strategic position. The good soldier would follow and execute the order immediately. If, while doing so, he is able to explain to himself the ultimate strategic object which the General had in view, the better for him; but in case the deeper aim which underlies the General's command does not reveal itself to him at once, he is nevertheless not entitled to give up or even postpone its execution.' (Asad, *op. cit.*, p. 109)

316. (from obeying and following the Prophet). A corollary to the proposition laid down in the verse is that he who disobeys the apostle, disobeys God.

317. *i. e.*, so grieve not, O Prophet! at the consequences of their rebellion.

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ
عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۝ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ
الشَّيْطَانَ إِلَّا قَلِيلًا ۝ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكُفَّ
بَأْسَ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ۝ مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۖ وَ
مَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ

81. (ويقولون . . . وكيلا) And they[318] say,[319] 'obedience'.[320] *Yet* when they go forth from before thee, a group of them plan together by night[321] other than they had said;[322] and Allah writes down what they plan by night.[323] So turn thou from them[324] and trust in Allah, and suffices Allah as a Trustee.[325]

82. (افلا . . . كثيرا) Do they[326] not then ponder on the Qur'ān?[327] Were it from other than Allah they would surely find therein many a contradiction.[328]

83. (و اذا . . . قليلا) And when there comes to them[329] aught of security[330] or alarm,[331] they spread it abroad,[332] whereas had they referred it to the Messenger[333] and those in authority among them,[334] then those of them who can think it out[335] would have known it.[336] And had there not been Allah's favour with you[337] and His mercy,[338] you would surely have[339] followed Satan, save a *few of you*.[340]

84. (فقاتل . . . تنكيلا) Fight thou therefore in the way of Allah;[341] thou are not tasked except for thy *own* soul,[342] and persuade the believers;[343] Allah will perchance withhold the might of those who disbelieve.[344] And Allah is Stronger in might[345] and Stronger in chastising.[346]

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318. *i. e.*, the hypocrites.

319. (in when thy presence, O Prophet!)

320. *i. e.*, we obey thee.

321. (and in secret)

322. (before thee) *i. e.*, they profess obedience before thee, but when alone, their chiefs conspire against thee. The passage may also be rendered: 'A part of them meditateth by night upon doing otherwise than that which thou hast said': تقول meaning both 'they were saying' and 'thou sayest'.

323. (and He shall punish them accordingly at the proper time)

324. (and feel no anxiety on their account, O Prophet!)

325. *i. e.*, as Disposer of all affairs and as Protector of His faithful servants, and as one who is Able to settle accounts with their enemies.

326. *i. e.*, the infidels.

327. (and endeavour to obtain a clear knowledge of what is in it). The Holy Qur'ān being so transparently full of exquisite beauties and excellences, moral and spiritual, that an unbiased study of it is sure to convince everyone of its Divine origin.

328. (from which both in its external and internal aspects, it is remarkably and singularly free). Thus it is that all the numerous sects and parties among the Muslims have the same Holy Text and are agreed as to its purity. Even the Christian critics who cherish to find 'its many errors and defects' have to acknowledge that there are no 'intentional alterations and mutilations' in it at all. This is clearly one of the most powerful arguments in support of the claim of the Qur'ān, specially in view of the glaring fact that the canoncial books of the Bible, adopted as the foundation of faith after prolonged deliberation, not only contradict each other in details but are entirely at variance with a large number of equally respectable books rejected as a spurious or apocryphal.

329. *i. e.*, the hypocrites.

330. For instance, the news of Muslim victories.

331. For instance, tha news of Muslim reverses.

332. (immediately, without stopping to make a proper investigation).

333. (instead of publishing it themselves).

334. *i. e.*, among the Muslim community.

335. *i. e.*, the chief companions of the Prophet.

336. (whether the news was correct or not, or, if correct, worth publishing or not)

337. (O Muslims !)

338. God's grace and mercy, in this instance, consisted in blessing the Muslim community with two such marvellous gifts as the Holy Qur'ān and the Holy Prophet.

339. (as instigated and misguided by the hypocrites).

340. Those very few, by their rare and exceptional good sense, might have arrived independently at the true notions of Divinity; but then this gift of so sound and discerning an intellect is also an outcome of special Divine providence and mercy.

341. (nor when *jihād* has been prescribed for thee, O Prophet !)

342. *i. e.*, so thou art not at all accountable for the action or inaction of others.

343. (to fight). All this refers to a period before *Jihād* was prescribed as a public duty.

344. (and shall vanquish them). Surely no mere human brain could have ventured on such a prophecy with all the odds against the triumph of Islam and with hardly any resources at its command.

345. (against rebels and offenders, in this world) *i. e.*, powerful and invincible as the anti-Islamic forces seem to be, Allah's power is immeasurably greater, and He is well-able to smash them.

346. (against rebels and offenders, in the hereafter).

لَهُ كِفْلٌ مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ۝ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ
عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ
حَدِيثًا ۝ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۖ وَمَن
يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ۝ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ
حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ
وَلِيًّا وَلَا نَصِيرًا ۝ إِلَّا الَّذِينَ

85. (من . . . مقيتا) He who intercedes with a goodly intercession,[347] his shall be a portion[348] therefrom[349] and he who intercedes with an ill intercession[350] his shall be a responsibility thereof: And Allah is Controller of everything.[351]

86. (و اذا . . . حسيبا) And when you are greeted with a greeting,[352] then greet *back* with one better than that or return that.[353] Verily Allah is Reckoner of everything.[354]

87. (الله . . . حديثا) Allah! there is no god but He.[355] Surely He will gather you together on[356] the Day of Judgement of which there is no doubt, and who is more truthful in discourse than Allah?[357]

SECTION 12

88. (فمالكم . . . سبيلا) What ails you then[358] *that you are*[359] two parties regarding the hypocrites,[360] whereas Allah has overthrown them[361] because of what they have earned.[362] Would you[363] lead aright those whom Allah has sent astray?[364] And whomso Allah sends astray for him thou[365] shall not find a way.[366]

89. (ودوا . . . نصيرا) They yearn that you[367] disbelieved even as they have disbelieved, so that you[368] may be *all* alike.[369] So do not take friends from among them unless they migrate[370] for the sake of Allah;[371] and if they turn away[372] then seize them and kill them[373] wherever you find them, and do not take from among them a friend or a helper.[374]

347. *i. e.*, one desirable both in regard to its object and its method.

348. (Of merit)

349. *i. e.*, due to that goodly intercession.

350. *i. e.*, intercession for an evil cause or with improper methods.

351. (and so requiting both good and evil)

352. (by a Muslim, known or presumed, in the Muslim fashion, O Muslim!). The customary greeting in Islam is:—'Peace be upon you,' says one. 'And with you be peace and the mercy of God,' replies another.

353. It is this command, in the main, which is responsible for the following scene; so general in the Muslim lands, witnessed and commented upon by an English lady:—"As-salam-alaikum, these gentle words of greeting each other, as they pass, is a music to the ear. It is amusing to watch the dexterity with which two friends will sustain a competition in greeting; each one endeavouring to outdo the other in compliments. . . . Master and servant, the rich and the poor, the learned and the unlettered, greet each other with the same dignity on both sides, leading to no loss of self-respect to either'. (Lady Cobbold, *op. cit.*, pp. 59-60).

354. (great or small).

355. See P. III, n. 19.

356. الى in this phrase is in the sense of فى (LL).

357. (and it is He who is announcing the advent of that Day).

358. (O Muslims!) Certain Makkans professing Islam had migrated to Madina, but later pretending to fetch their merchandise, obtained leave to go back to Makka whence they never returned, and joined the pagans. The verses now relate to this brand of apostates and renegades.

359. (even now).

360. *i. e.*, divided as to whether they should be treated as infidels, and be slain or not.

361. (to infidelity open and avowed).

362. *i. e.*, because of the act they have deliberately and wilfully committed: the act of their leaving, under false pretences, Madina, the only Dār-ul-Islām at the time.

363. The address is to the Muslims who were till then unaware of the severe guilt of the offenders.

364. (in consequence of their deliberate choice to go astray).

365. (O reader!).

366. *i. e.*, nobody can create sense of belief and righteousness in one who chooses to go wrong. No human efforts can make him who is wilfully blind see.

367. (O Muslims!).

368. (and they).

369. (in ungodliness). This shows the zeal of the hypocrites for misleading the Muslims.

370. (to Madina as Muslims). Migration to Madīna, was, at the time, an obligatory act of duty and a visible token of the acceptance of Islam.

371. *i. e.*, as true Muslims. Mere entry into Madīna was not enough, as pagans also visited Madina for trade purposes.

372. (from complying with these terms and conditions, and remain infidels as heretofore).

373. now that a state of belligerency exists.

374. *i. e.*, have nothing whatever to do with them; have them neither as friends in peace nor as helpers in distress.

يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ
وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ
لَكُمْ عَلَيْهِمْ سَبِيلًا ۝ سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ
فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ
عَلَيْهِمْ سُلْطَانًا مُّبِينًا ۝ وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ

90. (الا الذين . . . سبيلا) Excepting those[375] who join a people between whom and you there is a compact[376] or who came to you with their breasts straitened that they should fight you or fight their *own* people.[377] And had Allah *so* willed, He would have surely set them upon you.[378] If then they withdraw from you,[379] and do not fight against you, and offer you peace, then Allah does not assign you a way against them.[380]

91. (ستجدون . . . مبينا) Surely you will find others desiring[381] that they may be secure from you and may be secure from their people, and *yet* whenever they are brought back[382] into the temptation[383] they revert to it.[384] Then if they do not withdraw from you, nor offer you peace, nor restain their hands,[385] seize them and kill them wherever you find them. These ! against them, We have given you a clear authority.[386]

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375. (of the infidels).

376. (of alliance). Thus, being allies of your allies, such infidels enter into an indirect alliance with the believers.

377. (and thus seeking your alliance directly), *i. e.*, their hearts shrinking from fighting you or their own people. ان يقاتلوكم is here synonymous with عن قتالكم (LL).

378. (but in His immeasurable grace and infinite mercy He did not so will, and now they are of themselves offering you submission and seeking your alliance and good-will).

379. (with no intent to molest you)

380. (either of slaying them or of taking them prisoners).

381. (out of their cunning and design).

382. (by the open and avowed enemies of Islam).

383. (of waging war upon the Muslims).

384. (without compunction).

385. (against you).

386. (for war).

مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَن يَصَّدَّقُوا ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ
رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ
فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ وَمَن يَقْتُلْ مُؤْمِنًا
مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا
ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ

SECTION 13

92. (وما كان . . . حكيما) It is not for a believer to kill a believer save by a mischance;[387] and he who kills a believer by a mischance, *on him* is the setting free of a believing slave[388] and bloodwit[389] to be delivered to his family[390] except that they forgo.[391] Then if he[392] is of a people hostile to you and *is himself* a believer, then the setting free of a believing slave;[393] and if he be of a people between whom and you is a compact[394] then the blood-wit to be delivered to his family[395] and the setting free of a believing slave.[396] Then whoso does not find *the wherewithal*,[397] *on him is* the fasting for two months in succession:[398] a penance[399] from Allah. And Allah is ever Knowing, Wise.

93. (ومن . . . عظيما) And he who kills a believer willfully,[400] his requital[401] is Hell *as* an abider therein,[402] and Allah shall be wroth with him[403] and shall curse him[404] and shall prepare for him a torment terrible.[405]

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387. *i. e.*, by accident, not by design.

388. (or a bondwoman).

389. Murder, in Muslim jurisprudence, is not only a capital criminal offence but also a civil wrong; and the life of a murderer, in the law of Islam, as in ancient Greece, was forfeited to the kinsmen of the slain, who could, if they chose accept a fine as satisfaction. See II, n. 177, 183 ff.

390. *i. e.*, the deceased's legal heirs.

391. (that compensation in part or in full).

392. *i. e.*, the person slain.

393. (or bondwoman, but not blood-wit, since his relations are infidels, and no infidel has a right to a Muslim's inheritance).

394. (of alliance, and he himself is an infidel).

395. Since there is no objection to an infidel inheriting an infidel's property.

396. (or a bondwoman).

397. (in case where the setting free of a slave is obligatory).

398. (in lieu of the freeing of a slave).

399. *i. e.*, enjoined by.

400. *i. e.*, by design, not by accident, and is unrepentant.

401. (originally and primarily).

402. (for ever). But since eternal damnation is incompatible with faith, this original sentence is not carried out in full, by the grace of God, in the case of believers.

403. (for a definite period).

404. *i. e.*, shall deprive him of His special mercy.

405. (for a definite period).

الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ۚ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ۚ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ
خَبِيْرًا ۝ لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِى الضَّرَرِ وَالْمُجٰهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ
فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ
الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۝ دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ اِنَّ
الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِىْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِى الْاَرْضِ ؕ قَالُوْٓا اَلَمْ

94. (يايها . . . خبيرا) O you who believe! when you march forth[406] in the way of Allah, make *things* clear[407] and do not say to one[408] who offers you a greeting:[409] 'thou art none of a believer'[410] seeking the perishable goods of the life of this world;[411] for with Allah are spoils abundant.[412] Even thus were you aforetime,[413] then Allah did a favour to you.[414] So make *things* clear.[415] Verily Allah is ever Aware of what you do.

95. (لايستوي . . . عظيما) Not equal[416] are the holders back among the believers,[417] save those who are disabled[418] and the strivers in the way of Allah with their riches and their lives.[419] Allah has preferred in rank the strivers with their riches and their lives above the holders-back,[420] and to all[421] Allah has promised good.[422] And Allah has preferred the strivers above the holders-back with a mighty wage—

96. (درجت . . . رحيما) Ranks from Him and forgiveness and mercy;[423] and Allah is ever Forgiving, Merciful.

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406. (to fight the infidels).

407. (for yourselves, in every act of yours) *i. e.*, investigate fully before you proceed to slay.

408. (doubting his sincerity or genuineness of his conversion).

409. (in a Muslim fashion, or meets you with other tokens of friendship and submission)

410. (at heart, but only pretendest to be so in order to save thy life from our hands).

411. (by killing him in holy war and apportioning to you his property as your share of booty).

412. (which every Muslim can easily win by walking in His way).

413. *i. e.*, you yourselves were judged Muslims, some time before, by no other means than your verbal declaration of the faith and outward tokens of Islam. Many of the distinguished pagans had not at once become converts at heart; their genuine conversion came only gradually.

414. (so that the Muslims took you at your words, without having an inquiry into your inner feelings and in the sincerity or otherwise of your declarations).

415. (for yourselves, and be ever careful in observing this injunction).

416. (in degrees of merit).

417. *i. e.*, those, who without reasonable cause stayed at home and did not join the holy war.

418. (by illness or for some other good reason).

419. (by spending their money lavishly and recklessly, and by risking their lives).

420. (at home). Note that these stay-at-home are not counted as sinners, since the duty of joining the holy war was not, at the time, obligatory on every able-bodied individual.

421. (comprising the two classes mentioned).

422. (in the Hereafter, as reward for their respective deeds of merit).

423. Words explanatory of 'mighty hire'.

تكن ارض الله واسعة فتهاجروا فيها فاولئك ماوىهم جهنم وساءت مصيرا ۝ الا المستضعفين
من الرجال والنساء والولدان لا يستطيعون حيلة ولا يهتدون سبيلا ۝ فاولئك عسى الله ان يعفو
عنهم وكان الله عفوا غفورا ۝ ومن يهاجر في سبيل الله يجد في الارض مراغما كثيرا وسعة و
من يخرج من بيته مهاجرا الى الله ورسوله ثم يدركه الموت فقد وقع اجره على الله وكان الله
غفورا رحيما ۝ واذا ضربتم في الارض فليس عليكم جناح ان تقصروا من الصلوة ان خفتم ان
يفتنكم

SECTION 14

97. (ان . . . مصيرا) Verily to those whom the angels carry off *in death* while yet they are wronging their souls,[424] they will say :[425] what were you in.[426]? They will say[427] 'weakened were we in the land'.[428] *They*[429] will say, 'was not Allah's land wide so that you could migrate thereto'?[430] These ! their resort is Hell : an evil retreat——

98. (الا . . . سبيلا) Excepting the weak ones among men, women and children, unable[431] *to find a* stratagem and not guided to the way.

99. (فاولئك . . . غفورا) These are they whom Allah is likely to pardon, and Allah is ever Pardoning, Forgiving.

100. (ومن . . . رحيما) And he who[432] migrates in the way of Allah shall find in the earth plentiful refuge and amplitude ;[433] and he who goes forth from his house *as* a fugitive unto Allah and His Messenger, and death overtakes him,[434] his wage[435] has surely devovled upon Allah;[436] and Allah is ever Forgiving[437] Merciful.[438]

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424. (by not migrating to Madina). Their offence consisted in their not joining the Holy Prophet and the Muslim community at Madina, which was a duty incumbent upon them, but staying without any justification at Makka with and among the idolaters and not wishing to break with them.

425. (while taking away their souls).

426. (so that you found it impossible to fulfil the obligations of your faith)

427. (excusing themselves).

428. (of our birth and dwelling and unable to resist the infidels, and also unable to observe the obligations of our faith).

429. (*i. e.* the angels).

430. (for the proper observance of the obligations of your faith). The meaning is : if the exercise of your religion was impossible in the land of your birth

and dwelling, why did not you migrate to some other place on God's wide and spacious earth ?

431. (in fact, and not feigning inability).

432. (charged with migration).

433. (wherein to practise his faith).

434. (before he has reached his destination).

435. (which in Divine bounty is conferred upon mere good intention).

436. (for this act of migration, though only undertaken and not completed).

437. (and so He shall forgive his many other faults).

438. (so that He counts the incomplete act of migration as complete, and rewards it in full).

الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ۝ وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُم
مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُم مَّيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ
وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَ

SECTION 15

101. (واذا . . . مبينا) And when you are journeying in the earth,[439] it will be no fault in you that you shorten the prayer[440] if you apprehend that those who disbelieve will molest you;[441] verily the infidels are ever unto you an avowed enemy.

102. (واذا . . . مهينا) And when thou[442] art amidst them[443] and hast set up the prayer for them,[444] then let a party of them stand with thee and let them retain their weapons;[445] then when they have prostrated themselves,[446] let them go behind you,[447] and let another party *who* have not yet prayed[448] *come*[449] *and* pray with thee; and let them *also* take their pre-cautions and their weapons. Those who disbelieve wish that you neglected your weapons and your baggage, so that they might swoop down upon you a one swoop.[450] No fault there will be in you if there is an injury to you from rain or you are ailing,[451] that you lay down your arms and *yet* take your caution. Verily Allah has prepared for the infidels a torment ignominious.

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439. (or by the sea, O Muslims!) The distance to be covered must be at least for three 'stages or *manzils*, *i. e.*, about 60 English miles, according to the Hanafi school of law, and a much shorter distance according to other schools.

440. (by half, so that the number of *rak'at* at *Zuhar* (noon), *'Asr* (afternoon) and *'Ishā* (night) prayers would be reduced to two.

441. (by your halting at a place too long). فتنة here may also be taken in the sense of 'slaying.'

442. (O Prophet! or any other in thy place).

443. *i. e.*, the Muslims.

444. (and an attack by the enemy may be imminent).

445. (while in prayer, the other half is to be on the look-out for the enemy). Note that even at this moment of imminent danger, prayer is not to be put off or

held over. So pre-eminently important is the duty of offering prayers in the code of Islam!

446. (and have finished one *rak'at*).
447. *i. e.*, in the hindermost row.
448. (but have been on the look-out for the enemy).
449. (forward into the front row).
450. So you need be ever vigilant and on your guard.
451. (and thus are impeded from taking your arms).

علی جنوبکم فاذا اطمانتم فاقیموا الصلوة ان الصلوة کانت علی المؤمنین کتبا موقوتا ۝ ولا تهنوا فی
ابتغاء القوم ان تکونوا تالمون فانهم یالمون کما تالمون وترجون من الله ما لا یرجون وکان الله
علیما حکیما ۝ انا انزلنا الیک الکتب بالحق لتحکم بین الناس بما اریک الله ولا تکن للخائنین خصیما ۝ ع
واستغفر الله ان الله کان غفورا رحیما ۝ ولا تجادل عن الذین یختانون انفسهم ان الله لا یحب من کان
خوانا اثیما ۝ یستخفون من الناس ولا یستخفون من الله وهو معهم اذ یبیتون ما لا یرضی من
القول وکان

103. (فاذا . . . موقوتا) Then when you have finished the prayer,[452] remember Allah,[453] standing, sitting, and *lying* on your sides.[454] Then when you are secure[455] establish prayer;[456] verily the prayer is prescribed to the believers at *definite* times.[457]

104. (ولا . . . حكيما) And do not slacken in seeking the *enemy* people;[458] if you are suffering,[459] then they[460] suffer even as you suffer,[461] and you hope from Allah what[462] they hope not.[463] And Allah is ever Knowing,[464] Wise.[465]

SECTION 16

105. (انا . . . خصيما) Verily We; it is We who have sent down the Book to thee[466] with truth, that thou mightest judge[467] between people by[468] what Allah has shown thee;[469] and be not thou[470] a pleader on behalf of the deceivers.

106. (واستغفر . . . رحيما) And beg thou forgiveness of Allah;[471] verily Allah is ever Forgiving, Merciful.

107. (ولا . . . اثيما) And plead not[472] thou for those who defraud their souls,[473] verily Allah does not love one[474] who is a defrauder,[475] sinner.[476]

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452. (thus curtailed and circumscribed).

453. (as usual).

454. *i. e.*, in every attitude and posture as may be practicable; and do not infringe the prescribed law of prayer in any of its details.

455. *i. e.*, out of danger, and not journeying.

456. (in its proper, regular form as duly prescribed).

457. (so it must be offered in every circumstance and at appointed hours). 'The religion of the Muslim is continually present with him and in the daily prayer manifests itself in a solemn and impressive ritual, which cannot leave either the worshipper or the spectator unaffected.' (Arnold, *Preaching of Islam*, p. 417). 'The timing of the daily prayer which according to the Qur'ān restores self-possession to the ego by bringing it into closer touch with the ultimate source of life and freedom, is intended to save the ego from the mechanising effects of sleep and business.

Prayer in Islam is the ego's escape from mechanism to freedom.' (Iqbal, *op. cit.*, pp. 151-152).

458. (through lack of grip, when that pursuit is necessary).

459. (of wounds and privations, O Muslims !).

460. *i. e.*, the enemy.

461. (so that you and they are equal so far as the physical aspect of the war is concerned).

462. (high reward).

463. (so in strength of mind and spirit you are their superior).

464. (so that He knows well your enemies' weakness of heart and body).

465. (so that He does not command you to do acts that are beyond you).

466. (O Prophet !).

467. (in this particular affair).

468. *i. e.*, in accordance with ; by means of.

469. (by revelation). اراك is here synonymous with عرفك and علمك (LL).

470. (in the future, as thou hast never been in the past). Bashīr, a hypocrite, of the clan of Obeiraq, had stolen a bag of flour and some arms from the house of Rifā'a, a companion of the Prophet. The theft was detected. The Obeiraq people, in order to shield their kinsman, laid the guilt at the door of Labīd, a faithful Muslim, and protested to the Prophet with an air of injured innocence that they were being unjustifiably suspected by Rifā'a. The holy Prophet thereupon is reported to have remonstrated with the party of the complainant for suspecting without warrant members of the Muslim community. It was at this stage that real facts of the case became known to him by Revelation, and Bashīr, the real culprit, was exposed. Offended at this he returned to paganism and joined the Makkans openly.

471. (for thy remonstrating with the people of the complainant). The act on the part of the Prophet on the basis of the facts than available was perfectly innocent—even meritorious—but it might have had the effect of silencing the complainant, and was thus, in Divine wisdom, not quite politic for the Prophet.

472. (as they wish thee to contend).

473. (by wronging others and accusing them falsely).

474. —like Bashīr, in this instance—

475. *i. e.*, persistent deceiver.

476. *i. e.*, addicted to sin.

اللّٰه بما يعملون محيطا (١٠٨) ها انتم هؤلاء جادلتم عنهم في الحيوة الدنيا فمن يجادل اللّٰه عنهم يوم
القيمة ام من يكون عليهم وكيلا (١٠٩) ومن يعمل سوءا او يظلم نفسه ثم يستغفر اللّٰه يجد اللّٰه غفورا
رحيما (١١٠) ومن يكسب اثما فانما يكسبه على نفسه وكان اللّٰه عليما حكيما (١١١) ومن يكسب خطيئة
او اثما ثم يرم به بريئا فقد احتمل بهتانا واثما مبينا (١١٢) ولولا فضل اللّٰه عليك ورحمته لهمت
طائفة منهم ان يضلوك وما يضلون الا انفسهم وما يضرونك من شيء وانزل اللّٰه عليك الكتب و
الحكمة وعلمك ما لم تكن

108. (يستخفون . . . محيطا) They feel ashamed of men[477] and not feel ashamed of Allah,[478] whereas He is[479] *present* with them when by night they plan together of discourse which does not please Him; and Allah is ever an Encompasser of what they do.[480]

109. (هانتم . . . وكيلا) Lo! it is you[481] who have contended for them in the life of this world;[482] then who will contend for them with Allah on the Day of Judgement, or who will be their champion?

110. (ومن . . . رحيما) And he who works an evil[483] or wrongs his *own* soul and thereafter begs forgiveness of Allah,[484] shall find Allah Forgiving, Merciful.[485]

111. (ومن . . . حكيما) And he who earns a sin, only against his *own* soul earns it;[486] and Allah is ever Knowing,[487] Wise.[488]

112. (ومن . . . مبينا) And he who earns a vice[489] or a sin[490] and thereafter[491] casts it on an innocent one,[492] has certainly borne a calumny[493] and a manifest sin.

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477. (who are in reality as powerless as themselves).

478. *i. e.*, the Omniscient, the Omnipotent.

479. (as ever).

480. (so it is He alone who ought to be feared).

481. (O Muslims!).

482. This refers to the unsuspecting neutral Muslims who had assembled before the Prophet to defend and support Bashīr, the offender.

483. (to others).

484. (in the way prescribed).

485. (so Bashīr and his accomplices ought to have asked Divine forgiveness in the proper way).

486. *i. e.*, hurts himself and not others. This makes immediate penitence on his part the more necessary.

487. (so He is aware of every sin and sinner).

488. (so that His punishments are suited to every individual case).

489. (relatively small).

490. (grave or heinous).

491. (instead of asking forgiveness).

492. (as did Bashīr and his associates).

493. Calumny, denoting all the unjust accusations which have the effect of damaging or lowering another's reputation, is always a prominent feature of a depraved society. Islam condemns it in the strongest terms, so that it may not raise its head even in forms too subtle to be reached by the arms of law.

تعلم وكان فضل الله عليك عظيما ۝ لا خير في كثير من نجوىهم الا من امر بصدقة او معروف او
اصلاح بين الناس ومن يفعل ذلك ابتغاء مرضات الله فسوف نؤتيه اجرا عظيما ۝ ومن يشاقق
الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت
مصيرا ۝ ان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد ضل
ضللا بعيدا ۝ ان يدعون من دونه الا انثا وان يدعون الا شيطنا مريدا ۝ لعنه الله وقال
لاتخذن من عبادك نصيبا مفروضا ۝

SECTION 17

113. (ولولا . . . عظيما) Were not the grace of Allah and His mercy on thee,[494] a party of them had surely resolved to mislead thee,[495] whereas they mislead not but themselves;[496] and they shall not *be able* to hurt thee in aught.[497] And Allah has sent down to thee the Book and wisdom,[498] and has taught thee[499] what thou knowest not; and the grace of Allah on thee is ever mighty.[500]

114. (لا خير . . . عظيما) No good[501] is there in much of their whispers[502] except *in him* who commands charity or kindness or reconciliation among mankind;[503] and he who does this, seeking the goodwill of Allah,[504] him We will presently give a mighty wage.

115. (ومن . . . مصيرا) And he who opposes the Messenger after the truth has become manifest to him and follows other way than *that of* the believers,[505] him We will let follow[506] that to which he has turned[507] and him We will roast in Hell—an evil retreat!

SECTION 18

116. (ان . . . بعيدا) Verily Allah shall not forgive that aught be associated with Him,[508] and He shall forgive all else[509] to whom He will,[510] and he who associates *aught* with Allah has certainly strayed far away.[511]

117. (ان . . . مريدا) They[512] invoke not beside Him but females,[513] and they invoke not but a Satan rebellious.[514]

118. (لعنه . . . مفروضا) Allah has accursed him,[515] and he said:[516] 'I will surely take[517] of Thy creatures a portion allotted;[518]

494. (in this instance, as always, O Prophet!)

495. (by causing thee to deliver an unsound judgment).

496. *i. e.*, as they have failed in their unholy attempt in the past, so also they shall fail in the future.

497. (in this respect) *i. e.*, they shall not be able to cause thee to fall into error and they shall not succeed in wringing from thee a wrong verdict.

498. (and it is impossible for error to co-exist with these Divine gifts).

499. (of higher truths).

500. It was this unvarying and constant Divine grace which made it impossible for any one to lead the Holy Prophet astray.

501. *i. e.*, merit or virtue.

502. The hypocrites in their secret counsels mostly talked in whispers. The pronoun هم refers to the multitude of mankind.

503. (and to effect these ends have to counsel in secret).

504. (and not with an unworthy or ignoble motive). Note the emphasis Islam lays on the rightness of motives, on the purity of the springs of action.

505. This 'way of the believers' includes dress, food, personal appearance, and many other habits and customs generally believed to lie outside the path of religion and spirituality. And that the Muslims have, or, at any rate, till very recently have had, a definite and distinctive culture of their own goes without saying. 'Up to the nineteenth century it was generally possible to recognise Muhammadans by their external appearance. They felt that they were heirs of a culture which was bound up with their creed, and they wished to preserve the characteristic marks of their civilization. So persistent has been the influence of this distinctive Muslim culture that a strong sense of corporate unity may often survive the disappearance of intellectual assent to the dogmas of the faith and may serve as a social bond long after faith is dead.' (Arnold, *Islamic Faith*, p. 48).

506. (in this world without let or hindrance).

507. *i. e.*, to the ways that are not of the believers. 'The imitation of outward appearance leads, by degrees, to a corresponding assimilation of the mental disposition . . . Only very superficial people can believe that it is possible to imitate a civilization in its external appearance, without being at the same time affected by its spirit. A civilization is not an empty form only, but a living energy. The moment we begin to accept its form, its internal currents and dynamic influences set to work in ourselves and mould slowly, imperceptibly our whole mental attitude.' (Asad, *op. cit.*, pp. 83-84).

508. (either in His Person or in His Attributes). Note the unique and unmistakable insistence with which the Holy Qur'ān follows this one theme, the absolute unity of God. See n. 160 above.

509. (either altogether or after some initial punishment).

510. (in accordance with His universal Plan).

511. (from the right path, and so eternal damnation must be his natural due).

512. *i. e.*, the infidels in general, and Arab pagans in particular.

513. *i. e.*, female deities; goddesses. It was not only the Arabs who worshipped as 'daughters of God' angels and certain of their images, but many divinities throughout the world, including the sun, the moon, and the 'Great

Mother,' have been construed as feminine, and the cult of goddesses has been almost universal. 'The emotional side of Semitic heathenism was always very much connected with the worship of female deities, partly through the associations of maternity, which appealed to the purest and tenderest feelings, and partly through other associations connected with woman, which too often appealed to the sensuality so strongly devleoped in the Semitic race.' (Robertson Smith, *Religion of the Semites*, p. 59). And as to other religions :—'In the religious imagination and devotion of the Cretans the goddess was markedly predominant over the God.' (UHW. II, p. 1365). 'The characteristic which specially distinguishes the Anatolian religion is its conception of the Divine Being as the mother, not the father, of mankind . . . . . . The God, the male element in the Divine nature, was conceived as a secondary figure to the Great Mother.' (DB. V, p. 122). 'The goddess was the fountain and source of human life. The principles on which that life must be lived emanated from her.' (ERE. IX, p. 905). Among the Hindus of south India, who mostly worship nondescript local village deities, 'these local deities are nearly all of the female, not the male, sex.' (EBr. XI, p. 577). 'Amongst many primitive peoples, and at the present time in a large number of less developed cults, goddesses occupy important places in the pantheon.' (ERE. V, p. 827). 'إناثا also signifies *inanimate things* as trees and stones and wood'. (LL)

514. *i. e.*, this goddess-worship is, in effect, nothing but devil-worship.

515. (for his rebellion)

516. (at the time of his expulsion from the Heaven).

517. (by seducing them).

518. *i. e.*, limited in number ; determined in regard to time.

وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ۚ وَمَنْ
يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ۝ يَعِدُهُمْ وَيُمَنِّيْهِمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطٰنُ
اِلَّا غُرُوْرًا ۝ اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۡ وَلَا يَجِدُوْنَ عَنْهَا مَحِيْصًا ۝ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْ
خِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ وَعْدَ اللّٰهِ حَقًّا ۭ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ۝ لَيْسَ
بِاَمَانِيِّكُمْ وَلَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ ۭ مَنْ يَّعْمَلْ سُوْۗءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ۝ وَ
مَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ

119. (و ... مبينا) and surely I will lead them astray,[519] and I will fill them with vain desires,[520] and I will bid them so that they will slit the ears of the cattle,[521] and I will bid them so that they will alter the creation of Allah.[522] And he who takes Satan instead of Allah, for a friend,[523] shall surely suffer a loss manifest.[524]

120. (يعدهم ... غرورا) Satan makes them promises[525] and fills them with vain desires, and Satan promises them but vain desires.

121. (اولئك ... محيصا) These:[526] their resort shall be Hell, and they shall not find an escape therefrom.

122. (والذين ... قيلا) And those who believe and work righteous *works* soon We shall admit them to Gardens beneath which the rivers flow *as* abiders therein for ever : promise of Allah, true.[527] And who is more truthful than Allah in speech.

123. (ليس ... نصيرا) Not by your vain desires nor by the vain desires of the people of the Book[528] *are the promise of Allah to be fulfilled ;* he who works an evil shall be requited therefor,[529] and he shall not find, beside Allah, a protector nor a helper.

519. (from the path of faith and rectitude).

520. *i. e.*, with false hopes and a craving to commit sins.

521. The pagan Arabs used to slit the ears of camels and other animals invoking on them the names of their gods and goddesses.

522. (by putting it to uses not intended by the creator). For example, the castration of slaves ; or, to take a modern instance, the artificial change of sex. The Amazons' practice of burning off their right breast may also be cited as a further example.

523. (by obeying his commands instead of God's).

524. *i. e.*, eternal damnation.

525. (under false pretences).

526. *i. e.*, the dupes of the devil.

527. (as contrasted with the false pretences of the devil).

528. (are these promises of God to be obtained). No mere wish and desire, shorn of acts and deeds, would avail anything.

529. Or, 'on account of it.'

ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝ وَلِلَّهِ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۝ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا
يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُو
هُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ
كَانَ بِهِ عَلِيمًا ۝ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا

124. (ومن ... نقيرا) And he who works righteous *works,* male or female,[530] and is a believer——these shall enter the Garden and shall not be wronged a speck.[531]

125. (ومن ... خليلا) And who *can be* better in religion than he who submits his face to Allah,[532] and is sincere,[533] and follows the faith of Ibrāhīm, the upright ?[534] And Allah has taken Ibrāhīm for a friend.[535]

126. (ولله ... محيطا) And Allah's is whatsoever is in the heavens and whatsoever is in the earth,[536] and Allah is ever an Encompasser of everything.[537]

SECTION 19

127. (ويستفتونك ... عليما) And they[538] ask thy decree[539] concerning women.[540] Say thou : 'Allah decrees to you concerning them *and so do the revelations* that have been recited to you in the Book[541] concerning the orphan women[542] to whom you[543] do not give what is prescribed for them[544] and *yet* desire that you will wed them, and *concerning* the oppressed children,[545] and *concerning this* that you will deal[546] with the orphans in equity,[547] and whatsoever good you do, then verily Allah is ever Aware of it.[548]

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530. This means that so far as spiritual merits are concerned there is no difference between man and woman. It has never been a subject of discussion among the Muslims whether woman possessed a soul or not.

531. This, in a nutshell, is the Islamic law of Divine requital. The proviso وهو مؤمن is vital, for without right faith 'righteous works' are meaningless.

532. *i. e.,* who has surrendered his entire self to God, and is obedient to God, both in word and deed.

533. (not simulating faith).

534. See P. 1, nn. 617, 618.

535. *Cf.* the OT :—' . . . the seed of Abraham, my friend.' (Is. 41 : 8). ' . . . and gavest it to the seed of Abraham thy friend.' (2 Ch. 20 : 7). But the English word 'friend' does scant justice to the idea of خليل which, in Arabic, denotes the

dearest or most sincere friend who has no rival in the love and reliance placed upon him.

536. (so His sovereignty is all-comprehensive).

537. (so His knowledge is all-comprehensive).

538. *i. e.*, the people.

539. O (Prophet!) *i. e.*, Divine decree received by the Prophet through Revelation.

540. *i. e.*, concerning their dower and their share in inheritance.

541. (in the beginning of the Surah). Questions are referred back to the previous commandments with respect to all these subjects already dealt with in the opening verses of this chapter.

542. Orphan girls, in pre-Islamic Arabia, with properties of their own, in charge of their wards, were of two descriptions. Either they happened to be handsome or not. If handsome, the guardians used to take them as their own wives, but not to pay them their dower in full. If otherwise, the guardians, in order to profit by the estate of their wards, suffered them not to seek husband elsewhere. Islam at one stroke did away with this dual injustice.

543. (O guardians!)

544. *i. e.*, their proper dower.

545. *i. e.*, male children of tender age who also were subjected to many inequities and hardships in pagan days. Taking the Holy Qur'ān as the work, not of God but of the Prophet, says a Christian writer:—'One of the most commendable things which one finds in reading the Qoran is the solicitude which Muhammed shows for the young, and especially for such as have been deprived of their natural guardians. Again and again he insists upon a kind and just treatment being accorded to children. And working upon his words, the Muhammedan doctors have framed a system of rules concerning the appointment and duties of guardians which is most complete, and extending to the most minute details.' (Roberts, *op. cit.*, pp. 40-41).

546. (in all your dealings).

547. 'The enactments of the Qoran have supplied the foundation for a most comprehensive law on the subject of guardians and wards. And since this law is thus based upon the express teaching of the Qoran, we find a greater agreement here between the Shiahs and Sunnis than in any other matter of law' (Roberts, *op. cit.*, p. 43).

548. (so ye ought to hasten towards good).

نشوزا أو إعراضا فلا جناح عليهما أن يصلحا بينهما صلحا والصلح خير وأحضرت الأنفس
الشح وإن تحسنوا وتتقوا فإن الله كان بما تعملون خبيرا ۝ ولن تستطيعوا أن تعدلوا بين
النساء ولو حرصتم فلا تميلوا كل الميل فتذروها كالمعلقة وإن تصلحوا وتتقوا فإن الله كان
غفورا رحيما ۝ وإن يتفرقا يغن الله كلا من سعته وكان الله واسعا حكيما ۝ ولله ما في السموت وما في
الأرض ولقد وصينا الذين أوتوا الكتب من قبلكم وإياكم أن اتقوا الله وإن تكفروا فإن لله ما في
السموت وما في الأرض وكان الله غنيا حميدا ۝ ولله ما في السموت

128. (وإن . . . خبيرا) And if a woman apprehends refractoriness[549] or estrangement[550] from her husband, it shall be no blame on the pair if they effect between them a reconciliation,[551] and reconciliation is always good.[552] And souls[553] are engrained with greed.[554] And if you act kindly[555] and fear Him,[556] then verily Allah is ever Aware[557] of what you do.

129. (ولن . . . رحيما) And you are not able[558] to deal equitably between wives,[559] even though you long *to do so* ; but[560] incline not[561] an extreme inclining,[562] so that you leave her[563] as it were suspended.[564] And if you effect a reconciliation[565] and fear Allah,[566] then Allah is ever Forgiving, Merciful.

130. (وإن . . . حكيما) And if the pair *must* separate,[567] Allah shall enrich[568] each of them of His bounty :[569] and Allah is ever Bountiful, Wise.

131. (ولله . . . حميدا) And Allah's is whatsoever is in the heavens and whatsoever is in the earth [570] And assuredly We enjoined those who were given the Book before you and yourselves : fear Allah,[571] and if you disbelieve, then Allah's is whatsoever is in the heavens and whatsoever is in the earth,[572] and Allah is ever Self-sufficient,[573] Praiseworthy.[574]

549. or cruelty.

550. (or desertion).

551. (by foregoing, on the part of the wife, her dower in part or in full).

552. (in any case than separation or incessant wrangling).

553. (of mankind in general).

554. (so that man is likely to consent to live with his wife, if she is prepared to part with some of her rights).

555. (towards your wives : and do not coerce them into relinquishing their dues).

556. (in fulfiling the obligations to your wives).

557. (so He is sure to reward you for your acts of equity and benevolence).

558. (by your very constitution, O men !)

559. (when they are more than one in the matter of heart) *i. e.*, to hold the

balance even in love and affection, which feelings are of involuntary nature and beyond human control.

560. (for that reason).

561. (to one wife, in your dealings, in your voluntary conduct, even when absolute justice and perfect equality are impossible).

562. (to the exculsion of others), *i. e.*, be fair and considerate in respect of outer duties at least. The purport of the whole passage is: while unable constitutionally to observe perfect equality among your wives in respect of your feelings of love and attachment, you are not, on that account, by any means warranted in bestowing your favour, voluntary favour, entirely on the one, to the utter neglect of the others. Your duties you have to perform, so far as lies in your power, to every one of them.

563. *i. e.*, the less favoured wife.

564. *i. e.*, like the one neither in wedlock, nor divorced and free to marry someone else. This condemns the Christian institution of 'separation from bed and board' which even when perpetual 'does not however give either party the right to remarry during the lifetime of the other.' (EBr. XVI, p. 952)

565. *i. e.*, if you improve your relations with the less favoured wives, and they willingly pardon you for your undutiful ways in the past.

566. (in fulfilling your obligation towards them in the future).

567. (in an approved, legal way after all the attempts at reconciliation have failed)

568. (of each other). So none should regard himself or herself as indispensable.

569. *i. e.*, He shall bless the wronged party either with a better match or with peace of mind.

570. The commands, therefore, of this Sovereign Lord are to be carried out most implicitly and in every little detail.

571. This fear of God is the true basis of wisdom and all good actions. (See P. I, n. 182)

572. (so you will disobey to your own peril, and cannot hurt this Sovereign Lord in the least).

573. *i. e.*, independent of all His creatures; standing in no need of service on the part of His creatures. His commands and injunctions are all for our own good.

574. *i. e.*, Perfect in His essence and attributes.

وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ
ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِن
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي
أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ

132. (و لله . . . وكيلا) And Allah's is whatsoever is in the heavens and whatsoever is in the earth,[575] and sufficies Allah as a Champion.[576]

133. (ان . . . قديرا) If He will, He can take you away, O mankind ![577] and bring forward others.[578] And Allah is ever Potent over that.[579]

134. (من . . . بصيرا) He who seeks the reward of this world,[580] with Allah is the reward of this world and the Hereafter,[581] and Allah is ever Hearing,[582] Seeing.[583]

SECTION 20

135. (يايها . . . خبيرا) O you who believe! be you maintainer of equity[584] *and* bearers of testimony[585] for Allah's sake[586] though *it be* against yourselves[587] or your parents or kindred.[588] Be he[589] rich[590] or poor[591] Allah is nigher unto either;[592] so follow not the caprice,[593] lest you may deviate.[594] If you incline[595] or turn away,[596] then verily Allah is Aware of what you work.[597]

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575. *i. e.*, He alone is All-Mighty; He alone is to be looked up to.

576. (so why should His servants fear others, or look up to them for favours ?)

577. So Powerful is He! He can destroy everything without the slightest harm to Himself.

578. *i. e.*, other creatures, or another race, to serve Him.

579. (but purely out of His grace and beneficence He asks you, again and again, to observe His commands and to fulfil His law, entirely for your own benefit).

580. (for his acts of devotion and piety).

581. (how foolish is then to seek from Him the immediate rewards of this world only and to be indifferent to a reward that is infinitely more precious!) Note that it is not the desire to get riches of this world that is discouraged. Every one is quite at liberty to pray for, and strive after, health, prosperity, offspring and the like. It is the habit of seeking worldly rewards *for acts of duty, devotion and piety* that

is condemned. Duties to God and men are to be performed for their own sake entirely irrespective of abundant gains and rewards.

582. (so He listens to your words and petitions).

583. (so He is Aware of your motives and intentions).

584. (in every dealing as a party, and in every decision as a judge).

585. *i. e.*, veracious and incorruptible in bearing testimony when any matter comes up before the tribunal.

586. *i. e.*, to win His approval and goodwill.

587. *i. e.*, even though it may amount to an admission of your guilt.

588. *i. e.*, no fear of self-injury and no ties of love and kinship are to stand in the way of giving absolutely true evidence.

589. *i. e.*, the party opposite.

590. (so that you might be tempted to seek his favour).

591. (so that you might be moved by pity or compassion to shield him).

592. (than you) *i. e.*, the Creator has far stronger ties with the party concerned than you can possibly have; so allow not yourselves to be influenced by any extraneous considerations while tendering evidence.

593. (of your heart) *i. e.*, your inclination or prejudice.

594. (from the truth). 'False testimony is not regarded as evidence by the Muhammedan jurists, as the very object of information is to disclose what occurred. In fact according to them false testimony or false evidence or false information would be a contradiction in terms.' (Abdur Rahim, *op. cit.*, p. 375).

595. (from true testimony).

596. (from tendering evidence at all).

597. (so that you can by no means escape His punishment).

وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا
ثُمَّ ازْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ۝ بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا
الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۝
وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝ الَّذِينَ
يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا

136. (يايها . . . بعيدا) O you who believe! believe[598] in Allah[599] and His Messenger[600] and the Book He has sent down to His Messenger and the Book He sent down formerly; and he who disbelieves in Allah and His angels and His books and His messengers and the Last Day, has strayed far away.

137. (ان . . . سبيلا) Verily those who believed and then disbelieved, and then[601] believed[602] and then[603] disbelieved,[604] and thereafter waxed in infidelity,[605] Allah shall not forgive them nor guide them on the way.[606]

138. (بشر . . . اليما) Announce thou[607] to the hypocrites that theirs shall be a torment afflictive.[608]

139. (الذين . . . جميعا) Those who take infidels, instead of the believers, for friends,[609]—do they seek honour with them[610]?—verily then honour is Allah's altogether.[611]

140. (وقد . . . جميعا) And it has been revealed to you in the Book[612] that when you hear Allah's revelations being disbelieved in and mocked at, do not sit down with them[613] until they plunge into a discourse other than that; for, then,[614] you would surely become like unto them.[615] Verily Allah is about to gather hypocrites and infidels in Hell together—[616].

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598. (perfectly, in full and complete faith, and in every little detail). There is no phase of a Muslim's life which his religion leaves untouched. Nothing that he does or even thinks lies outside the scope of his religion.

599. *i. e.*, in His essence and attributes. This is the first and foremost article of faith, the rest of the articles following in the verse.

600. *i. e.*, the Prophet Muhammad; the apostle *par excellence*.

601. (Once again).

602. (but this time again they did not stick to the faith, or else their sin of apostacy would have been condoned).

603. (once again).

604. (to return no more to Islam)

605. (as did certain waverers in the early days of Islam, going over again and again to paganism and ending their life in infidelity).

606. (to Paradise).

607. (O Prophet).

608. (in the Hereafter).

609. This refers to such of the hypocrites as could not even keep up appearances, and mixed freely with the open enemies of Islam.

610. *i. e.*, is that their motive in cultivating the friendship of the pagans?

611. He is the fountain of all honour and its sole dispenser.

612. (O believers!) *Cf. Surat-ul-An'ām*, verse 68, revealed prior to this *surah*.

613. *i. e.*, the scoffers and blasphemers.

614. *i. e.*, in case you do not withdraw from such company.

615. (in point of sinfulness).

616. The guilt of both being the same, the punishment must also be common.

ألم نكن معكم وإن كان للكافرين نصيب قالوا ألم نستحوذ عليكم ونمنعكم من المؤمنين
فالله يحكم بينكم يوم القيامة ولن يجعل الله للكافرين على المؤمنين سبيلا ۝ إن المنافقين يخادعون
الله وهو خادعهم وإذا قاموا إلى الصلاة قاموا كسالى يراءون الناس ولا يذكرون الله إلا قليلا ۝
مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا ۝ يا أيها
الذين آمنوا لا تتخذوا الكافرين أولياء من دون المؤمنين أتريدون أن تجعلوا لله عليكم سلطانا
مبينا ۝ إن المنافقين في الدرك الأسفل من النار ولن

141. (الذين . . . سبيلا) Those who wait about you.[617] If then there is victory for you[618] from Allah, they say: 'were we not with you?[619]' And if there is a portion for the infidels, they say:[620] 'did we[621] not gain mastery over you[622] and did we[623] not keep you back from the believers?[624] Allah shall judge[625] between you[626] on the Day of Judgment, and Allah shall not make[627] a way for the infidels against the believers.[628]

SECTION 21

142. (ان . . . قليلا) Verily the hypocrites would beguile Allah,[629] whereas *it is* He *who* beguiles them[630] and when they stand up to prayer, they stand up languidly,[631] making a show to the people,[632] and they remember Allah[633] but little.[634]

143. (مذبذبين . . . سبيلا) Wavering between *this and* that,[635] neither for this nor for that;[636] and he whom Allah sends astray,[637] for him thou wilt not find a way.[638]

144. (يايها . . . مبينا) O you who believe! do not take infidels,[639] instead of believers, for friends. Would you give Allah a manifest authority against you?[640]

617. (that some misfortune befall you, and long for it).

618. (in the war).

619. (so give us our share of the booty).

620. (to the infidels taking advantage of the occasion).

621. This 'we' refers to the total Muslim army with which the hypocrites used to remain in contact for appearance sake.

622. (and had we not it in our power to slay you).

623. *i. e.*, the hypocrites.

624. (by our deserting the Muslim army or by our effort to dishearten them). The hypocrites did not fail to take advantage of temporary pagan successes, and used to say to them: we were in the Muslim ranks on purpose to protect you when they were overpowering you.

625. (in a demonstrable, practical way).

626. *i. e.*, the believers on the one hand and the open and secret disbelievers on the other.

627. (in the final judgment).

628. (the believers entering their abodes of eternal Bliss and the infidels their abode of eternal perdition).

629. (by the lip-profession of their faith, and by the suppression of their heartfelt denial and defiance).

630. Or 'requites them for their deceit'. معناه مجازيهم بالخداع (Rgh).

631. (since they have no faith in prayer and since motive force in their case is entirely wanting).

632. (in order that they may be counted as Muslims).

633. (even with their tongue and outwardly).

634. *i. e.*, of real, genuine faith they have none, but even by way of affectation they make but a poor show.

635. *i. e.*, vacillating between faith and infidelity.

636. *i. e.*, they belong neither to the Muslims wholly, but only in appearance, nor to the infidels wholly, but only at heart.

637. (consequent on the individual's own will to go astray).

638. (of deliverance, O reader!) The case of these deliberate and wilful offenders is hopeless, no Muslim need be solicitous on their account.

639. (of either description, whether overt or covert).

640. (by making friends with the enemies of Islam).

تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَ
سَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

145. (ان . . . نصيرا) Verily the hypocrites *shall be* in the lowest abyss of the Fire,[641] and thou[642] wilt not find for them a helper—

146. (الا . . . عظيما) Except those who will *yet* repent[643] and amend[644] and hold fast by Allah and make their religion solely for Allah. These[645] then shall be[646] with the believers,[647] and soon shall Allah give the believers a mighty wage.

147. (ما يفعل . . . عليما) What will Allah[648] do with your torment, if you return thanks[649] and believe?[650] And Allah is ever Appreciative,[651] Knowing.[652]

641. (corresponding with their lowest moral depths). The hypocrites 'outward conformity, cloaking an apposition ill concealed, was more dangerous than open animosity.' (Muir, *op. cit.*, p. 182).

642. (O reader !).

643. (of their hypocrisy).

644. (their ways, specially their habit of playing false to the Muslims).

645. (seekers of His goodwill and approval).

646. (in Paradise).

647. *i. e.*, those who have been believers all along.

648. —the Benign One who is so unlike the malevolent, vindinctive deities of paganism, and to whom surely infliction of pain is no pleasure—

649. (to your Lord for his countless favour, O ungrateful men !)

650. (in His religion, which is the only approved way of expressing your gratitude). This clearly shows that the attributes of mercy, compassion and loving kindness are part and parcel of His essence, while His retributive justice is only called forth by the handiwork of the rebellious creature.

651. (so He bestows immense reward for small services, and multiplies them to His servants).

652. (so no service, however, trivial, can escape His notice).

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ۭ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ۝ اِنْ تُبْدُوْا خَيْرًا اَوْ
تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا ۝ اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَرُسُلِهٖ وَيُرِيْدُوْنَ
اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَيَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّنَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ
ذٰلِكَ سَبِيْلًا ۝ اُولٰۗىِٕكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۚ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۝ وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ
رُسُلِهٖ وَلَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰۗىِٕكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ يَسْــَٔـلُكَ اَهْلُ
الْكِتٰبِ اَنْ تُنَزِّلَ

PART VI

148. (لا يحب . . . عليما) Allah does not approve of the uttering of harsh words,[1] except by one who has been wronged;[2] and Allah is ever Hearing,[3] Knowing.[4]

149. (ان . . . قديرا) Whether you disclose a good or conceal it, or pardon an evil,[5] surely Allah is ever Pardoning,[6] Potent.[7]

150 (ان . . . سبيلا) Verily those who disbelieve in Allah and His messengers[8] and would differentiate between Allah and His messengers[9] and say: some we believe in and others we deny, and who would take a way in-between *this and* that.[10]

151. (اولئک . . . مهينا) They are the disbelievers in very truth,[11] and We have prepared for the disbelievers a torment ignominious.

152. (والذين . . . رحيما) And as to those who believe in Allah and His messengers and do not differentiate[12] between any of them, soon We shall give them their wages; and Allah is ever Forgiving,[13] Merciful.[14]

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1. (respecting any one). This bans all forms of calumny and slander, and interdicts the utterance or dissemination of all statements likely to defame others—apart from their truth or falsity—unless it be for some justifiable reasons.

2. (and he is seeking public redress).

3. (who readily attends to the cry of the oppressed).

4. (who is well aware of the oppressor's guilt).

5. (instead of seeking revenge).

6. So the covering of an evil with pardon by the aggrieved party is highly meritorious.

7. *i. e.*, Able to inflict any punishment He chooses.

8. (by separating Him from His apostles).

9. (by professing to believe in Him in the abstract, but rejecting His Law as propounded by His prophets and apostles).

10. (accepting certain prophets as true and rejecting the others).

11. Their profession of faith in some of the Divine messengers to the exclusion of others would be of no avail; and no system of eclecticism in religion would ever do. Note the emphasis of the Holy Qur'ān on the universality of Revelation.

12. (so far as the fact of their messengership is concerned).

13. (so He will forgive the misdeeds of the new converts, which they committed prior to their acceptance of Islam).

14. (so He will amplify and multiply His rewards).

عَلَيْهِمْ كِتَٰبًا مِّنَ السَّمَآءِ فَقَدْ سَأَلُوا مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّٰعِقَةُ بِظُلْمِهِمْ
ثُمَّ اتَّخَذُوا الْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ۝ وَ
رَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُم
مِّيثَٰقًا غَلِيظًا ۝ فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ اللَّهِ وَقَتْلِهِمُ الْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا
غُلْفٌۢ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ۝
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ

SECTION 22

153. (يسئلك . . . مبينا) The people of the Book[15] ask thee[16] to bring down a Book[17] to them from the heaven. But surely they asked Mūsā[18] *a thing even* greater than that; they said: 'show us God openly'. Thereupon thunderbolt overtook them for their ungodliness.[19] Then[20] they took a calf[21] after there had come to them the evidences.[22] Even so We pardoned that, and We invested Mūsā with manifest authority.[23]

154. (ورفعنا . . . غليظا) We raised the Tūr over them for this bond.[24] And We said to them: enter the gate[25] prostrating yourselves: And We said to them: do not violate the Sabt,[26] and We took from them a firm bond.[27]

155. (فبما . . . قليلا) *Accursed are they* then for their breach of the bond and their rejection of the commandments of Allah[28] and their putting of the prophets[29] to death without justification, and their saying: our hearts are sealed.[30] Aye! Allah[31] has set a seal upon them for their disbelief,[32] so they believe not but a little.[33]

156. (وبكفرهم . . . عظيما) And for their blasphemy[34] and for the uttering against Maryam[35] a grievous calumny.[36]

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15. *i. e.*, the Jews.
16. (O Prophet!)
17. (written in a celestial character as a miraculous evidence of thy mission).
18. (their own prophet).
19. (and arrogance). See P. I, nn. 228, 229.
20. ثم here marks off the two narratives, and does not denote sequence of time.
21. (for worship). See P. I, n. 217.
22. (and proofs of Divine Unity, leaving not the slightest ground for polytheism and idolatry).
23. (and great prestige; yet neither Our incessant favours nor his great prestige would cure this people of its arrogance and impiety).

24. *i. e.*, with a view to obtain their consent for the bond. See P. I, nn. 283, 284.

25. *i. e.*, the outer gate of a certain city. See P. I, n. 239. All these events refer to the well-known incidents and episodes in Jewish history.

26. See P. I, n. 291.

27. (to the effect that they would implicity obey the commandments)

28. (in the long course of their history). See P. I, nn. 267.

29. (of their own race) See P. I, nn. 268, 269.

30. See P. I, n. 381.

31. (as the Ultimate Cause of all causes).

32. (and defiance). Note that the setting of seal on their hearts is a necessary consequence of their own initial action—their deliberate and persistent flouting of the Divine truths.

33. (and that 'little' belief is of no avail).

34. This particular blasphemy of the Jews consisted in their rejection of Jesus (on him be peace !).

35. The saintly mother of Jesus (peace be on both of them !)

36. *i. e.*, going to any length in accusing her of immorality. In the ancient Jewish 'Life of Jesus' (the *Toldoth Jeshu*) occurs the following :—'Now over against the door of her house there dwelt a man of fair appearance (a warrior), Joseph the son of Pandera ; he cast his eyes upon her. [Seven verses are here omitted which relate the seduction of Mary by Joseph, she being under the impression that he was her betrothed, until he came in later, and the mistake was discovered]. ('According to the Hebrews,' p. 35) The outrageous slander is supported by the Talmud.

عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّٰهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلٰكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ
لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ۝ بَلْ رَّفَعَهُ اللّٰهُ إِلَيْهِ وَ
كَانَ اللّٰهُ عَزِيزًا حَكِيمًا ۝ وَإِنْ مِّنْ أَهْلِ الْكِتٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيٰمَةِ يَكُونُ
عَلَيْهِمْ شَهِيدًا ۝ فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ
سَبِيلِ اللّٰهِ كَثِيرًا ۝ وَّأَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا
لِلْكٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۝ لٰكِنِ الرّٰسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ

157. (وقولهم . . . يقينا) And for their saying:[37] we put to death the Messiah 'Isā,[38] son of Maryam, a messenger of Allah.[39] Yet they killed him not,[40] nor did they send him to the cross,[41] but it was made dubious to them.[42] And surely those who differ therein[43] are in doubt about it;[44] they have no *true* knowledge thereof; they but follow a conjecture;[45] of a surety they killed him not.

158. (بل . . . حكيما) But Allah raised him[46] unto Himself,[47] and Allah is ever Mighty,[48] Wise.[49]

159. (وان . . . شهيدا) And there is none among the people of the Book[50] but shall surely believe in him[51] before his death,[52] and on the Day of Judgement he shall be a witness against them.[53]

160. (فبظلم . . . كثيرا) So because of the wrong-doing[54] on the part of those who are Judaised We forbade to them[55] the good things that had been allowed to them and *also* because of their keeping away from Allah's way.[56]

161. (واخذهم . . . اليما) And *also because* of their taking the usury that they were prohibited,[57] and *also because* of their consuming the riches of men unlawfully.[58] And for the infidels among them We have prepared a torment afflictive.[59]

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37. (with great boasting and bragging, as if the deed was creditable).

38. It were not only the Christians who made the Jews accountable for the 'death' of Jesus, but the Jews themselves spoke with pride and delight of their achievement. '. . . . Then all the men of Jerusalem being well-armed and mailed, captured Jesus And when his disciples saw that he was captive in their hands, and that it was in vain to fight, they took to their legs, and lifted up their voices and wept bitterly. And the men of Jerusalem waxed stronger and conquered the bastard, the son of a woman in her separation, with his multitude, slaying many of them, while the rest fled to the mountains.' (*According to the Hebrews*, p. 46, f.n.).

39. The epithet is appended to emphasise the true rank and status of Jesus, which is in-between the two blasphemous extremes of Judaism and Christianity.

40. So that the boast of the Jews was false in addition to its being blasphemous.

41. Crucifixion is the act of putting to death by nailing to a cross. It was in use, though generally restricted to slaves and rebels, amongst the Romans, under whose government Jesus and his prosecutors, the Jews, lived.

42. It was not Jesus who was executed but another, who was miraculously substituted (how and in what way is another question, and is not touched upon in the Qur'ān) for him. This true doctrine regarding Jesus is shared by an early Christian sect. The Basilidians maintained that Jesus 'changed form with Simon of Cyrene who actually suffered in his place.' (EBr. 11th Edi. III. p. 176). 'Irenaeus says that Basilides' account of the crucifixion was that Simon of Cyrene was crucified by mistake, and Jesus himself took the form of Simon, and stood by and laughed at them.' (ERE. IV, p. 833).

43. *i. e.*, the Jews and the various Christian sects disputing among themselves respecting Jesus and his fate.

44. *i. e.*, are groping in the dark ; have no true, historical knowledge.

45. *i. e.*, are reduced to most slender and precarious speculations. That there exists a mass of legends, full of discrepancies, regarding Jesus and very little of historical, authentic material about him is also the verdict of the best modern Biblical scholars. 'By their resemblances and differences, arguments and disarguments,' says a competent authority, referring to the traditional accounts of Jesus, 'they raise many questions as to origin, relative dates and literary criticisms, which have called forth a multitude of conflicting hypotheses and a most extensive critical literature . . . . All that one may do with propriety is to indicate what he regards as the most plausible opinion.' (EBi, c. 2435).

46. (bodily). See P. III, n. 470.

47. *i. e.*, His place of glory ; the Higher Region. The Islamic conception of Jesus as the Messiah, writes a Christian observer, 'agreed with that recorded in the 80th Psalm and in Daniel's vision, where the Son of man is described as raised from earth to heaven, not as come down from heaven to earth. It is the crown of Islam that its author associated himself with original, not with Paulinic, Christianity.' (De Bunsen, *Islam, or True Christianity*, p. 154).

48. *i. e.*, Able to enforce His will in any circumstance.

49. (so He defeated and completely frustrated the plans of the rebels).

50. *i. e.*, the Jews.

51. *i. e.*, the Prophet Jesus.

52. Every Jew, as he is face to face with the angel of death, shall perforce believe in Jesus as a true prophet of God, though of course his faith at that moment will not be of any avail.

53. (as to their rejection of his claims and his persecution at their hands).

54. *i. e.*, the long and unbroken record of wrong-doing.

55. (by way of penalty).

56. Not content with their own infidelity and impiety, the Arab Jews dissuaded many pagans also from joining Islam.

57. 'If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.' (Ex. 22 : 25). 'But fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.' (Le. 25 : 36, 37).

58. *i. e.*, by methods forbidden in the Mosaic Law.

59. (in the Hereafter over and above their punishment in this world).

إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَالْمُقِيمِينَ الصَّلَوٰةَ وَالْمُؤْتُونَ الزَّكَوٰةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ۚ وَأَوْحَيْنَا
إِلَىٰ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَآتَيْنَا
دَاوُۥدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ
تَكْلِيمًا ﴿١٦٤﴾ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٥﴾ لَّٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ

162. (لكن . . . عظيما) But of them the well-grounded in the knowledge[60] and believers[61] believe in what has been sent down to thee[62] and what has been sent down before thee and the establishers of prayer and the givers of the poor-rate and the believers in Allah and the Last Day——it is those to whom We shall soon give a mighty wage.

SECTION 23

163. (انا . . . زبورا) Surely We have revealed to thee,[63] even as We revealed to Nūh[63A] and the the prophets after him,[64] and as We revealed to Ibrāhīm[64A] and Ismā'īl[64B] and Is'hāq[64C] and Y'aqūb[64D] and the tribes,[65] and 'Isā[65A] and Ayūb[65B] and Yūnus[65C] and Hārūn[65D] and Sulaimān;[65E] and to Dāūd[65F] We gave a Scripture.[66]

164. (ورسلا . . . تكليما) And *We revealed* to messengers *of some of whom* We have narrated to thee before[67] and of others *of whom* We have not narrated to thee;[68] and to Mūsā Allah spoke directly.[69]

165. (رسلا . . . حكيما) *We sent all these* messengers as bearers of glad tidings[70] and warners[71] in order that there be no plea for mankind against Allah[72] after the messengers; and Allah is ever Mighty,[73] Wise.[74]

60. (of faith; and therefore well-disposed to Islam)

61. *i. e.*, such of the Jews as have already embraced Islam.

62. (O Prophet!).

63. (O Prophet!).

63-A. Noah of the Bible; the progenitor of all Prophets.

64. The similarity consists in the essence and origin of all Revelation being Divine, and not in its scope.

64-A. Abraham of the Bible (2160-1985 B.C.)

64-B. Ishmael of the Bible (2070-1933 B.C.)

64-C. Isaac of the Bible (2060-1880 B.C.)

64-D. Jacob of the Bible (2000-1850 B.C.)

65. *i. e.*, minor prophets in the twelve tribes of the Children of Israel.

65-A. Jesus of the Bible (6 B.C.-29 C.E.)

65-B. Job of the Bible.

65-C. Jonah of the Bible (782-740 B.C.)

65-D. Aaron of the Bible; Elder brother of the Prophet Moses.

65-E. Solomon of the Bible (d. 932 B.C.)

65-F. David of the Bible (d. 962 B.C.)

66. زبر signifies 'Any writing or book, on any divine book with which it is difficult to become acquainted.' (LL) It may also mean the Book of Psalms.

67. (through the Qur'ān).

68. Several of the prophets are mentioned by name in the Qur'ān while others are not.

69. This emphasizes the special character of Mosaic revelation.

70. (of eternal bliss of the believers).

71. (to the infidels).

72. *i. e.*, lest men should have an excuse before God that they had not been sufficiently forewarned.

73. *i. e.*, Absolute Master; justified in dealing with his creatures in any way He likes.

74. (so that He does not leave the slightest excuse for the infidels).

وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ ۭ وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝ اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًا
بَعِيْدًا ۝ اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ۝ اِلَّا طَرِيْقَ جَهَنَّمَ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ۝ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ
فَاٰمِنُوْا خَيْرًا لَّكُمْ ۭ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝ يٰٓاَهْلَ
الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ ۭ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَ
كَلِمَتُهٗ ۚ اَلْقٰىهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۡ فَاٰمِنُوْا بِاللّٰهِ

166. (لكن . . . شهيدا) *But*[75] Allah bears witness[76] by what He has sent down to thee.[77] He sent it down with His *own* knowledge[78] and the angels *also* bear witness;[79] and suffices Allah as a Witness.

167. (إن . . . بعيدا) Surely those who disbelieve[80] and keep *others* from the way of Allah, have strayed far away.[81]

168. (إن . . . طريقا) Surely those who have disbelieved and done wrong,[82] Allah is not one to forgive them nor to guide them to any way.[83]

169. (إلا . . . يسيرا) Except the way to Hell *as* abiders therein for ever;[84] and this is ever easy with Allah.[85]

170. (يايها . . . حكيما) O mankind! assuredly there has come to you the Messenger with the truth[86] from your Lord; so believe[87] *in Him that it may be* well for your.[88] And if you disbelieve, then surely Allah's is whatever is in the heavens and the earth;[89] and Allah is ever Knowing,[90] Wise.[91]

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75. The verse proceeds to establish the truth of the holy Prophets's messengership.

76. (to thy apostleship) *i. e.*, He establishes it in the eyes of mankind.

77. *i. e.*, a Book so unique that its uniqueness alone is enough to substantiate its claim of being the Word of God,

78. *i. e.*, perfected by His knowledge.

79. (to the truth of the Prophet's mission).

80. *i. e.*, continue in their unbelief in spite of powerful arguments to the contrary.

81. (from the truth). This is their position in this world—wandering, lost souls.

82. (to others by keeping them away from Islam).

83. *Cf.* the OT:—'So I gave them up unto their own hearts' lust: and they walked in their own counsels.' (Ps. 81 : 12).

And the NT:—'Wherefore God also gave them up to uncleanness through

the lusts of their own hearts, to dishonour their own bodies between themselves.' (Ro. 1; 24)

84. This shall be their plight in the Hereafter.

85. *i. e.*, causing Him no exertion or difficulty.

86. *i. e.*, with rightful claims and with perfect arguments. Mark once again the universality of the Prophet's mission. The address is to mankind in general, not to the Arab nation.

87. (in him and his mission).

88. (both in this world and the Next). Notice for the hunderedth time that Islam is all for our own good, both material and spiritual.

89. (so it is you who shall suffer, and He could not be harmed in any way by your denial and unbelief).

90. (so He knows the guilty at this very moment).

91. (so he defers their punishment in consonance with His universal plan, to the Hereafter).

وَرُسُلِهٖ ۚ وَلَا تَقُولُوا ثَلٰثَةٌ ۚ اِنْتَهُوْا خَيْرًا لَّكُمْ ۚ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ۚ سُبْحٰنَهٗٓ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِى السَّمٰوٰتِ
وَمَا فِى الْاَرْضِ ۚ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿١٧١﴾ لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ
وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ﴿١٧٢﴾ فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۚ وَاَمَّا الَّذِيْنَ اسْتَنْكَفُوْا وَاسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا ۙ وَّلَا يَجِدُوْنَ
لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿١٧٣﴾ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ﴿١٧٤﴾
فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَاعْتَصَمُوْا

171. (يااهل . . . وكيلا) O people of the Book![92] do not exceed *the bounds* in your religion,[93] and do not say of Allah save what is the truth.[94] The Messiah 'Isā, son of Maryam, is but a messenger of Allah[95] and His word[96] —— He cast it upon Maryam[97]——and a spirit[98] from Him. Believe therefore in Allah[99] and His messengers,[100] and do not say:[101] three.[102] Desist[103] *that it may be* well for you. Allah is but the One God;[104] hallowed be He that there should be upto Him a son![105] His is whatever is in the heavens and the earth[106] and suffices Allah as a Trustee![107]

SECTION 24

172. (لن . . . جميعا) The Messiah[108] does not disdain that he should be a Servant of Allah,[109] nor *do* the angels brought near[110] *to him.* And he who disdains serving Him and is stiff-necked, soon[111] He shall gather them all unto Him.[112]

173. (فاما . . . نصيرا) Then as to those who have believed and worked righteous *works* He will give them their wages in full and will give an increase[113] out of His grace. And as to those who disdained and were stiff-necked, He will torment them with a torment afflictive. And they shall not find for themselves, against Allah, a protector or a friend.

174. (ياايها . . . مبينا) O mankind! there surely has come to you an argument[114] from your Lord and We have sent down to you a manifest light.[115]

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92. Here it is the Christians who are meant.

93. (by ascribing Godhead to Jesus). Referring to the 'offensive zeal of Eutychian and Jacobite partisanship' in regard to 'the sacred dogma of Trinity' in the Syrian Christianity of the Prophet's time, and to 'the worship of Mary exhibited in so gross a form as to leave the impression . . . . . that she was held to be a goddess,' laments a Christian student of Islam:—'Lamentable, indeed, is the reflection that so small a portion of the fair form of Christianity was disclosed by the ecclesiastics and monks of Syria to the earnest inquirer; and that little, how

altered and distorted! . . . . We may well mourn that the misnamed Catholicism of the Empire thus grievously misled the master mind of the age, and through him eventually so great a part of the eastern world.' (Muir, *op. cit.* pp. 21-22). The Hellenization, the Romanization, in a word, the paganisation of the Christ's religion was complete by the time of the revelation of the Holy Qur'ān.

94. (and the first truth regarding God is that He is One without a second).

95. (and not His son or incarnation, as you assert in your blasphemy). 'According to the doctrine of the apostles at Jerusalem,' or original Christianity. 'Jesus was the Christ as the anointed man, not as the incarnate Angel-Messiah born by a virgin, nor as the man united with the celestial Christ by the Holy Spirit . . . . These conceptions of an Angel-Messiah, or a double Messiah, were not recognized by the Massora, by Jesus, by the twelve apostles, or by Mahomed.' (De Bunsen *op. cit.*, P. 14). See n. 39 above.

96. *i. e.*, born out of His word, without the ordinary instrumentality of a father. See P. III, nn. 388, 414.

97. *i. e.*, He transmitted it to Mary by an angel.

98. *i. e.*, a being possessing soul from God direct.

99. The One without a second; the Eternal.

100. (according to their true teachings).

101. When speaking and predicating of God.

102. Trinity denotes the central doctrine of the Christian religion. It means that God 'is three really distinct Persons,—the Father, the Son, and the Holy Ghost. Each of these Persons is truly the same God, and has all His infinite perfections, yet He is really distinct from each of the other Persons . . . . These Persons are co-equal, co-eternal and consubstantial, and deserve co-equal glory and adoration, which the Church expresses in the oft-repeated prayer: "Glory be to the Father, and to the Son, and to the Holy Ghost." (CD. p. 973). The Book of Islam 'found in the dogma of Trinity what every emancipated thinker finds on impartial reflection—an absurd legend, which is neither reconcilable with the first principles of reason nor of any value whatever for our religious advancement. In the Brahmanic religion the Trimurti is also conceived as a "divine unity" made up of three persons—Brahma (the Creator), Vishnu (the Sustainer), and Shiva (the Destroyer).' Haeckel, *Riddle of the Universe*, pp. 226, 233. "They divided the Divine Trinity into three persons, each one of them being God and Lord; and thence a sort of frenzy has gone fourth into the whole of theology, and thus into the Church. . . . . It is a frenzy, because the minds of men have been driven by it into such a delirium, that they do not know whether there is one God, or whether there are three: there is one in the speech of lips, but three in the thought of the mind." (Swedenborg, *The True Christian Religion*, p. 5). 'The Nicene Creed really 'teaches three Divine Persons and denies three Gods, and leaves us to guess what else is a

Divine Person but a God or a God but a Divine Person.' (Newman, *Phases of Faith*, p. 33).

103. (from holding a doctrine so flagrantly blasphemous and preposterous).

104. (with no second or third Person to share His substance and attributes)

105. *i. e.*, to impute fatherhood to Him is most derogatory to Him. The expression 'son of God,' even if used by Jesus, 'meant no more than a man who subordinates himself and his own will to God, as a human son does to his human father, and may in consequence feel assured that he has God's love, in the way in which Jesus himself has expressed it : Love your enemies and pray for them that persecute you, that ye may be sons of your Father which is in heaven.' (Schmiedel, *Jesus in Modern Criticism*, p. 40).

106. That is the true relationship that exists between all the creatures and their Maker and not that of sonship and fatherhood.

107. *i. e.*, He is the sole Arbiter, the Disposer of all affairs, needing no Redeemer or Mediator.

108. (himself).

109. *i. e.*, a true worshipper and obedient servant of God. *Cf.* Christ's own words as recorded in the Christian Gospels; 'My meat is to do the will of him that sent me, and to finish his work' (Jn. 4 : 34). 'If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love,' (15 : 10). And Peter, an apostle, has in the course of a long address used the following words : 'Jesus of Nazareth, a man approved of God among you . . . . ' (Ac, 2 : 22). These words, according to the best Biblical scholars, describe Jesus as he was known and regarded by his contemporaries. 'He was "found in fashion as a man," that is, in all particulars which presented themselves to outward observation. He appeared and behaved as one of the human race. He "was made man." The Gospels leave no room for doubt as to the completeness with which these statements are to be accepted . . . . He not only made no claim to omniscience : He distinctly waived it . . . . There is still less reason to predicate omnipotence of Jesus. There is no indication that he ever acted independently of God, or as an independent God. Rather does he acknowledge dependence upon God, by his habit of prayer and in such words as "this kind goeth not forth save by prayer." He even repudiates the ascription to himself of goodness in the absolute sense in which it belongs to God alone.' (EBr. 11th Edi. XIII, p. 24).

110. This knocks the bottom out of the Christian angelolatry. In the Catholic Catechism one comes across the following daily prayer addressed to 'Our Angel Guardian :' 'O Angel of God, to whose care I am committed ! enlighten and direct me, defend and govern me this day, and during my whole life ! Amen.' This adoration of the angels 'can be traced to the earliest ages of the Church. We venerate their excellence and petition their ministrations. The month of October

is specially dedicated to them and the feast of all the angels is celebrated in common with that of Michael, on 29th Sept.' (CD. p. 44). Also see P. III, n. 586.

111. *i. e.*, on the Day of Judgment.

112. (to answer for their misdeeds).

113. (superabundantly; over and above what is their due).

114. (in the person of the holy Prophet). برهان is 'the finest, strongest, or most valid, evidence or proof, which is such as even necessarily implies truth, or veracity, as its consequence, or concomitant.' (LL)

115. *i. e.*, the Holy Qur'ān.

بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا ۝ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ
فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا
اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

175. (فاما . . . مستقيما) Then as to those who believe in Allah[116] and hold fast by Him,[117] soon He will admit them[118] to His mercy and grace and will lead them to Himself by a path straight.

176. (يستفتونك . . . عليم) They[119] ask thee for a pronouncement.[120] Say thou: Allah pronounces *thus* in the matter of one without father[121] or child;[122] if a person perishes and has no child[123] but has a sister,[124] hers will be the half of what he has left;[125] and he will be her heir[126] if she has no child;[127] if there be two[128] *sisters,* then theirs shall be[129] two-third of what he has left; and if there be *both* brothers and sisters,[130] then male will have as much as the portion of two females.[131] Allah explains *this* to you[132] lest you err,[133] and Allah is Knower of everything.[134]

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116. *i. e.*, in His unity, absolute and unalloyed.
117. *i. e.*, by His law and commandments.
118. *i. e.*, the believers in Him, His apostle and His Book.
119. *i. e.*, certain people.
120. (regarding certain cases of inheritance, O Prophet !).
121. (and mother).
122. (male or female).
123. (and neither father nor mother).
124. (or a half-sister)
125. (of course, after debts and funeral expenses have been disbursed, and the other half will go to the residuaries, if any; if there is no residuary, it also will revert to the sister).
126. (inheriting her whole substance, in case the sister predeceases him).
127. (and neither father nor mother).
128. (or more).
129. (between them).
130. (several in number, as heirs).
131. See P. IV, n. 548.
132. (these precepts regarding succession).
133. (from ignorance). ان in the phrase is synonymous with لئلا.
134. (including all human needs and exigencies).

APPENDIX ON POLYGAMY

(See Sūrat-ul-Nisā', v. 3, P. IV, n. 498)

So this is polygamy! And this is the much-maligned Holy Text, with necessary explanations in the parentheses. It recognizes monogamy as the ideal, but also allows polygyny as a safeguard against much greater social evils. The verse limits the number of wives to four, and permits no more. The injunction of course holds good for all times, but it was first promulgated at a time when polygyny, with no limit or restriction, was the law rather than the exception.* The word 'polygamy' which every Christian mouth has been taught to pronounce with scorn, has in effect become, in the English language a synonym for almost unbridled gratification of sexual desire, and is now altogether tinged with disreputable associations. The institution, we are told in terms of pious horror, disorganises society, and strikes at the root of public morals, and that it is pre-eminently this evil that has more than counterbalanced any benefits that Islam may have conferred on humanity.

Is the indictment, even in an appreciable degree, just? The question may well be resolved into three sub-heads :—

(*i*) Is polygyny unnatural?
(*ii*) Is it immoral?
(*iii*) Is it irrational?

1. To answer the first question first. Is polygyny opposed to man's natural instinct? Is man, by nature or even by long-established habit, monogamous? Let the European anthropologists and sociologists of repute, themselves favouring and advocating monogamy, answer. 'In general a gregarious life,' says the French *savant*, M. Letourneau, 'a life in association, favours polygamy.' Now man is surely the most sociable of animals, therefore he is much more inclined to polygamy' (*Evolution of Marriage*, p. 122). And further :—'The most civilized nations must have begun with polygamy, and, in reality, it has been thus everywhere and always. In the various civilized societies, living or dead, marriage has commenced by being polygamous. It is a law which has few exceptions.' (*ib.* p. 134). Monogamy far from being defended on the score of its 'naturalness' no anthropologist of note has even maintained that monogamic marriage was natural to male human being. The evidence is all the other way, and we learn on the best of authorities that 'as an institution polygyny exists in all parts of the world,' (EBr. XIV, p. 949) and that

*'Polygamy was the rule among the Eastern peoples before Muhammad's time.' (Roberts, *op. cit.*, p. 8)

It has flourished among the Hebrews, the Slavs, the Teutons, the Irish and the Indians; none of the Hindu law-givers ever restricting 'the number of wives a man is allowed to marry.' (*ib.*, XVIII, p. 186). One may choose to dub polygamous communities barbarians or savages, yet there is no denying the fact that a very large proportion of mankind has practised polygamy in the past, and is practising in the present, without any qualms of conscience, and the myth of monogamy being the normal marriage relationship has been continually exploded by the actual fact of man in all ages and in many places taking unto himself several wives. 'Man', says G. R. Scott, 'is essentially polygamous, and the development of civilization extends this innate polygamy.' (*History of Prostitution*, p. 21).

Even that acute observer, Professor Westermarck, has been led to remark :—'Among pastoral peoples I have found none that can be regarded as strictly monogamous.' (*op. cit.*, p. 230). He adds that polygamy existed 'among most of the Indo-European peoples, and among the ancient Slavs.' (*ib.*, p. 234).

M'Lennan, the famous author of *Primitive Marriage*, asks a question as plain as possible: 'What ancient nation can be named that was originally monogamous ?' (quoted in Darwin's *Descent of Man*, p. 222). That man is in this respect, as in many other respects, essentially different from woman, has been well noted by the students of biology. 'Woman is,' says Dr. Mercier, 'by nature a monogamist; man has in him the element of a polygamist.' (*Conduct and its Disorders Biologically Considered*, pp. 292-293). And N. W. Ingalls, Associate Professor of Anatomy in one of the American Universities, has gone so far as to suggest a biological reason for polygyny :—'Has man always been essentially monogamous or has he come up from a state often designated as promiscuity ? The available evidence points to the latter. As an animal, in his sexual make-up, and in his beginnings as far as we can reconstruct them, he is anything but monogamous; and one would have great difficulty in explaining, biologically, such a sudden change of heart, the transition from the harem to a single wife.' (Wile, *Sex Life of the Unmarried Adult*, p. 88).

2. So far with regard to the charge of 'unnaturalness'. Next, is the institution inherently immoral ? Is it revolting to the innate moral sense of humanity ? Was it unknown to, or repudiated by Abraham, Jacob, Moses, Jesus and other prophets and recognised founders of religion in the East ? The answer, which is neither dubius nor contestable, is that 'polygamy seems to have been a well-established institution, dating from the most ancient times and extending to comparatively modern days. The law indeed regulated and limited this usage.' (JE. X, p. 120). 'In 'Biblical as in Talmudical times polygamy was a recognised institution.' (III, p. 210). The Mosaic law, far from interdicting polygamy, encouraged it. 'Polygamy was the rule in Biblical days among the ancient Jews, and was permitted and even enjoined in certain cases by the Mosaic law . . . It is nowhere forbidden, except to "bishops" in the New Testament (EBr. XXII, p. 24). The renowned Patriarchs practised it; and so did the Judges, the Kings and the more

spiritually-minded amongst the Jews. According to the EBi, a common Jew could take as many as four wives, and a king up to eighteen. 'When the first wife proved childless, polygamy, to this extent at least, was regarded a necessity.' (EBi. c. 2946). In ancient India, in the age of great sages a plurality of wives was not only allowed in theory but also practised. 'The practice of polygamy among the Vedic Indians is abundantly proved by direct references in the Rig Veda and other texts, though in the main monogamy is recognized as normal. In the case of the king four wives are expressly mentioned . . . The heroes and Brahmans of the epic are frequently represented as having several wives.' (ERE. VIII, p. 452).

Again, is the practice repellent even to the entire modern conscience? Is Christendom unanimous in condemning it? What, then, about the Anabaptists and the Mormons who not only permit but advocate 'polygyny with much religious fervour. (EBr. XVIII, p. 187). And what about the sixteenth-century German 'reformers' sanctioning second and third marriage in certain cases, and Schopenhauer (d. 1860) commending the Mormons for 'throwing off the unnatural bondage of monogamy' and Edward Hartmann (d. 1906) laying down the proposition that 'the natural instinct of man is in favour of polygamy, and that of woman is in favour of monogamy?' (Roberts, *op. cit.*, p. 9). In the admirable and succinct summing up of Professor Westermarck 'polygyny has been found even in Christian Europe . . . In the middle of the 6th century Diarmait, king of Ireland, had two queens and two concubines. Polgyny was frequently practised by the Merovingian kings. Charlemagne had two wives and many concubines; and one of his laws seems to imply that polygyny was not unknown even among priests. In later times Philip of Hesse and Frederick William II of Prussia contracted bigamous marriages with the sanction of the Lutheran clergy.' (EBr. XVIII, p. 186).

Then, again, does polygyny necessarily connote a low status of womanhood and invariably assigns to the wives a position of inferiority and degradation? And are co-wives always unhappy? The hypothesis is, on the face of it, untenable. Apart from the cases of thousands of the Muslim families spread all over the world, where co-wives live in perfect peace and contentment, under other simple cultures also where a patriarchal system is the order of the day, 'plural marriage is more often a matter of prestige or economics than of sex; and while there is a distinction of function as between man and woman . . . the woman will herself often urge her husband to take another wife, to increase the prestige of the family and to ease her own labour in supplying him with food.' (EMK, V, p. 2340).

3. Lastly, is the institution of polygyny utterly 'irrational'—so clearly opposed to sound reason and commonsense that under no possible scheme of things it shall be feasible? Let the answer, once more, come not from the Muslim East but from the Christian West.

What about the problem of 'surplus women'? What solution other than 'part-time marriage' has yet the ingenuity of the European mind evolved? 'In our

own century,' says Sir George Scott referring to England, 'there have been not a few who, noting the preponderance of marriageable women over men since the Great War, have considered the feasibility of introducing some sort of secondary marriages for men, with minor wives.' (*ib* V, p. 2572). What else could the wise men of the West suggest, when in 1650 at the termination of the Thirty Years' War the population was greatly reduced and there was a considerable surplus of females, but to pass a resolution that 'thenceforth every man should be allowed to marry two women?' (EBr. XVIII, p. 107).

Apart from the conditions of war even taking England in the normal state as a concrete case this is what an English writer has to say. Summarising the census figures of 1921, he gives the total number of unmarried women (*i. e.*, the single, the widowed and the divorced) without visible means of existence as 3,665,668; and asks, 'to what use does the nation put this unmarried and unemployed three and half a million ?' (Macfarlane, *The Case for Polygamy*, p. 19). He proceeds:—'The fact that polygamy has been practised is in itself a proof that the sexes do not exist in the uniform proportion; and I am yet to learn that any widespread scarcity of women has been experienced in the past as a result of such a practice. Even if there were an eqnal number of men and women in the world the enforcement of monogamous marriage would involve as its logical corollary the compelling of every one to marry ... On this point alone, without the aid of any other argument, monogamy as a universal system, stands condemned.' (p. 79). And then controverting the fatuous doctrine that polyandry is on the same footing as polygamy, he observes:—'It is mischievously and foolishly thought, and implied in our social practice that the sexual needs of men and women are identical. Nothing is further from the truth. A woman's urgent need of man has, as its ultimate instinctive motive the bearing of the children; when that it achieved the desire for a man becomes quite a secondary matter. On the other hand, a man needs women for himself ... Both desires are complementary and fulfil each other; they are not identical.' (p. 86).

Universal monogamy far from being the final and ultimate form of sex relationship is foredoomed, according to some of the modern European thinkers, even to lose that hold which it now possesses. Dr. Gustave Le Bon of France, for instance, envisages a condition of society in the West when European laws will have to legalise polygamy while for the preservation of the pure Aryan stock, Professor V. Ehrenfels regards the adoption of polygyny as a necessity. (Westermarck's *op. cit.*, p. 249).

Last but not least comes the considered dictum of a German Professor, Earnst Bergman of Leipzig, delivered in the course of an essay on 'Knowledge and the Spirit of Motherhood' in the year 1939:—'Lifelong monogamy is perverse, and would prove harmful to any race. Were this institution ever really enforced—and fortunately this is almost never the case in reality—the race must decay ... There are plenty of willing and qualified youths ready to unite with girls and women on hand, Fortunately one boy of good race suffices for twenty girls. And the girls for their part would gladly fulfil the demand for children were it not for the nonsensical so-called civilized idea of the monogamous permanent marriage, an idea in complete contradiction to all natural facts.' (Quoted in the *Hindu*, Madras, dated the 5th of November, 1939).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَاَنْتُمْ
حُرُمٌ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا
الْقَلَآئِدَ وَلَآ اٰمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ

Sūrat-ul-Mā'ida

The Food-Table. V

(Madinian, 16 Sections and 120 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يا يها . . . يريد) O you who believe! fulfil *your* obligations.[135] Allowed to you are *all* cattle quadrupeds[136] except those announced to you,[137] not allowing the game[138] while you are in a state of sanctity:[139] verily Allah ordains what He will.[140]

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135. (consequent on your belief; arising out of your faith). عقد literally is a contract, a compact, a covenant, or an engagement. Thus the word عقود here may mean, 'contracts, etc., or obligatory statutes, or ordinances of God; or the covenant imposed by God, and those imposed mutually by men agreeably with the requirements of the religion.' (LL). These 'compacts' comprehend all duties towards God and man.

136. *i. e.*, four-footed animals such as goats, sheep, oxen and camel, and those resembling them, such as antelopes, wild cows, etc.

137. (hereinafter).

138. (though lawful at other times).

139. (on your way to Makka, or within the Sacred Precincts). حرام of which the plural is حرم, 'applied to a man signifies entering into the حرم or sacred territory of Mekkah or of El-Madenah; . . . . or محرم as meaning, in, or, entering upon, the state of احرام: *i. e.*, entering upon the performance of those acts of the حج, or of the عمرة, whereby certain things before allowable, or lawful, to him become forbidden, or unlawful.' (LL)

140. (in His infinite Wisdom).

تَعْتَدُوْا وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝
حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ
وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ذٰلِكُمْ فِسْقٌ اَلْيَوْمَ يَئِسَ
الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَ
رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّاِثْمٍ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝
يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ قُلْ اُحِلَّ لَكُمُ

2. (يا يها . . . العقاب) O you who believe! do not profane the landmarks of Allah[141] nor any sacred month,[142] nor the offering[143] nor the *victims with the* garlands,[144] nor those repairing to the Sacred House seeking the grace and good-will[145] of their Lord. And when you have put off *the state of sanctity*,[146] *you may* chase,[147]. And let not the detestation for a people, because they[148] kept you[149] from the Sacred Mosque,[150] incite you to trespass.[151] Co-operate with each other in virtue and piety, and do not co-operate in sin and trangression.[152] Fear Allah,[153] verily Allah is Severe in chastising.[154]

3. (حرمت . . . رحيم) Forbidden to you are dead-meat, blood, swine-flesh,[155] any animal dedicated to other than Allah,[156] the strangled,[157] the felled,[158] the tumbled,[159] the gored,[160] the mangled by beasts of prey,[161] unless you make it clean[162] *by giving it death-stroke yourselves* and what has been sacrificed on the altars,[163] Also forbidden to you is partition[164] by *divining arrow*.[165] *All* that is an abomination. Those who disbelieve have this day[166] despaired of your religion[167]. So fear them not;[168] fear Me.[169] This day I have perfected[170] your religion for you and have completed My favour upon you,[171] and have chosen for you ISLAM as religion.[172] He who is driven to extreme hunger,[173] not inclining to sin,[174] verily then Allah is Forgiving,[175] Merciful.[176]

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141. Such, for instance, as the rites prescribed for Hajj which are to be respected. For شعائر الله see P. II, n. 87.

142. (by having recourse to fighting in that season).

143. (which is being led to Makka to be sacrificed there).

144. (in their necks to mark them off as sacred).

145. The pagans also at that time went to perform Hajj and 'Umra according to their own rites. The passage says that infidels though they are, they are not to be molested out of respect to these landmarks of Allah.

146. (and the pilgrim garb, and have returned to your common and everyday life).

147. (provided the game happens to be outside the Sacred Precincts).

148. *i. e.*, the pagans of Makka.

149. The address is to the contemporary Muslims with the holy Prophet, at their head.

150. The reference is to the Quraish having prevented the holy Prophet, who with 1400 of the faithful, was on his way to Makka on a purely religious and peaceful visit, from entering the Holy City. A truce for 10 years had been concluded at Hudaibiya.

151. (the proper bounds, by taking revenge on them in the Sacred months or in any other way violating the sanctity of شعائر الله, natural though your provocation may be).

152. *i. e.*, co-operate in righteousness; non-cooperate in impiety. As universal maxims of justice the two commandments are of exquisite beauty.

153. (so that all difficulties will be removed, and practice of virtue will be facilitated).

154. (those who violate His ordinances).

155. (it is the rigid observance of this command that, according to a Christian scholar, 'has emphasized the separate character of the Muslim community' and has put an obstacle 'in the way of social intercourse between them and the Christians.' (Arnold, *Islamic Faith*, p. 14) See V. II nn. 140, 145.

156. See P. II, n. 146.

157. *Cf.* the NT: 'Ye abstain from meats offered to idols, and from blood, and from things strangled.' (Ac. 15 : 29) 'They keep themselves from things offered to idols, and from blood, and from strangled.' (Ac. 21 : 25)

158. *i. e.*, killed by a blow.

159. *i. e.*, killed by a fall.

160. (by the horns of an animal).

161. (or the animals trained up for hunting) سبع is any hostile beast having a مخلب or tearing claw.' (LL)

162. (by slaughtering it in the proper, lawful way, while yet there is life in it). By this ritual slaughter, even if it is done at the last moment, the animal is saved from becoming *maita*, and can be eaten.

163. (or, 'sacred stones'; stones dedicated to gods). In pagan Arabia, 'sacred stones' served the purpose of an altar. نصب signifies 'an idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood.' (LL)

164. (of the meat).

165. زلم is 'An arrow without a head and without feathers: plural ازلام: which was applied to those divining arrows by means of which the Arabs in the time of Ignorance sought to know what was allotted to them; . . . . and they put them in a receptacle, and when any of them desired to make a journey, or to accomplish a want, or when he desired to perform some affair, he put his hand into

that receptacle, and took forth an arrow; and if the arrow upon which was "Command" came forth, he went to accomplish his purpose, but if that upon which was "Prohibition" came forth, he refrained; and if the blank came forth, they shuffled them a second time.' (LL) 'It was the custom to draw lots for joints of a camel with arrows some feathered and others unfeathered, kept for this purpose in the temple of Mecca.' (Rodwell).

166. *i. e.*, now. The verse was revealed on Friday, the 9th of Zul-Hijja at 'Arafāt, in itself a festive occasion in the 10th year of the Hijrah when the holy Prophet performed his valedictory Hajj, triumpant at the head of 1,20,000 devoted and faithful followers. Memorable indeed was the address he delivered on this memorable occasion. The following abridged version is by Lane-Poole (corrected at one place) :—

> 'Ye people! Hearken to my words; for I know not whether after this year I shall ever be amongst you, here again.
>
> 'Your lives and your property are sacred and inviolable amongst one another until the end of time.
>
> 'The Lord hath ordained to every man the share of his inheritance: a testament is not lawful to the prejudice of heirs.
>
> 'The child belongeth to the parent; and the violator of wedlock shall get stoned.
>
> 'Ye people! Ye have rights demandable of your wives, and they have rights demandable of you. Treat your women well.
>
> 'And your slaves, see that you feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear. And if they commit a fault which ye are not willing to forgive, then sell them, for they are the servants of the Lord, and are not to be tormented.
>
> 'Ye people! Hearken unto my speech and comprehend it. Know that every Muslim is the brother of every other Muslim. All of you are on the same equality: ye are one brotherhood.'
>
> Then, looking up to heaven, he cried 'O Lord! I have delivered my message and fulfilled my mission.' And all the multitude answered, 'Yea, verily hast thou.' 'O Lord! I beseech Thee, bear Thou witness to it'! and, like Moses, he lifted up his hands and blessed the people.' (LSK. Intro. pp. LXVIII-LXIX).

167. *i. e.*, have given up their fond hope that Islam could ever be vanquished. By then the triumph of Islam was complete, and the solidarity of the Muslim community had become marvellous—nothing short of miraculous.

168. (who with all the material resources at their command and the superiority of their numbers had been proved uttterly powerless before the might of the Lord).

169. (as the only object of dread; as the only entity entitled to the highest

moral reverence).

170. (in every little detail and until the end of time, and which mankind shall never be able to outgrow). The world, says an European convert to Islām, 'has not been able to produce a better system of ethics than that expressed in Islām; it has not been able to put the idea of human brotherhood on a practical footing as Islam did in its supernational conception of "Ummat"; it has not been able to create a social structure in which the conflicts and conflictions between the members are as efficiently reduced to minimum as in the social plan of Islam; it has not been able to enhance the dignity of man; his feeling of security; his spiritual hope; and last, but surely not least, his happiness. In all these things the present achievements of the human race fall considerably short of the Islamic programme. Where, then, is the justification for saying that Islam is "out of date?" (Asad, *op. cit.*, p. 133).

171. (by having given you this true, perfect and final religion).

172. See P. III, nn. 290, 609.

173. (and partakes of some unlawful food by sheer necessity, of saving his life). See P. II, n. 147 ff.

174. *i. e.*, neither exceeds the limits of bare necessity, nor seeks the pleasure of the palate. 'Not affecting an inclining to sin; intending, or purposing it.' (LL)

175. (so He will overlook accidental lapses).

176. (and it is out of His unbounded mercy that He has made all such concessions.

الطَّيِّبٰتُ وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ فَكُلُوْا مِمَّآ اَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا
اسْمَ اللّٰهِ عَلَيْهِ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝ اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ وَطَعَامُ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ
قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ
فَقَدْ حَبِطَ عَمَلُهٗ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْ
هَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ وَاِنْ

4. (يسئلونك . . . الحساب) They ask thee, what is allowed to them.[177] Say thou: allowed to you are *all* clean foods,[178] and *as to* the animals of prey[179] which you have trained[180] as Allah has taught you,[181] eat of what they[182] have caught for you, and mention the name of Allah over it,[183] and fear Allah;[184] verily Allah is Swift in reckoning.[185]

5. (اليوم . . . الخسرين) This day allowed to you[186] are *all* clean foods and the meat of those given the Book[187] is allowable for you and your meat[188] is allowable for them *as also allowed to you* are[189] the wedded[190] believing women and the wedded women of those given the Book before you[191] when you have given them their dowers, taking *them* in wedlock,[192] neither fornicating nor taking *as* mistresses.[193] And whoso rejects the faith,[194] his work will surely come to naught,[195] and in the Hereafter he will be of the losers.

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177. (of the animals chased by hound or hawk).

178. The meaning is: all animals, clean and lawful in themselves, are retained for you as lawful, when chased by hound or hawk.

179. (whether beasts or birds).

180. (and trained to prey).

181. (through His Prophet).

182. *i. e.*, the beasts and birds of prey trained by you in the way prescribed.

183. (when ye let go the hound or the hawk after the game).

184. (in infringing any of His laws and commandments).

185. Or, 'Allah is to make a reckoning soon'. (Th)

186. (until the end of time; with no fear of abrogation).

187. *i. e.*, animals slain and dressed by the Jews and Christians.

188. *i. e.*, animals slain and dressed by the Muslims.

189. (allowed unto you).

190. See P. V. n. 2.

191. Notice the distinction Islam makes between a marriage with a Jewess or a Christian woman and a marriage with a pagan woman. Notice again that the

Jew an Christian wives are not asked to renounce their religion forthwith.

192. Notice the emphasis on the purity of the motive and the procedure. The object, in any case, must be permanent partnership in life, not the fleeting pleasure of passion.

193. See P. V. n. 26.

194. Every act of making a forbidden thing lawful or a lawful thing forbidden is a denial of faith.

195. *i. e.*, while he is in this state of virtual unbelief, his other good works would not avail him.

كُنتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ
فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ
حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝ وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَ
مِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ يَا أَيُّهَا
الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا
هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

SECTION 2

6. (يا يها . . . تشكرون) O you who believe! when you stand up for prayer wash your faces and your hands up to the elbows,[196] and wipe your heads[197] and *wash* your feet up to the ankles;[198] and if you are polluted,[199] purify *yourselves*.[200] And if you are ailing[201] or on a journey[202] or one of you comes from the privy[203] or you have touched women,[204] and you do not find water,[205] betake yourselves to clean earth and wipe your faces and hands *with it*.[206] Allah does not mean to lay upon you a hardship,[207] but means to purify you and to complete His favour upon you that perhaps you may return thanks.[208]

7. (واذكروا . . . الصدور) And remember Allah's favour on you[209] and His bond with which He bound you firmly when you said: we hear and we obey.[210] And fear Allah;[211] surely Allah is Knower of what is in *your* breasts.[212]

8. (يا يها . . . تعملون) O you who believe! be maintainers of your pact with Allah[213] and witnesses in equity,[214] and let not the detestation for a people[215] incite you not to act fairly;[216] act fairly; that is nigh unto piety. And fear Allah; surely Allah is Aware of what you work.[217]

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196. الى here has the significance of مع, and الى المرافق means, 'with the elbows', and not 'as far as the elbows'. The elbow is meant to be included among the parts to be washed, not to be excluded therefrom.

197. (with water). 'There is an ellipsis in the phrase; the meaning being امسحوا رؤسكم بالماء 'wipe ye your heads with water.' (LL)

198. ارجلكم is grammatically coupled with وجوهكم and ايديكم, and not with رؤسكم. Referring to these careful preparatory ablutions observes a Christian writer:—'The scrupulous cleanliness of the Mohammadan, which contrasts so favourably with the unsavoury state of Easterns of other creeds, is an excellent feature in the practical influence of Islam.' (LSK, Intro. p. LXVIII).

199. (by sexual acts). The emission of seed, whether in waking or in sleep, makes bathing obligatory.

200. (by bathing). Contrast this emphasis on physical cleanliness with the Christian view obtaining in the early Christian centuries. 'The cleanliness of the body was regarded as a pollution of the soul, and the saints who were most admired had become one hideous mass of clotted filth. St. Athanasius relates with enthusiasm how St. Anthony, the patriarch of monachism, had never, to extreme old age, been guilty of washing his feet . . . St. Euphraxia joined a convent of one hundred and thirty nuns, who never washed their feet, and who shuddered at the mention of a bath.' (Lecky, *op. cit.*, II, p. 47) A pious pilgrim, in the 4th century, 'boasted that she had not washed her face for 18 years for fear of removing the baptismal chrism.' (EBr. I, p. 49). See P. II, n. 478; XI, n. 67.

201. (and the use of water is likely to aggravate or prolong disease).

202. (and water is not obtainable nearby).

203. (in which case, a fresh *wudhu* or ablution of face is obligatory for praying purpose).

204. *i. e.*, have had intercourse with them, which makes bathing obligatory.

205. (for use) *i. e.*, whether it is unobtainable or injurious to health.

206. See P. V. n. 129.

207. —on the contrary, He provides you with every facility—

208. (and the best way of returning thanks is to obey His commandments).

209. (in furnishing you with detailed directions for your good).

210. This is the pledge implied in the very act of the acceptance of Islam.

211. (by implicitly following His commands).

212. (so be sincere in every act of devotion and duty).

213. (by implicitly following His commands).

214. (in the affairs of men when called upon to give evidence).

215. (however justifiable in itself).

216. (in their affairs whatever the provocation). The meaning is: be always fair in your dealings with men and let no indignation, howsoever righteous, against any person make your depart from the path of truth, justice and equity.

217. (so that none of your acts can go undetected).

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝٩ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَاۤ اُولٰۤىِٕكَ
اَصْحٰبُ الْجَحِيْمِ ۝١٠ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْۤا اِلَيْكُمْ اَيْدِيَهُمْ
فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١١ وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْۤ
اِسْرَآءِيْلَ ۚ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيْبًا ۗ وَقَالَ اللّٰهُ اِنِّيْ مَعَكُمْ ۗ لَىِٕنْ اَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ
الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِيْ وَعَزَّرْتُمُوْهُمْ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَلَاُدْخِلَنَّكُمْ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ

9. (وعد الله . . . عظيم) Allah has promised those who believe and work righteous *works* that for them shall be forgiveness and a mighty wage.

10. (الذين . . . الجحيم) And those who disbelieve and belie Our signs, they *shall be* the inmates of the Flame.

11. (يا يها . . . المؤمنون) O you who believe! remember Allah's favour on you when[218] a people[219] determined to stretch forth their hands against you,[220] but He withheld their hands from you.[221] And fear Allah, and on Allah let the believers rely.[222]

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218. (in the early days of Islam).
219. *i. e.*, the Quraish at Makka.
220. (so as to exterminate you).
221. (and at long last made you triumphant).
222. (in the future, as they have trusted in the past).

منكم فقد ضل سواء السبيل ۝ فبما نقضهم ميثاقهم لعنهم وجعلنا قلوبهم قسية يحرفون
الكلم عن مواضعه ونسوا حظا مما ذكروا به ولا تزال تطلع على خائنة منهم الا قليلا منهم
فاعف عنهم واصفح ان الله يحب المحسنين ۝ ومن الذين قالوا انا نصرى اخذنا ميثاقهم فنسوا
حظا مما ذكروا به فاغرينا بينهم العداوة والبغضاء الى يوم القيمة وسوف ينبئهم الله بما كانوا
يصنعون ۝ ياهل الكتب قد جاءكم رسولنا يبين لكم كثيرا مما كنتم تخفون من الكتب ويعفوا عن
كثير قد جاءكم من الله نور وكتب مبين ۝ يهدي به الله

SECTION 3

12. (و لقد . . . السبيل) Assuredly Allah took a bond from the Children of Isrā'īl[223] and We raised from amongst them twelve leaders.[224] And Allah said: surely I am[225] with you;[226] if you establish prayer and pay poor-rate and believe in My messengers and support them and lend to Allah a goodly loan,[227] I will expiate for you your misdeeds and will admit you to Gardens beneath which rivers flow,[228] then he of you who disvelieves thereafter has surely strayed from the level way.

13. (فبما . . . المحسنين) Thus for[229] their breach of their bond We accursed them[230] and We made their hearts hard.[231] They pervert the words[232] from their meanings[233] and have abandoned[234] a good portion of that with which they were exhorted.[235] And thou[236] wilt not cease to light upon defrauding[237] on their part,[238] save a few of them,[239] yet pardon thou them[240] and overlook *them,*[241] surely Allah loves the well-doers.[242]

14. (ومن . . . يصنعون) And of them who say: we are Nazarenes,[243] We took a bond from them,[244] but they have abandoned a *good* portion of that with which they were exhorted;[245] so[246] We have caused enmity and hatred among them[247] till the Day of Judgment,[248] and soon[249] will Allah declare to them what they have been performing[250] *all along.*

15. (يآهل . . . مبين) O people of the Book! surely there has come to you Our messenger[251] expounding to you much in the Book that you were wont to hide[252] and much he passes over.[253] To be sure, there has come to you from Allah a light and a Book luminous.[254]

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223. (that they would receive His successive messengers with due respect).

224. (or 'captains', to supervise that they acquit their charge faithfully). *Cf.* the OT: 'And with you there shall be a man of every tribe; every one head of the house of his father.' (Nu. 1 : 4). And these tribes were twelve. 'And the Lord spake unto Moses, saying, Send thou men, that they may search the land of

Canaan, which I give unto the Children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.' (Nu. 13:2, 3). This time again their number was twelve.

225. (and shall be).

226. (to watch your conduct).

227. (by contributing to the poor and needy and by financing the holy cause).

228. Note that all these rewards are contingent on Israel's observance of the bond to follow and obey the fresh prophets as they arise.

229. *i. e.*, as a reprisal to.

230. *i. e.*, estranged them from Our mercy and grace. For a series of curses upon the disobedient among Israel. See Le. 26: 14-39; Dt. 31: 16-18; Josh. 23: 12-16.

231. *Cf.* the OT: 'They have refused to receive correction, they have made their faces harder than a rock; they have refused to return.' (Je. 5: 3). 'Yea! they have made their hearts as an adamant stone, lest they should hear the law.' (Ze. 7: 12).

232. (of Torah). The reference is to the religious leaders of the Jews. See P. I, n. 323; P. V. n. 143.

233. Look at the Jews' own estimate of the correctness and accuracy of their Bible:—'We may infer with certainly that the ancient copies of the Torah contained no vowels or accents, and that these have come down to us by oral tradition. For the multiplication of copies, human copyists had to be employed. It is by no means contrary to our faith in the Bible to assume that, as far as the human work of these copyists is concerned, it must have been subject to the fate of all human work, to error and imperfection. And, in fact, there are many copies of the Bible that abound in mistakes; there are passages in Scripture that vary in the different manuscripts; hence numerous *variae lectiones* met with in the critical editions of the Bible.' (Friedlander, *The Jewish Religion*, p. 53) See P. I, n. 325, ff. P. V. n. 143.

234. The proper significance of نسی is to dismiss something from one's mind either wilfully or involuntarily. In the context the word connotes the sense of deliberate abandonment.

235. (in their Scripture) *i. e.*, they are bereft, to a very large extent, of the benefits of the Torah.

236. (O Prophet!).

237. *i. e.*, deceitful practices; literary forgeries.

238. *i. e.*, they are still busy in tampering with their holy texts, retaining what suits their purpose and suppressing what does not.

239. (and these few have already embraced Islam).

240. *i. e.*, bear thou patiently with them.

241. *i. e.*, refrain from exposing publicly their frauds and forgeries.

242. The phrase implies the high merit of forgiveness and tolerance.

243. *i. e.*, we are the people of Jesus of Nazareth.

244. (to the effect that they would believe in the Final Prophet). Witness numerous references to him, the well-known and well-recognized "that Prophet" or "the Prophet" found even in the garbled text of the modern Gospels:—'And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? . . . . Art thou that prophet! And he answered, No. . . . . And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that Prophet.' (Jn. 1 : 19,21, 25). 'Jesus stood and cried, saying, If any man thirst, let him come unto me and drink . . . . Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.' (Jn. 7 : 37, 40). 'If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.' (Jn. 14 : 15, 16) 'It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.' (Jn. 16 : 7, 8).

245. And the most serious loss they have incurred is their abandonment of monotheism, and its substitution by trinitarianism—a flagrant variety of polytheism. According to an impartial observer, a famous biologist of Germany, 'Christian monotheism shared the fate of its mother, Mosaism ; it was generally only monotheistic in theory while it degenerated practically into evey kind of polytheism.' Haeckel, *op. cit.*, p. 232) See also n. 235 above.

246. —as their punishment in this world—

247. *i. e.*, among the Christian sects and sub-sects. The reference here is to the permanent and perennial 'war of creeds within the Church' and not the political antagonism between the European states which happen to be Christian—some of them only in name. The Catholics are, from the Protestant stand-point, no better than 'Popish persons, who . . . . desire still to keep the people in ignorance and darkness.' (See dedication of the AV to King James). In a similar vein the Catholics point their finger to the amount of 'immorality and corruption prevalent among Luther's followers.' (CD. p. 815). And the wordy acrimony has frequently given place to severe religious persecutions, and even massacres. In Dean Milman's admirable summing up of the Church history, 'Bloodshed, murder, treachery, assassination, even during the public worship of God—these are the frightful means by which each party strives to maintain its opinions and to defeat its adversary (quoted by Lecky, *History of European Morals*, II, p. 82 n.) 'After having been persecuted by the pagans, the Christians persecuted each other over nonsensical follies. They killed, imprisoned or exiled each other over the word *homooesiss* or the sense of the word *pheysis*, nature, which the Nestorian school of Antioch understood differently from the Monophysite school of Alexandria. (Dermingham, *Life of*

Mohammed, p. 117).

248. 'A prophecy which thirteen centuries have not falsified.' (ERE. X, p. 544) 'There is an Abyssianian proverb which says that the Christians never agree except on one point, the birth of Christ. (Dermingham, *op. cit.*, p. 117)

249. *i. e.*, in the Hereafter.

250. (and punish accordingly).

251. (as the Final Prophet).

252. (without himself being learned in your Scriptures at all). *i. e.*, guided and aided as he is by Divine knowledge, himself being illiterate, he brings to light, whenever required in the interests of religion, many of the things in your Scriptures which ye seek to conceal.

253. (out of his modesty). This refers to that portion of the Gospel the exposition of which is not immediately imperative.

254. مبين implies that the Holy Book is not only in itself imbued with shining light, but it also makes other things clear and bright.

مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلٰمِ وَيُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ۞ لَقَدْ
كَفَرَ الَّذِينَ قَالُوا إِنَّ اللّٰهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْئًا إِنْ أَرَادَ أَنْ يُّهْلِكَ الْمَسِيحَ ابْنَ
مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۗ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَ
اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۞ وَقَالَتِ الْيَهُودُ وَالنَّصٰرٰى نَحْنُ أَبْنٰٓؤُا اللّٰهِ وَأَحِبّٰٓؤُهُ ۚ قُلْ فَلِمَ يُعَذِّبُكُمْ
بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَنْ يَّشَاءُ وَيُعَذِّبُ مَنْ يَّشَاءُ ۚ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا ۘ وَإِلَيْهِ

16. (يهدي . . . مستقيم) With it Allah guides those who follow His goodwill[255] to the ways of safety,[256] and He brings them forth out of darkness[257] into the light[258] by His command,[259] and guides them on to the right path.

17. (لقد . . . قدير) Certainty they are disbelievers who assert;[260] Massih, son of Maryam,[261] is the very God himself. Say thou:[262] who can avail in aught against Allah, if He meant to destroy Christ,[263] son of Maryam,[264] and his mother[265] and those on the earth altogether?[266] And Allah's is the kingdom of the heavens and the earth and what is in-between.[267] He creates whatever He will, and Allah is Potent over everything.

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255. Note once again that they alone can profit by the Qur'ān who are willing to be helped by it, although the 'ways of safety' it shows are open to one and all.

256. (both in this world and the Hereafter).

257. (of sin and infidelity).

258. (of belief and piety).

259. (and grace).

260. (and believe). 'Those who asserted that their God was a man, and that a crucified man was their God, laid themselves open to the accusation that they were idolaters and blasphemers.' (Denison, *op. cit.*, p. 286).

261. The reference here is mainly to certain less well-known varieties of Christianity, such as Docetism, Monarchianism and Sabellianism, which rest on some such propositions are the following :—'That one and the same God is the Creator and Father of all things; and that when it pleased Him, He appeared.' 'When the Father had not been born, He yet was justly styled Father; and when it pleased Him to undergo generation, having been begotten, He himself became His own Son, not another's.' 'Father and Son, so called, are one and the same substance, not an individual produced from a different one, but Himself for Himself.' (ERE. VIII, p. 779) 'Modalistic monarchianism conceiving that the

whole fullness of the Godhead, dwelt in Christ . . . . maintained that the names Father and Son were only different designations of the same subject, the one God.' (EBr. XV, p. 686). But hardly distinguishable from these 'heresies' and equally bewildering to the Muslim mind is the accepted central doctrine of the orthodox Christianity: 'Jesus is very God of very God, who for us men and for our salvation came down from heaven and was made Man.' His nature is 'consubstantial' with God. 'He is not inferior to the Father, nor posterior, nor merely like unto Him, but identical in substance and in essence with Him. He is truly God, God of very God, consubstantial with the Father, as the Nicene Creed has it, having, or rather, being, the Godhead no less than the Father.' (CD. p. 252). In short, for all practical purposes the terms God and Christ are interchangeable. 'As early as twenty years after the Ascension the doctrine of Christ's Deity was already finally established in the Church. It is not argued about or proved, but assumed as one of those fundamental ideas about which Christians are agreed. Thus it is stated that He existed before He was born into the world, and indeed before all creation, in a status of equality with God; that He created the world as the Father's agent: . . . . that He is . . . . actually God, and therefore, to be worshipped with divine honours by angels and men (Dummelow, *op. cit.*, p. cviii). Two references in the N. T. itself are quite explicit, 'Christ came, who is over all, God blessed for ever' (Ro. 9:5) 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' (Ti. 2, 13). See also p. XXII, n. 307.

262. (to these Christolators, O Prophet!)

263. (a mere mortal, by death).

264. *i. e.*, son of a frail mortal woman.

265. (who also is adored and worshipped as a Divinity by a very large number of the Christians). 'In the most widely distributed form of Christianity the "virgin" mother of Christ plays an important part as a fourth deity; in many Catholic countries she is practically taken to be much more powerful and influential than the three male persons of the celestial administration.' (Haeckel, *op. cit.*, p. 232). Even as early as the 3rd century, the titles of Mary as the 'Mother of God' and as the 'Queen of Heaven', 'were demanded by the more fanatical Christians who claimed Divine honours for the ideal and prototype of virginity. (DB. III, p. 289). 'Mariolatry is probably now more prevalent in the Church of Rome than at any former time.' (p. 291). In the Orient there existed, in the early centuries, certain (Christian) sects who worshipped Mary. The Collyridians, says St. Epiphany, offered little cakes (*collyris*) as sacrifices to the Virgin like those offered to Ceres by the pagans.' (Dermingham, *op. cit.*, p. 111). The title of Thotokos, or 'Mother of God' was enforced on the Virgin Mary by the Oecumenical Council of Ephesus in 431. According to the Roman Catholic Church God, without ceasing to be God, in the characteristic phrase of St. Paul "implied Himself" and was born in human form of Mary's womb and she became Virgin

Mother, the Virgin Mother of God.' (Ptoserpie, *The Council of Ephesus and the Divine Motherhood*, p. 4) To Catholics the Council of Ephesus is above all, the Council of "Thotokos," Mother of God: From it dates the rise of that intimate and personal devotion to Our Blessed Lady which ever since has found one of the most beautiful and distinguishing features of the Catholic Church. Mother of God! It is the form and centre and explanation of the worship we pay to her (p. 23). See also P. VII, n. 199.

266. (with whom Jesus is on a par in the attribute of powerlessness).

267. *i. e.*, He is the sole Creator, the sole Author, the sole Ruler of the universe, undivided into several 'persons'.

الْمَصِيرُ ۝ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن
بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَإِذْ قَالَ مُوسَىٰ لِقَوْ
مِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ وَجَعَلَكُم مُّلُوكًا وَآتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ
الْعَالَمِينَ ۝ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنقَلِبُوا
خَاسِرِينَ ۝ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا
فَإِنَّا دَاخِلُونَ ۝ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ

18. (وقالت . . . المصير) And the Jews[268] and the Nazarenes[269] say: we[270] are the children of God and His loved ones.[271] Say thou:[272] why then does He perish you for your sins?[273] Aye! you are *but* men *part* of His creation.[274] He forgives whom He will,[275] and chastises whom He will.[276] And Allah's is the kingdom of the heavens and the earth and what is in-between, and to Him[277] is the return.

19. (يا هل . . . قدير) O people of the Book! there has come to you Our messenger, after a cessation of the messengers,[278] expounding[279] to you lest you may say:[280] there came not to us any bearer of glad tidings or warner.[281] So *now* there has surely come to you[282] a bearer of glad tidings and a warner; and Allah is Potent over everything.[283]

SECTION 4

20. (و اذ قال . . . العلمين) And *re-call* when Mūsā said to his people:[284] O my people! remember the favour of Allah on you when He made amongst you messengers[285] and made you[286] princes,[287] and gave to you[288] what He did not give to any *people*[289] in the world.[290]

21. (يقوم . . . خسرين) O my people! enter the holy land which Allah has ordained for you,[291] and do not turn back,[292] for then you will become losers.[293]

22. (قالوا . . . دخلون) They said: O Mūsā! verily therein are a people high-handed[294] and we shall never march to it so long as they do not depart; if they depart, we shall certainly march to it.[295]

268. 'Thus saith the Lord, Israel is my son, even my first-born.' (Ex. 4 : 22) 'Ye are the children of the Lord your God,' (Dt. 14 : 1) 'When Israel was a child, then I loved him, and called my son, out of Egypt.' (Ho. 11 : 1). 'The Israelites are addressed as "the children of the Lord your God." When Israel was young, he was called from Egypt to be God's son. 'The Israelites are designated also the "children of the living God."' (JE. VI. p. 15).

269. 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name' (Jn. 1 : 12). As many as are led by the Spirit of God, they are the sons of God' (Ro. 8 : 14). 'Children of God' is a title of the faithful in virtue of special adoption by God.' (CD. p. 204). 'Jesus teaches that this relation of sonship to God is connected with his own person, and to be enjoyed through him.' (DB. II. p. 217).

270. (as a race or community). The plural pronoun is here used in the collective, not in the distributive sense. It refers to the Jewish people and the Christian community, not to individuals.

271. *i. e.*, His chosen people or community. 'I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O Ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.' (Je. 31 : 9-10) 'Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.' (Le. 19 : 2) 'Ye are the children of the Lord your God . . . . . For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.' (Dt. 14 : 1-2). And the Jewish rabbis have said: 'Beloved one Israel, for they are called "Sons of the Highest" . . . . Even if they are foolish, even if they transgress, even if they are full of blemishes, they are still called "Sons" (quoted in Klausner's *Jesus of Nazareth*, p. 377). So far with regard to the Jewish claims. Then as to the Christian:—This sonship conferred on men depended not on human descent from Abraham, nor upon the sexual relations of their parents, nor could it be had for willing or wishing it, *i. e.*, human effort. It was a free and supernatural gift from God, inward and spiritual, implanted by the Holy Ghost, and dependent for its maintenance on union with Christ.' (Dummelow, *Commentary on the Holy Bible*, p. 775). 'The specific condition of the "new man", in contrast to the "old", is that of sonship and installation into sonship after the likeness of Christ's . . . . . God himself is the veritable Father of the Christian believer, the kindred fontal source of his new life . . . . Baptism is to him [St. John] the normal condition under which believers came to rank as "Children of God", in virtue of a manifest sealing by Holy Spirit power.' (DB. IV, pp. 218-219).

272. (O Prophet! to the Jews and Christians).

273. (as you yourselves admit).

274. *i. e.*, ordinary mortals like the rest of mankind.

275. (and His will to forgiveness is occasioned by right belief of which you are destitute).

276. (and His will to chastisement is occasioned by unbelief which you possess in plenty).

277. (and not to Christ or anyone else).

278. (when old dispensations have ceased to exit anywhere in their purity).

فترة is 'a cessation of the mission of apostles, and a state of effacement of the signs of their religion." (LL) or an interval of time between the disappearance of a prophet and the appearance of another. The conception is not altogether unfamiliar to the readers of the Bible. 'Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.' (Am. 8 : 11).

279. (the eternal verieties).

280. (in the Hereafter, by way of excuse).

281. (and so we could not find guidance).

282. (in the Person of the Holy Prophet).

283. (so He deferred the raising of a prophet so long as He willed, and has now raised a Final Prophet).

284. (after their deliverance from the Egyptian bondage, to induce in them readiness for holy war). This must have happened sometime between 1440 and 1400 B. C. According to the OT, Moses delivered this sermon on this side of Jordan, in the land of Moab.' (Dt. 1 : 5).

285. (as in no other people). 'A succession of men so absorbed in the living God . . . . cannot be found in antiquity elsewhere than in Israel.' (EBi, c. 3854) 'The term has received its popular acceptation from Israel alone, because, taken as a class, the Hebrew prophets have been without parallel in human history in their work and influence; (JE. X. p. 213).

286. *i. e.*, the people of Israel as a whole. The pronoun كم is here used in the collective sense.

287. *i. e.*, masters of your own selves. A ملك is not necessarily a king. He may be anybody possessing dominion, authority, or even independence. The allusion may also be to the past history of Israelites, when in the time of Joseph, they were really a ruling nation.

288. (as a race).

289. (of the other races and nations).

290. The 'Unity of God' is the first lesson the Israelites were taught when God revealed Himself to them on Mount Sinai . . . . The Jews were the first nation of monotheists. From them monotheism has spread among other peoples, who, however, did not always receive or preserve it in its original purity (Friedlander, *op. cit.*, pp. 38, 39). For Israelite preference see P. I. nn. 198, 199.

291. *i. e.*, the land of Canaan; vaguely referred to in old commentaries as Syria. 'Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob to give unto them and to their seed after them.' (Dt. 1 : 8). 'And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.' (31 : 7). Its eastern limit

was at Beth Shemesh. It included possibly 2,000 square miles of land, most of it remarkably fertile.' (DB. III p. 844). 'A rich soil, well-worked, and nearly all capable of cultivation, (EBi. c. 3741).

292. 'Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee' (Dt. 31 : 6).

293. 'Losers' both in a spiritual and a temporal sense. Spiritually, because of disobeying the command of the Prophet for the holy war; temporally, because of being deprived of a land so fair and so vast.

294. (as also warlike and of gigantic stature). 'They were distinguished specially for military prowess.' (DB. III, p. 845). The Amalekites were . . . . excessively warlike, well-armed, and fairly disciplined, having been long accustomed to hold their own against the surrounding nations, with whom they had frequent collisions.' (Rawlinson, *Moses: His Life and Times*, p. 139). It was 'a country defended by a multitude of cities, small, it is true, but with very formidable defences and warlike inhabitants.' (Marston, *The Bible is True*, p. 183). The people were also given to superstition and lewdness. 'To understand the Hebrew prophets and their fierce indignation against Canaanite worship we must have in mind that with such worship was associated the religious immorality which disgraces Southern Indian temples at the present day.. They were fired by a moral indignation against cruelty and lust.' (Drinkwater, *Outline of Literature*, 1, pp. 74, 75).

295. 'We be not able to go up against the people; for they are stronger than we . . . . The land . . . . is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants; the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.' (Nu. 13 : 31-33). It was full summer, probably about the end of July or the beginning of August. Palestine might at once have been occupied, or its conquest at any rate commenced, if the people had had faith. But, on the near approach of danger, their hearts failed them (Rowlinson, *Moses: His Life and Times*, p. 177).

اللّٰهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ ۚ وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٣﴾
قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ ﴿٢٤﴾ قَالَ رَبِّ اِنِّيْ
لَآ اَمْلِكُ اِلَّا نَفْسِيْ وَاَخِيْ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ﴿٢٥﴾ قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعِيْنَ سَنَةً ۚ
يَتِيْهُوْنَ فِى الْاَرْضِ ۗ فَلَا تَاْسَ عَلَى الْقَوْمِ الْفٰسِقِيْنَ ﴿٢٦﴾ وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَيْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا
فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ۗ قَالَ لَاَقْتُلَنَّكَ ۗ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ﴿٢٧﴾ لَئِنْۢ
بَسَطْتَّ اِلَيَّ يَدَكَ

23. (قال ... مؤمنين) *Thereupon* spoke a couple of men[296] who feared[297] God and whom Allah had favoured:[298] enter the gate[299] against them, then as you enter it you will overcome,[300] and put your trust in God, if you are *indeed* believers.[301]

24. (قالوا ... قعدون) *Yet the people* said: O Mūsā! certainly we shall never march to it so long as they remain there, go forth thou and thy Lord, and fight you twain,[302] we remain here sitting.[303]

25. (قال ... الفسقين) Mūsā said: my Lord! I have no control over any but myself and brother[304] so decide Thou between us and *this* wicked people.[305]

26. (قال ... الفسقين) Allah said: verily then it[306] is forbidden to them for forty years,[306A] while they shall wander about in the land,[307] so lament not thou over *the fate of this* wicked people.[308]

SECTION 5

27. (واتل ... المتقين) And recite thou to them[309] with truth[310] the tale of the two sons of Adam,[311] when the twain offered an offering, and it was accepted from one of them,[312] and was not accepted from the other.[313] He said:[314] I will surely kill thee. *The other* said: Allah accepts only from the *God*-fearing.[315]

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296. *i. e.*, Caleb and Joshua: two of the twelve 'spies' deputed by Moses to search out the land and bring word concerning it and its people.

297. (to disobey God and His apostle). They were among the chiefs whom Moses had deputed to discover the circumstances of the country and its people. The Israelites in their nervousness had proposed to their leader and lawgiver to send men to bring a report on the condition of the country and the people before they ventured an invasion ; and Moses had acceded to this request.

298. (inasmuch as they had remained faithful to their Lord and His apostle).

299. (of the city).

300. (and they shall vanquish, because they are bodies without hearts) 'And

Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are able to overcome it.' (Nu. 13 : 30) Also JE. III, p. 498.

301. 'And Joshua . . . . and Caleb . . . . rent their clothes: And they spake unto all the company of the children of Israel, saying, ... Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones.' (Nu. 14 : 6-10).

302. This answer of the Israelites has a tinge of polytheism about it, for among the polytheistic people gods also were supposed to participate in war.

303. 'And all the congregation lifted up their voice, and cried: and the people wept that night. And all the children of Israel murmured against Moses and against Aaron.' (Nu. 14 : 1, 2).

304. The main army of Israel, like that of all primitive nations, consisted of the whole able-bodied adult male population, (EBi, c. 312).

305. *i. e.*, decree Thou against each of us according to his deserts. The Israelites were not only insubordinate, but they openly slandered and reviled Moses. (JE. IX, p. 51).

306. *i. e.*, the promised holy land.

306A. The wandering lasted according to Sir Charles Marston's computation, from 1440 BC. to 1400 BC.

307. *i. e.*, in the wilderness of Sinai. 'Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it.' (Nu. 14 : 23). 'Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old upward, which have murmured against me, ... And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.' (Nu. 14 : 29-33). 'After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.' (Nu. 14 : 34).

308. (O Moses!) Moses, true prophet of God as he was, pitied his rebellious people, and was moved at their miseries. 'All the injuries and slanders heaped upon Moses by the people did not lessen his love for them.' (JE. IX, p. 51).

309. *i. e.*, unto the people of the Book, O Prophet!

310. 'With truth' is added to distinguish the story as related here from its corrupted form occurring in the OT.

311. *i. e.*, Cain (Qābil) and Abel (Hābīl).

312. (because of his sincerity and the purity of his motives).

313. (since it proceeded from an impure heart).

314. (in rage and chagrin). The reference is to Cain the elder brother.

315. Compare and contrast with the Quranic narrative, replete with moral lessons, the insipid and uninspiring version of the Bible (Ge. 4 : 2-5, 8).

لِتَقْتُلَنِي مَآ أَنَا۠ بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ۝ إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِي وَ
إِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ۝ فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ
مِنَ ٱلْخَٰسِرِينَ ۝ فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِي ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِي سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ۝ مِنْ أَجْلِ ذَٰلِكَ
كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا

28. (لئن . . . العلمين) If thou stretchest forth thy hand agains tme to kill me, I shall not be stretching forth my hand against thee to kill thee, verily I fear Allah, the Lord of the worlds.[316]

29. (انى . . . الظلمين) I would rather that thou bear my sin[317] and thine own[318] sin, and then thou become of the inmates of the Fire: that is the recompense of the wicked.

30. (فطوعت . . . الخسرين) Then his mind made the killing of his brother pleasant to him, so he killed him and became of the losers.

31. (فبعث . . . الندمين) Then Allah sent a reven scratching in the earth[319] to show how he might cover the corpse of his brother.[320] He said: woe unto me! I am incapable of being even like this reven so that I might cover the corpse of my brother. And he was of the remorseful.[321]

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316. (and this fear of the Lord impels me to forego even the right of self-defence).

317. *i. e.*, any sin or sins that I may have committed before, I being the victim of thy unjust wrath.

318. (in slaying me).

319. (with its bill and talons to bury a dead raven).

320. As this was the first murder, in fact the first human death upon the face of the earth, the murderer did not know what to do with the corpse and stood puzzled.

321. *i. e.*, sorry for his ignorance and folly, and not repentant over his guilt. A sinful act may be followed by either of two painful feelings. One is called remorse, but in that there is no merit. The other is known as repentance, which alone is capable of wiping out the guilt.

الناس جميعا ولقد جاءتهم رسلنا بالبينات ثم إن كثيرا منهم بعد ذلك في الأرض لمسرفون ۝ إنما جزاء الذين
يحاربون الله ورسوله ويسعون في الأرض فسادا أن يقتلوا أو يصلبوا أو تقطع أيديهم وأرجلهم من خلاف
أو ينفوا من الأرض ذلك لهم خزي في الدنيا ولهم في الآخرة عذاب عظيم ۝ إلا الذين تابوا من قبل
أن تقدروا عليهم فاعلموا أن الله غفور رحيم ۝ يا أيها الذين آمنوا اتقوا الله وابتغوا إليه الوسيلة وجاهدوا في
سبيله لعلكم تفلحون ۝ إن الذين كفروا لو أن لهم ما في الأرض جميعا

32. (من . . . لمسرفون) Because of that[322] We prescribed to the Children of Israel:[323] whoso kills a person, except for[324] a person, or for corruption in the land,[325] it shall be as if he had killed all mankind,[326] and whoso brings life to one[327] it shall be as if he had brought life to all mankind. And assuredly there came to them[328] Our messengers with evidences,[329] yet *even* after that[330] many of them are acting in the land extravagantly.[331]

33. (انما . . . عظيم) The recompense of those who wage war against Allah and His messenger,[332] and go about in the land making mischief[333] is only that they shall be slain[334] or crucified[335] or their hands and their feet be cut off[336] on the opposite *sides*,[337] or be banished from the land.[338] Such shall be their humiliation in this world,[339] and in the Hereafter theirs shall be a torment mighty—

34. (الا الذين . . . رحيم) Save those who repent before you overpower them:[340] for know that Allah is Forgiving,[341] Merciful.[342]

SECTION 6

35. (يا يها . . . تفلحون) O you who believe; fear Allah[343] and seek approach to Him,[344] and strive *hard* in His way,[345] that haply you may thrive.[346]

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322. (which Cain did).

323. 'Whosoever sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.' (Ge. 9:6) And the following rabbinical dictum has been quoted by Rodwell: 'To him who kills a single individual of Israel it shall be reckoned as if he had slain the whole race.'

324. *i. e.*, in retaliation for.

325. *i. e.*, for creating disorder and bloodshed.

326. As the doctrine implies in Islamic jurisprudence the murder of an individual is a crime against the whole community, or rather humanity, and therefore, it is the duty of the community to see to it that lawful vengeance through the direct and lawful avenger has its course.

327. *i. e.*, saves a life from unjust murder. أحياه is here synonymous with إبقاء, and signifies the making one to continue in life and the preserving him alive. (LL)

328. *i. e.*, the children of Israel.

329. (of their apostleship).

330. *i. e.*, after We had impressed upon them the gravity of the sin of unjustifiable murder even so much.

331. (some of them even going to the length of murdering the prophets of God or plotting their murder).

332. (by violating the security granted by the Divine law).

333. *i. e.*, committing robbery and bloodshed.

334. (if they are guilty of murder only).

335. (if they are guilty of murder and robbery both).

336. (if they are guilty of robbery only).

337. *i. e.*, right hands and left feet.

338. (if they have not yet committed murder or robbery, but are on the point of doing so). Such criminals may also be segregated from society by being placed in prisons.

339. Lest some of these penalties may appear 'barbarous' to some hypersensitive Western reader, let him cast a glance on 'drawing and quartering,' a penalty of the English Criminal Code maintained as late as the 18th century, 'inflicted on those found guilty of high treason touching the king's person or government. The person committed was usually drawn on a sledge to the place of execution; there he was hung by the neck from a scaffold, being cut down and disembowelled, while still alive; his head then was cut from his body and his corpse divided into four quarters.' Many were the Catholics of England and Ireland—since the profession of their faith was declared high treason by law—who suffered this death. 'In the reign of Henry III and Edward I there is abundant evidence that death was the common punishment for felony; and this continued to be the law of the land as to treason and as to all felonies, except petty larceny, down to the year 1826.' (Stephen's *History of the Criminal Law of England*, I p. 458). In contemporary English law, robbery is larceny with violence; and the guilty is liable to penal servitude for life, and, in addition, if a male, to be once privately whipped . . . . The elements of the offence are essentially the same under American law. (EBr. XIX, p. 346).

340. *i. e.*, before they are arrested. So far as the rights of God are concerned, the guilt of these penitents will be condoned.

341. (so He will forgive so far as their sin of God is concerned).

342. (so He will show mercy by accepting their repentance).

343. (and renounce sin). A negative precept to acquire merit.

344. (through acts of duty and devotion). A positive precept to acquire merit, وسيلة, is a means of access to a thing; a means of attainment or accomplishment.

345. (with might and main). This 'striving hard' includes fighting for religion.

346. (and win the goodwill and pleasure of God—the highest goal conceivable).

المائدة

وَمثله معه ليفتدوا به من عذاب يوم القيمة ما تقبل منهم ولهم عذاب أليم ۝ يريدون أن
يخرجوا من النار وما هم بخرجين منها ولهم عذاب مقيم ۝ والسارق والسارقة فاقطعوا أيديهما
جزاء بما كسبا نكالا من الله والله عزيز حكيم ۝ فمن تاب من بعد ظلمه وأصلح فإن الله يتوب
عليه إن الله غفور رحيم ۝ ألم تعلم أن الله له ملك السموت والأرض يعذب من يشاء ويغفر
لمن يشاء والله على كل شيء قدير ۝ يأيها الرسول لا يحزنك الذين يسرعون في الكفر من الذين
قالوا آمنا بأفواههم ولم تؤمن

36. (ان . . . اليم) Surely those who have disbelieved, if they[347] possessed all that is in the earth and with it as much again to ransom themselves thereby from the torment on the Day of Judgement, it shall not be accepted of them, and theirs shall be a torment afflictive.

37. (يريدون . . . مقيم) They will long[348] to escape from the Fire, but they shall not *be able* to escape from it, and theirs shall be a torment lasting.[349]

38. (السارق . . . حكيم) *As for* the man-thief and the woman-thief, cut off their hands[350] as a recompense for what they have earned[351] a deterrent punishment from Allah;[352] and Allah is Mighty,[353] Wise.[354]

39. (فمن . . . رحيم) Then whoso repents after his wickedness[355] and makes amends[356] Allah shall certainly relent towards him.[357] Allah is Forgiving,[358] Merciful.[359]

40. (الم . . . قدير) Dost thou not know[360] that Allah's is the kingdom of the heavens and the earth?[361] He chastises whom He will,[362] and He forgives whom He will;[363] and Allah is Potent over everything.[364]

347. *i. e.*, every one of them. The plural pronoun is used in its distributive sense.

348. (with all the intensity at their command).

349. (*i. e.*, never to be relaxed or lightened).

350. (from the wrist-joint, O men of authority). According to the Hanafi school of Islamic law, the penalty for the first offence is the amputation of the right hand at the wrist; for a second, that of the left foot at the ankle. But for a third offence, no more amputation, but a long term of imprisonment—until the culprit shall presumably reform (*Hidāya*).

351. (provided—
- (*i*) the value of the thing stolen be not less than one dinar or 10 dirhams; and
- (*ii*) two male witnesses of good character give their testimony against the accused, or he himself confesses his guilt).

In addition, there are provisions in the Hanafi law to the effect that 'a thief's hands shall not be cut off for the theft of what cannot be guarded, or is not worth guarding, being found in the land in great quantity, such as dry wood, hay, grass, reeds, game, fish, lime, etc., also such articles of food as are quickly perishable, as milk, meat, fresh fruit, etc. . . . Finally, a thief's hand shall not be cut off if the thing stolen hath no conventional value, even though it be otherwise regarded as of great worth.' (Roberts, *op., cit.*, p. 93). *Cf.* the laws of the OT:—'If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.' (Ex. 22 : 2) 'If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die.' (Dt. 24 : 7). Similarly in the Hammurabi, the Athenian, and the Roman codes, theft is, in certain cases, punishable with death. And in the common law of England, till a comparatively recent date, grand larceny, or theft of goods above the value of one shilling in the house of the owner, was a capital crime. (EBr. XIII, p. 721).

352. This emphasizes that the penalty prescribed is a Divine statute, and is not to be taken lightly. Next to high moral education and deep religious upbringing it is fear of consequences as world-wide human experience proves, that keeps in check the very natural tendency, almost inherent in human nature, to stealing and thieving.

353. (who has power and authority to issue any commands or decrees He will).

354. (Who issues only such commands as befit His infinite Wisdom).

355. (in the way approved by the law) *i. e.*, restitutes the property stolen to the owner, or is forgiven by him.

356. (his life for the future).

357. *i. e.*, shall forgive him his sin; shall not punish him in the Hereafter.

358. (so He shall forgive him his past).

359. (so He shall keep him guided in the future).

360. (O reader!)

361. *i. e.*, He is their absolute Master.

362. (in accordance with the demands of justice).

363. (in exercise of His wisdom and mercy). This refutes the doctrine of *Karma* as promulgated in some of the Indian religions, that there is no remission of sins, and that God Himself is powerless to forego and forgive!

364. *i. e.*, He has a will of His own—Supreme Will; and He can and does exercise His judgment in every individual case. He is not a mute, inert, First Cause, enchained by inexorable laws, and powerless to use His will.

قُلُوبُهُمْ ۛ وَمِنَ الَّذِينَ هَادُوا ۛ سَمّٰعُونَ لِلْكَذِبِ سَمّٰعُونَ لِقَوْمٍ اٰخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ الْكَلِمَ مِنْ
بَعْدِ مَوَاضِعِهِ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هٰذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ وَمَنْ يُرِدِ اللّٰهُ فِتْنَتَهُ فَلَنْ
تَمْلِكَ لَهُ مِنَ اللّٰهِ شَيْئًا ۚ أُولٰئِكَ الَّذِينَ لَمْ يُرِدِ اللّٰهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي
الْاٰخِرَةِ عَذَابٌ عَظِيمٌ ۝ سَمّٰعُونَ لِلْكَذِبِ أَكّٰلُونَ لِلسُّحْتِ ۚ فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ
عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللّٰهَ يُحِبُّ
الْمُقْسِطِينَ ۝ وَكَيْفَ

41. (يايها . . . عظيم) O messenger! let not those[365] grieve thee who hasten toward infidelity from *among* those who say with mouths: we believe, yet their hearts do not believe, and from among those who are Judaised: listeners to falsehoods,[366] listeners[367] to another people[368] who do not come to thee;[369] they distort the words from their places,[370] saying:[371] If what you are given[372] is this,[373] accept it,[374] and if that is not given you, be on your guard.[375] And thou shalt not avail[376] against Allah[377] in aught anyone whom Allah wishes to try.[378] These it is whose hearts He would not purify;[379] to them is humiliation in this world,[380] and to them in the Hereafter there *shall be* a torment mighty.

42. (سمعون . . . المقسطين) Listeners *are they* to falsehood *and* devourers of the forbidden.[381] So if they come to thee[382] *either* judge between them[383] or turn away from them.[384] And if thou turnest away from them, they shall not *be able to* harm thee in aught;[385] and if thou judgest, judge between them with equity; verily Allah loves the equitable.[386]

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365. (of the hypocrites, whether from among the pagans or from the people of the Book).

366. (from their own chiefs and leaders).

367. (of thy discourses).

368. (only in their interest) *i. e.*, as their spies; as tale-bearers.

369. (out of pride and conceit).

370. Or, 'from their meanings.' See P. V. n. 143.

371. (to those whom they send as their secret emissaries to the holy Prophet).

372. (by the Prophet).

373. *i. e.*, what we tell you. The Jews are here pointing towards their perverted texts.

374. The ringleaders used to say to their followers who, guised as believers, joined the holy Prophet's company: if what you got there as Revelation agrees with what we tell you, accept it.

375. *i. e.*, reject that teaching.

376. (O reader!).

377. *i. e.*, against His natural laws of cause and effect.

378. (in consequence of his own will to go astray).

379. (since they themselves do not will to be cleansed).

380. Witness the frequent public exposure of the hypocrites, and the extirpation of the Jews in Arabia.

381. *i. e.*, greedy devourers of illegal gifts and presents against accepting which the Jews had special prohibitions. 'Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.' (Dt. 16:19). Yet in the face of such strict injunctions there have not been wanting Jewish teachers who have openly proclaimed and preached: 'When an Israelite and a Gentile are the parties to a suit, if it is possible to give the former the judgment according to the Jewish code of law, do so and tell him that such is our law; if he can be given judgment according to the gentile code of law, do so and tell the non-Jew that such is his law. If neither code is of avail, use a subterfuge.' (ET. p. 221).

382. (for judgment, O Prophet!)

383. (making use of thy discretion). The choice whether to act or not as an arbitrator in the suits and disputes of the Jews entirely lay with the Prophet.

384. (declining to intervene in their affairs even when requested). The Madinese Jews, true to their traditions of mischief, sometimes submitted their disputes to the holy Prophet for decision. The text refers to such occasions. The Prophet is here empowered both to accede to their requests and to reject them.

385. (so have no fear on that account).

386. مقسطين literally means 'those who judge and decide with equity.' Here the reference is to those who judge according to the Islamic code of law (Th).

يحكمونك وعندهم التورىة فيها حكم الله ثم يتولون من بعد ذلك وما أولئك بالمؤمنين ﴿٤٣﴾ إنا
أنزلنا التورىة فيها هدى ونور يحكم بها النبيون الذين أسلموا للذين هادوا والربنيون
والأحبار بما استحفظوا من كتب الله وكانوا عليه شهداء فلا تخشوا الناس واخشون
ولا تشتروا بآيتي ثمنا قليلا ومن لم يحكم بما أنزل الله فأولئك هم الكفرون ﴿٤٤﴾ وكتبنا
عليهم فيها أن النفس بالنفس والعين بالعين والأنف بالأنف والأذن بالأذن والسن بالسن
والجروح قصاص فمن تصدق به فهو كفارة له

43. (وكيف . . . بالمؤمنين) And how will they ask thee for judgment,[387] while they have the Tawrāt,[388] in which is Allah's judgement? And they turn away thereafter![389] They are no believers *at all*.

SECTION 7

44. (انا . . . الكفرون) It is We who have sent down the Tawrāt in which was a guidance[390] and a light.[391] By it[392] the prophets who submitted themselves[393] judged those who were Judaised, *and so did* the divines and the rabbis: *they judged* by what was committed to their keeping[394] of the Book of Allah,[395] and to which they were witnesses.[396] So fear not mankind,[397] but fear Me,[398] and sell not My revelations for a *paltry* price.[399] And he who does not judge by what Allah has sent down,—it is they who are the infidels.[400]

387. *i. e.*, surely they do not approach thee as *bona fide* seekers of justice and with any honest motives at all.

388. (their own Scripture which they seek to follow).

389. (from thy decision also even after they had of their own accord sought thy decision). The Jews declined to abide by the decision of the holy Prophet whenever it went against them.

390. (to right belief).

391. (for right conduct).

392. *i. e.*, in accordance with its standard.

393. (to God, though themselves receiving the homage of the multitude).

394. (through the prophets).

395. *i. e.*, the Torah or any other Scripture of their age and time.

396. *i. e.*, had accepted that duty gladly; had cheerfully subjected themselves 'to the yoke of Torah,' 'Far from being considered a bondage, it was looked upon as a privilege and a mark of favour from God, to be appreciated with love and gratitude,' (ET. p. 158).

397. (in acting upon the precepts of the Torah, which includes belief in the mission of the Final Prophet).

398. (as I alone have power to punish). The address is to Jewish divines and priests. See P. I, n. 182.

399. (which you get in the form of money or honour from mankind) *i.e.*, do not suppress truth for fear of losing your hold upon the people. See P. I, n. 181.

400. *Cf.* the OT :—'If they speak not according to this word, it is because there is no light in them.' (Is. 8 : 20). 'Cursed be he that confirmeth not all the words of this law to do them.' (Dt. 27 : 26).

وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ۝ وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝ وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ
يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ۝ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ
لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ

45. (وكتبنا . . . الظلمون) And We enjoined for them in it: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and injuries *in* reprisal.[401] And whoso forgoes it,[402] this[403] shall be for him an expiation.[404] And he who does not judge according to what Allah has sent down,—it is they who are the wrong-doers.

46. (وقفينا . . . المتقين) And in their[405] footsteps We caused 'Isā, son of Maryam, to follow, confirming what went afore him, the Tawrāt,[406] and We gave him Injīl,[407] in which was guidance[408] and light,[409] confirming that preceded it, the Tawrāt,[410] and a guidance and an admonition to the *God*-fearing.

47. (وليحكم . . . الفسقون) And let the people of the Injīl judge by what Allah has sent down in it, and he who does not judge according to what Allah has sent down,—it is they who are the ungodly.[411]

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401. 'And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.' (Ex. 21 : 23-25).

402. *i. e.*, the retaliation.

403. *i. e.*, this relinquishment of one's due.

404. (for his sins, and an act of merit on his part).

405. *i. e.*, the Israelite prophet.

406. *Cf.* the NT:—'Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' (Mt. 5 : 17-18).

407. See P. III, n. 453.

408. (to right beliefs).

409. (for right conduct).

410. *Cf.* the NT:—'And it is easier for heaven and earth to pass, than one tittle of the law to fail' (Lk. 16 ; 17).

411. *Cf.* the NT:—'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' (Mt. 5 : 19).

جَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۝ وَاَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَاۗءَهُمْ وَاحْذَرْهُمْ اَنْ يَّفْتِنُوْكَ
عَنْۢ بَعْضِ مَآ اَنْزَلَ اللّٰهُ اِلَيْكَ ۭ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ۭ وَاِنَّ كَثِيْرًا
مِّنَ النَّاسِ لَفٰسِقُوْنَ ۝ اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ۭ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ۝ يٰٓاَيُّهَا
الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَاۗءَ ۘ بَعْضُهُمْ اَوْلِيَاۗءُ بَعْضٍ ۭ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ۭ
اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ

48. (و انزلنا . . . تختلفون) And We have sent down the Book to thee with truth[412] and confirming what has preceded it of the Book,[413] and as a guardian over it.[414] So judge thou between them[415] according to what Allah has sent down, and do not follow their desires[416] away from what has come to thee of the truth. To every one of you[417] We have ordained[418] a law[419] and a way,[420] and had Allah *so* willed,[421] He would have made you all a single community,[422] but He *willed it* not,[423] in order that He may try you[424] by what He has given you.[425] Hasten therefore to virtues;[426] to Allah is the return of you all; then He shall declare to you regarding what you have been disputing.[427]

49. (وان . . . لفسقون) And judge thou between them[428] according to what Allah has sent down,[429] and do not follow their desires,[430] and be on thy guard lest they tempt thee away from any part of what Allah has sent down to thee.[431] Then if they turn away,[432] know thou that Allah wishes to afflict them for some of their sins.[433] And verily many of the mankind are transgressors.

50. (افحكم . . . يوقنون) Do they then seek[434] the judgment of paganism?[435] And who is better in judgment than Allah for a people who have firm faith?[436]

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412. *i. e.*, this, the latest and final Book is true in itself.

413. *i. e.*, confirming the truth of the previous Revelations.

414. Or 'its protector.' That is one of the outstanding merits of the Holy Qur'ān. Not only it embodies within itself all the truths of the old Scriptures, but it also stands to preserve them from corruption, and serves as a text whereby their perversions, interpolations and inaccuracies can be known and corrected. And as to the very falliable nature of the Bible,—well, it is self-confessed. The infallibility of the Bible, says one of its best modern apologists, 'consists of no absolute immunity from errors . . . . Even the Gospels defy the harmonist in some details, misquote at least one passage from the OT, and misattribute another passage. The OT, in its cosmogony and in its history, fails again and again to satisfy an exact standard of accuracy and to consist with modern knowledge, while its statistics are not seldom

inconsistent in detail. Many of its lapses are covered up by the kindly offices of textual tradition and translation, though every scholar knows them familiarly. Others have been smoothed over by the indulgent resources of an ingenious interpretation. It is now a commonplace of Biblical learning that God has been at no pains to prevent errors of history and knowledge and defects in the text and its transmission from finding an entrance into the scared pages of His Written Word.' (ERE. VII, pp. 262-263).

415. *i. e.*, the people of the Book, when they approach thee as contending parties, O Prophet!

416. (in the future, as thou hast not followed in the past).

417. (O mankind!) *i. e.*, for every people and community.

418. (through Our Prophets prior to the universal message of the Qur'ān).

419. (of life).

420. (to eternal bliss).

421. (in conformity with His universal Plan). The *will* of God, which is the course of His physical law, is not to be confused with the *goodwill* or *pleasure* of God, which is the course of His moral law. 'What is' is always very distant from, and at times quite opposed to, 'what ought to be.'

422. (by forcing on you the religion of Islam; by leaving you no option but to tread the path of Truth and Faith).

423. (this enforced uniformity).

424. (in each case).

425. *i. e.*, as to who is obedient to Him by the exercise of His choice and who is not.

426. (by the right use of your limited free-will, O mankind!).

427. (without any justification whatever).

428. *i. e.*, the people of the Book when they come to thee as contending parties, O Prophet!

429. *i. e.*, the Holy Qur'ān.

430. (in the future, as thou hast not followed in the past).

431. To be ever vigilant, to be constantly on one's guard against the designs of the enemies of Islam, is in itself an act of positive merit.

432. (from abiding by the decision, or from willing to be judged by the Qur'ān).

433. (now and here). The principal sin referred to here is that of flouting the authority of the holy Prophet after seeking his intervention.

434. *i. e.*, the Jews, who were the parties concerned occasioning the revelations of the whole passage.

435. *i. e.*, do they, with all their high-sounding talk of the Scripture learning, stoop to be judged according to the canons of paganism? For الجاهلية see P. IV, n. 264.

436. *i. e.*, the appreciation of so plain a truth is possible only to those who are men of pure faith and perfect conviction.

الظّٰلِمِيْنَ ۝ فَتَرَى الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰٓى اَنْ تُصِيْبَنَا دَآئِرَةٌ ؕ فَعَسَى
اللّٰهُ اَنْ يَّاْتِيَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا عَلٰى مَآ اَسَرُّوْا فِيْٓ اَنْفُسِهِمْ نٰدِمِيْنَ ۝ وَيَقُوْلُ الَّذِيْنَ
اٰمَنُوْٓا اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ ؕ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوْا خٰسِرِيْنَ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى
الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ؗ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ
يُؤْتِيْهِ مَنْ

SECTION 8

51. (يايها . . . الظلمين) O you who believe! do not take the Jews and the Nazarenes for friends;[437] friends they are to each other[438] and if any of you befriends them, verily then he is one of them.[439] Surely Allah does not guide a transgressing people.[440]

52. (فترى . . . ندمين) So thou seest those in whose hearts is a disease[441] hasten toward them saying:[442] we fear lest some misfortune may befall us.[443] But may be Allah may bring a victory[444] or some *other* affair from Himself,[445] then[446] they shall find themselves regretful for what they have been keeping secret in their minds.[447]

53. (ويقول . . . خسرين) And those who believe will say:[448] are they the same who affirmed by solemn oath of Allah that they were with you?[449] Their works came to naught and they found themselves losers.[450]

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437. (nor look up to them for help and advice). Of course there can be no very great community of interests between believers and non-believers.

438. *i. e.*, the Jews and Christians have much in common, and can, and do, readily form a combination against Islam. As the most recent instance of their animosity against Islam, witness the Christian Britain's zealous sponsoring of 'Zionism' and 'Jewish home in Palestine.'

439. *i. e.*, he must have some point or points of identity with them.

440. (to the comprehension of this very plain truth). Wrong-doing here consisted in the mixing with the infidels.

441. (of hypocrisy and half-heartedness, O reader!)

442. (excusing themselves).

443. (as a reprisal for the victory at Badr). Their execuse is: we are not really inclined towards the pagans in our hearts, but it is not wise or prudent to lose old friends,—who knows the next move of the wheel of fortune?—so to be on the safe side we have to keep appearances.' دائرة literally is 'a turn of fortune'.

444. (to Muslims over infidels). The allusion here is to the banishment and extirpation of the Jews. عسى is literally 'may-be', 'may-hap', 'perhaps' or 'belike'' but when used in reference to an act of God it signifies surety of the happening.

445. Such as detection and exposure of the hypocrites; so called because it was purely an act of Divine intervention, independent of any exertion on the part of the Muslims.

446. *i. e.*, on the accomplishment of the two events here promised.

447. *i. e.*, their hypocrisy; their friendship with the enemies of Islam.

448. (among themselves when each and every hypocrite is known and stands self-condemned).

449. An expression of astonishment on the part of the believers at the audacity of the hypocrites.

450. *i. e.*, to no profit came their friendship with the Jews; and distrusted by the Jews and the Muslims alike, the hypocrites stood discredited altogether.

يَشَآءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۞ اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ
الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ۞ وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ۞ يٰۤاَيُّهَا
الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ
الْكُفَّارَ اَوْلِيَآءَ وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۞ وَاِذَا نَادَيْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّلَعِبًا
ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ۞ قُلْ يٰۤاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّاۤ اِلَّاۤ اَنْ اٰمَنَّا بِاللّٰهِ وَمَاۤ اُنْزِلَ اِلَيْنَا
وَمَاۤ اُنْزِلَ

54. (يايها . . . عليم) O you who believe![451] whoever of you apostates from his religion, then Allah shall soon bring a people[452] whom He shall love and who shall love Him,[453] gentle towards the believers, stern towards the infidels, striving hard in the way of Allah, and unheeding the reproof of any reprover.[454] This[455] is the grace of Allah: He bestows it on whomso He will. And Allah is Bountiful,[456] Knowing.[457]

55. (انما . . . راكعون) Your friend[458] is but Allah and His messenger and those who have believed—those who establish the prayer[459] and pay the poor-rate,[460] while they bow down.[461]

56. (ومن . . . الغلبون) And whoever befriends Allah and His messenger and those who have believed, then the party of Allah!——it is they who will be triumphant.[462]

SECTION 9

57. (يايها . . . مؤمنين) O you who believe! do not take as friends those who make a mockery and fun of your religion from among those who have been given the Book before you and *other* infidels.[463] And fear Allah,[464] if you are believers.

58. (و اذا . . . يعقلون) And when you call for the prayer[465] they[466] make a mockery and fun of it.[467] This,[468] because they are a people who have no understanding.[469]

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451. The address is to them who were Muslims at the time this passage was revealed.

452. (to replace Him).

453. Love of God is, in Islam, the standing motive of all moral and religious life.

454. (in the matter of faith, unlike the hypocrites who were always afraid of the pagans).

455. (strength of conviction and sincerity of purpose).

456. *i. e.*, able to endow everyone with excellent attributes.

457. *i. e.*, who bestows His grace only on those who are, in His knowledge, fitted to receive it.

458. *i. e.*, one to whom you should look up for help, comfort and guidance.

459. Symbolic of all bodily devotions.

460. Symbolic of all monetary obligations.

461. (and are meek in spirit). This sums up the chief characteristics of a Muslim. He holds right and sincere belief; he is steadfast in his prayers and other devotions; he is regular in the payment of the poor-rate and other obligations; and he is meek in spirit.

462. *i. e.*, they shall triumph in the end.

463. The rejection of the true Faith is the common ground between the scoffing people of the Book and the pagans.

464. *i. e.*, be on your guard against mixing freely with the rejecters of the faith after this prohibition.

465. The formula of the public call to prayers اذان runs thus:—

God is Most Great. (repeated four times).

I testify that there is no god but God, (repeated twice)

I testify that Muhammad is the apostle of God, (repeated twice).

Come to the prayer. (repeated twice).

Come to the bliss. (repeated twice).

Prayer is better than sleep. (repeated twice but added only in the morning prayer).

God is Most Great. (repeated twice). There is no god but God.

This call (or *azān*) the crier (*muezzin*) repeats five times a day at appointed hours standing on some platform or tower in a mosque with his face toword Ka'ba. The crier (*muezzin*) must not be one unclean or drunk and the recital must be listened to with respect.

466. *i. e.*, the scoffers, whether they be from the pagans or from the people of the Book.

467. Now, is there anything in the formula quoted above to laugh at or to make fun of? Here is what an English writer has to say, "The beauty of the Mohammadan Call to prayer", writes Hadland Davis in the *Blue Peter* "is unforgettable. Five times, within twenty-four hours, wherever Islam holds sway that sacred summons is sounded with sonorous, far-reaching voice. It comes, not from the gateway of a mosque, nor from a house-top, nor from the market-place, but from a lovely minaret that looks like a white, long-stemmed flower rising clear, strong and comely above the traffic of men. Whether it is heard at dawn or sunset, or when the purple bright sky is ablaze with stars, that call moves the infidel as well as the devotee . . . Someone has happily said that "the Moslem Call is eternally beginning and never terminating," a prayer "that may indeed be suspended yet never finished

. . . . . an adoration that may pause but never end".

468. (misplaced and blasphemous hilarity).

469. (a thing so simple and so evident). Thus describes an English Muslim lady the effects of this wonderful call to prayer:—'As the beautiful cadences are elaborated to rise and fall as the Muezzin moves round the minaret to call the four corners of the world beneath, I wonder, how anyone can listen to that call unmoved. Surely does the Koranic Arabic hold a spell—even as the reading of the Sacred Book thrills its hearers.' (Lady Cobbold, *op. cit.*, p. 9).

مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَٰلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَعَنَهُ اللَّهُ وَ
غَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ
السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۚ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا
يَكْتُمُونَ ﴿٦١﴾ وَتَرَىٰ كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا
كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا
يَصْنَعُونَ ﴿٦٣﴾ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ

59. (قل . . . فسقون) Say thou:[470] O people of the Book ! what is that for which you persecute us save that we believe in Allah and in what has been sent down to us and what has been sent down before? And most of you are ungodly.[471]

60. (قل . . . السبيل) Say thou:[472] *O people of the Book !* shall I declare to you *something* worse as a way with Allah than that?[473] *it is they* whom Allah has accursed *and with whom* He is angered and whom *some* He has changed into apes and swine[474] and worshippers of false gods[475]—those are worse in abode[476] and furthest astray from the level way.[477]

61. (واذا . . . يكتمون) And when they[478] come to you[479] they say : we believe; yet infidels they came[480] and infidels they departed. And Allah is Knower of what they have been concealing.

62. (وترى . . . يعملون) And thou wilt see many of them[481] hastening towards sin and wickedness[482] and devouring of the unlawful.[483] Vile indeed is what they have been doing!

63. (لولا . . . يصنعون) Why then do their divines and priests forbid not them [484] from blasphemy and from devouring of the unlawful?[485] Vile indeed is what they have been performing!

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470. (on behalf of the Muslims, O Prophet !).

471. (rejecting your own Scripture as well as ours).

472. (O Prophet !).

473. (way of ours which you still reject and denounce).

474. The transformation may not have been necessarily physical. It may have been only mental, as suggested by Rāghib and others.

475. عبدة and عباد both are the plurals of عبد , the distintion being that the former is used of the polytheists هم عبدة الطاغوت while the latter is used of the Muslims هم عباد الله (LL).

476. *i. e.*, the final abode which shall be Hell.

477. (even in this world).

478. *i. e.*, the hypocrite Jews.

479. *i. e.*, the Muslims.

480. (to your company).

481. *i. e.*, of the Jews, O Prophet!

482. Compare the denunciation in their own Scriptures. 'Their feet run to evil, and make haste to shed blood.' (Pr. 1 : 16). 'Your iniquities have separated between you and your God, and your sins have hid his face from you . . . Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity . . . . Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths.' (Is. 59 : 2-7).

483. compare the OT:—'They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire.' (Mi. 3 : 10-11). 'Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.' (Is. 1 : 23). 'Yea, they are greedy dogs which can never have enough.' (Is. 56 : 11).

484. *i. e.*, the Jewish masses. As with the people so it was with the priests.

485. Compare the OT:—'From the least of them even unto the greatest of them every one is given to convetousness.'

غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا
أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا
أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ۝ وَلَوْ
أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ۝ وَلَوْ أَنَّهُمْ أَقَامُوا
التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ
أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ۝ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ

64. (وقالت . . . المفسدين) And the Jews say,[486] the hand of Allah is fettered.[487] Fettered be their *own* hands,[488] and cursed be they for what they have uttered![489] Aye! His both hands are wide open;[490] He expends howsoever He will.[491] And surely what has been sent down to thee[492] from thy Lord increases many[493] of them in exorbitance and infidility. And We have cast among them[494] enmity and spite till the Day of Judgment; whenever they kindle the fire of war,[495] Allah puts is out,[496] and they strive[497] after corruption in the land;[498] and Allah approves not the corrupters.

65. (ولو . . . النعيم) And had the people of the Book believed[499] and feared,[500] We would surely have expiated from them their misdeeds and would surely have admitted them in the Garden of Delight.

66. (ولو . . . يعملون) And had they established the Tawrāt[501] and the Injīl[502] and what has *now* been sent down to them from their Lord,[503] they would have received abundance[504] from above and from beneath.[505] Among them is a community right-doing;[506] but many of them—vile is what they do!

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486. (who were at the time impoverished by a dearth sent upon them as a judgment for their rejecting the holy Prophet).

487. *i. e.*, He has become niggardly and close-fisted.

488. *i. e.*, niggardly are they themselves.

489. *i. e.*, for uttering a thing so blasphemous.

490. (as ever) *i. e.*, He, the Mighty One, is as generous as ever.

491. (according to His infinite Wisdom and universal Plan).

492. (O Prophet!).

493. (but not all). Some of the Jews did eventually embrace Islam.

494. The pronoun refers to the people of the Book in general, and not to the Jews alone, as is evident from the next verse.

495. (against the Muslims).

496. (either by raising feuds and quarrels among themselves, or by granting victory to the Muslims).

497. (when baulked in their attempts to kindle the fire of war openly).

498. (secretly and stealthily, by making all sorts of attack, often very cunningly veiled, on the faith of Islam).

499. (in all the tenets of the faith).

500. (God, and refrained from vice and sin, as commanded in the code of Islamic law).

501. *i. e.*, the original Taurat, and not the so-called OT.

502. *i. e.*, the original Injil, and not the so-called NT.

503. *i. e.*, the Holy Qur'ān.

504. (of good things).

505. *i. e.*, 'their means of subsistence should be made ample ; by the forcing of the blessings of the heaven and the earth upon them.' (LL)

506. (as they ultimately became converts to Islam).

مِنْ رَّبِّكَ ۗ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ۝ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ
مِنْ رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ
رُسُلًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُهُمْ

SECTION 10

67. (يايها . . . الكفرين) O messenger![507] preach thou whatever has been sent down to thee from thy Lord;[508] and if thou dost it not, then thou hast not preached His message.[509] Allah shall protect thou from men.[510] Allah does not guide a disbeliving people.[511]

68. (قل . . . الكفرين) Say thou: O people of the Book! you rest not on aught unless you establish[512] the Tawrāt and Injīl and what has *now* been sent down to you from your Lord.[513] And what has been sent down to thee will surely increase many of them in exorbitance and infidelity; so mourn thou not over a disbelieving people.

69. (ان . . . يحزنون) Surely those who believe and those who are Judaised and the Sabians and the Nazarence—any of who believes in Allah and the Last Day and works rightously no fear *shall come* on them, nor shall they grieve.[514]

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507. This from of address emphasizes the fact that Muhammad (on him be peace!) was essentially a *missionary* Prophet whose foremost sacred duty was to preach and to proclaim.

508. (without any fear whatsoever). 'The missionary spirit of Islam is no after-thought in its history; it interpenetrates the religion from its very commencement.' (Arnold, *Preaching of Islam*, p. 11).

509. (at all). To deliver that Great Message incompletely or only in parts is not to deliver it at all.

510. 'More than once his life was in danger, but a higher power protected God's envoy; the sword fell from a hostile leader who waved it above his head.' (HHW, VIII, p. 123).

511. 'to reach thee with intent to slay thee.' (Th). On his receiving this assurance of the Divine protection, the holy Prophet dismissed the men who had volunteered to act as his guard.

512. *i. e.*, act up to.

513. *i. e.*, the Holy Qur'ān.

514. (in the Hereafter). See P. I, nn. 280, ff. 'It was on the banks of the lower Euphrates that the Sabians or Christians of St. John the Baptist had settled, whom the Arabs called *Mughtasila*, Ablutionists', because they were always washing in the river ; not only were they still living there in the time of Muhammad, but they are there to this day, under the name of Sabian'. (Huart, *Ancient Persia and Iranian Civilization*, p. 179).

فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ۝ وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا
وَصَمُّوا كَثِيرٌ مِّنْهُمْ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ۝ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ
مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ
اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ۝ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ
وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ۝ أَفَلَا
يَتُوبُونَ إِلَى

70. (لقد . . . يقتلون) Assuredly did We take a bond from the Children of Israel[515] and We sent messengers to them. Whenever there came to them a messenger with what their souls did not like,[516] a party *of them* they belied and a party they put to death.[517]

71. (وحسبوا . . . يعملون) And they imagined that no harm would come to them;[518] so they blinded and deafened *themselves*.[519] Thereafter[520] Allah relented towards them,[521] then they again blinded and deafened *themselves*.[522] And Allah is Beholder of what they work.[523]

72. (لقد . . . انصار) Assuredly they have disbelieved who say:[524] Masih son of Maryam is the very God; whereas the Masih[525] *had* said: O Children of Israel: worship Allah, my Lord and your Lord:[526] he who joins *aught* with Allah,[527] Allah shall surely forbid the Garden to him, and his resort is the Fire; and the ungodly shall have no helpers.

73. (لقد . . . اليم) Assuredly those have disbelieved who say: 'God is the third of the three,[528] whereas there is no god except the One God.[529] And if they do not desist from what they say,[530] there shall surely befall those of them who have disbelived a torment afflictive.

515. (that they would obey all Our messengers).

516. *i. e.*, with a message that was not to their liking.

517. Compare the NT :—'Wherefore, behold, I send unto you prophets and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, (Mt. 23 : 34).

518. *i. e.*, no punishment for their offence. Compare the OT :—'They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see.' (Ps. 94 : 6, 7).

519. *i. e.*, they shut their eyes and ears against all argument and remonstrance.

520. *i. e.*, after some time.

521. (and out of His mercy sent another apostle).

522. This attitude of blind denial and defiance the Jews maintained up to the time of the holy Prophet.

523. Compare the OT :—'He that planted the ear, shall he not hear? He that formed the eye, shall he not see.' (Ps. 94 : 9).

524. (and believe). To the orthodox Christian 'Jesus is without qualification God, and the greater the contradiction to the mind, the more the heart responds to the wonder of the mystery.' (HJ. Oct. 1934, p. 6). See nn. 260, 261 above.

525. (himself).

526. 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' (Mt. 4 : 10 : Lk. 4 : 8). 'And Jesus said unto him, why callest thou me good? none is good save one, that is, God.' (Lk. 18 : 19). 'Jesus never refers to Himself as the "Son of God", and the title when bestowed upon Him by others probably involves no more than the acknowledgement that He was the Messiah.' (EBr. XIII, p. 23). 'That the trinitarian baptismal formula does not go back to Jesus himself is evident and recognized by all independent critics' (EBi. c. 4689). 'A critical study of the synoptic material leads inevitably to the conclusion that Jesus never called himself the "son of God" and never was addressed by that title.' (EBi. c. 4701). See also P. III, nn. 453.

527. (either in His Person or His Attributes, as the Christians do). That the Christians are proud of their Christolatry is a a fact self-evident. It is noted in their books with self-adulation that the Church in the course of its long history has never ceased to offer prayer to Christ with the Father.' (ERE. I, p. 104).

528. 'There are three that bear record in heaven, the Father, the Word, and the Holy : and these three are one.' (I Jn. 5 : 7). The Athanasian Creed runs :—'There is one person of the Father, another of the Son and another of the Holy Ghost ; the Father is God and Lord ; the Son is God and Lord ; and the Holy Ghost is God and Lord.' 'These words of the Creed,' says Swedenborg, 'make it as clear as water in a crystal cup, that there are three persons, each of whom is God and Lord.' (*The True Christian Religion*, p. 224). This central doctrine of the Christian religion can only mean that God 'is three really distinct Persons, the Father, the Son, and the Holy Ghost.... Three persons are co-equal, co-eternal, and consubstantial, and deserve co-equal glory and adoration.' (CD. p. 973). 'The dogma of the "Trinity", which still comprises three of the chief articles of faith in the creed of Christian peoples, culminates in the notion that the *one* God of Christianity is really made up of *three* different persons : (1) God the Father; . . . (2) Jesus Christ ; and (3) Holy Ghost, a mystical being, over whose incomprehensible relation to the Father and the Son millions of Christian theologians have racked their brains in vain for the last 1900 years.' (Haeckel, *op. cit.* p. 227).

529. (with no divisibility of Person). And thus the Christians are as much steeped in polytheism as are the pagans. The Christians 'acknowledged one God indeed with the lips, but in three persons, each of whom simply or by himself was God.' (Swedenborg, *op. cit.*, p. 817).

530. *i. e.*, from ascribing 'trinity' to God.

الله ويستغفرونه والله غفور رحيم ۝ ما المسيح ابن مريم الا رسول قد خلت من قبله الرسل وامه
صديقة كانا ياكلن الطعام انظر كيف نبين لهم الايت ثم انظر انى يؤفكون ۝ قل اتعبدون من
دون الله ما لا يملك لكم ضرا ولا نفعا والله هو السميع العليم ۝ قل ياهل الكتب لا تغلوا في دينكم
غير الحق ولا تتبعوا اهواء قوم قد ضلوا من قبل واضلوا كثيرا وضلوا عن سواء السبيل ۝ لعن
الذين كفروا من بني اسراءيل على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا

74. (الا . . . رحيم) Why do they[531] not turn towards Allah and ask His forgiveness?[532] And Allah is Forgiving,[533] Merciful.[534]

75. (ما المسيح . . . يوفكون) The Masīh,[535] son of Maryam, was naught but a messenger,[536] surely there passed away messengers before him,[537] and his mother was a saintly woman;[538] they both[539] ate *earthly* food.[540] See how We explain to them Our evidences.[541] Then see whither they are deviating![542]

76. (قل . . . العليم) Say thou, do you worship,[543] beside Allah, what does not avail you in harm or good,[544] whereas it is Allah who is the Hearing,[545] the Knowing.[546]

77. (قل . . . السبيل) Say thou, O people of the Book![547] do not exceed *the just bounds* in your religion,[548] except with truth, and do not follow the fancies of a people *who* strayed before and have led many astray and have strayed from the level way.[549]

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531. *i. e.*, the so-called Christians; the trinitarians.

532. (after the hollowness of their beliefs has been so thoroughly exposed and made manifest to them).

533. (to those who implore His forgiveness).

534. (to those who turn to Him).

535. (himself a mortal and born of a frail mortal woman).

536. (and neither God, nor His Son, nor His Incarnation). See nn. 39, 95 above. Some of the most ancient Christians were not slow to perceive the humanity of Christ, as contradistinguished from his divinity. One class of the Ebionites regarded him 'as an ordinary man though superior to other men.' (ERE, I, p. 103). Paul of Samosata held that 'Christ was a human person, who possessed the Logos as an attribute . . . . Finally he became God; *i. e.*, he was united to God in the only way in which unity between persons is possible, by absolute harmony of will . . . . His miracles manifested the harmony of his will with the will of God.' (ERE, XI, p. 171). And Justin has remarked. 'There are of our number some who admit that he is Christ, but declare that he was a man born of man.' (EBi, c. 2963). Similarly

the inquiries of the most modern of the Christian inquirers are once again approximating the Islamic view. 'The picture of Jesus' as Loisy sees him, 'is purely human . . . Jesus did not offer himself' to his contemporaries as a sage or a moralist, or as a prophet pure and simple, but 'as one sent from God who claims, in relation to the kingdom, the position of Grand Ambassador.' (HJ. Oct. 1934, p. 30). *On purely historical grounds all that can be affirmed of Jesus Christ is that he was a man in a certain environment. The Christ of the Gospels is the product of faith.'* (HJ. April, 1935, p. 374).

537. (now surely no apostle however great and eminent and however superior to his fellow-beings can, in any sense, be God or part of God, or one of the 'Triad'). 'The familiar companions of Jesus of Nazareth conversed with their friend and countryman, who, in all the actions of rational and animal life, appeared of the same species with themselves. His progress from infancy to youth and manhood was marked by a regular increase in stature and wisdom.' (GRE.V p. 97).

538 'This refutes the outrageous calumny of the Jews who held her guilty of misconduct and reinstates her in her pure, saintly character. See P. III, n. 403 ff. For the meaning of صديق see P. XVI, n. 151. 'The feminine as used in the Koran means superlative in الصدق and التصديق.' (LL).

539. —mere mortals and mere human beings as they were—

540. (and needed it). *i.e.*, obliged to support their lives by the same means, and subject to the same necessities and infirmities as the rest of mankind, they could be no gods or godlings.

541. (to expose the hollowness of the so-called Christians' position). That the Holy Qur'ān did, to some extent, exert modifying influence on certain Chritian sects is now an admitted truth. 'The opposition of Islam also partly determined the form of men's views on the doctrine of Christ's person' (EBr. I, p. 177).

542. (from the truth; and how they cling to error and falsehood!).

543. (O Christians!)

544. Christianity gradually 'assumed a form that was quite as polytheistic and quite as idolatrous as the ancient paganism.' (Lecky. *op. cit.*, II, p. 97). 'The polytheist peoples of the world with a variety of gods and goddesses, which enter into its machinery more or less independently . . . . It reaches its highest stage in Hellenic polytheism . . . . At a much lower stage we have Catholic polytheism, in which innumerable "saints" (many of them of very equivocal repute) are venerated as subordinate divinities, and prayed to exert thir mediation with the supreme divinity.' (Haeckel, *op. cit.*, p. 236).

545. *i. e.*, Cognizant of all that you say.

546. *i. e.*, Cognizant of all that you have in your heart.

547. The address is mainly to the Christians.

548. (by attributing Godhead to Jeasus and divinity to Mary) *i. e.*, be loyal

to your own Faith as vouchsafed by God, and do not make any man-made creed the test of your discipleship. It is a standing marvel indeed that the 'Christian religion' as it is called, contains so very few doctrines taught by Jesus himself, but is almost entirely made up of doctrines about him propagated by others. See n. 93 above.

549. Now who exactly are these erring peoples—the prototype of the Christian error? The allusion may well be to the 'highly cultured' yet polytheistic and idolatrous nations of Greece and Rome—many of whose superstitions and blasphemies the early church, inspired by Paul of Tarsus, was only too prone to imbibe. St. Paul, the founder of the later-day Christianity, 'owed much to the Greek philosophy and thought, gained partly in formal education at Tarsus, partly by assimilation of the knowledge which floated on the surface of a more or less educated society and became insensibly the property of all its members.' (DB. V, p. 150). The Roman church owes something of the elaboration of its ceremonial, and its care for the little things of life, to the old Roman religion, and the many local and functional saints of present-day Italy are in effect the successors of the ancient spirits.' (UHW. III, p. 1753). 'And the later-day Greek also through the popularity of the cult of *Asklepios* 'was becoming habituated to the concept of Man God, who suffered, and was glorified after death.' (EMK. IIp. 1414) Greece 'supplied the philosophy of the Christian religion, which, after Plotnus and Prophyry, had a more vigorous life within the Christian church than in the schools of Athens.' (UHW. IV, p. 2083). 'The contact of the Church with the Hellenic world led very early to the attempt to interpret the mysteries of the Christian faith in the terms of Greek philosophy. There are traces of this even in the epistles of St. Paul. The process, however, so far as the books of the New Testament are concerned, is most conspicuous in the fourth Gospel. The writer of this life of Chirts, whoever he may have been, was clearly influenced by Platonism.' (UHW. IV. p. 2330).

يعتدون ۝ كانوا لا يتناهون عن منكر فعلوه ۚ لبئس ما كانوا يفعلون ۝ ترى كثيرا منهم يتولون الذين
كفروا ۚ لبئس ما قدمت لهم أنفسهم أن سخط الله عليهم وفي العذاب هم خالدون ۝ ولو كانوا يؤمنون بالله و
النبي وما أنزل إليه ما اتخذوهم أولياء ولكن كثيرا منهم فاسقون ۝ لتجدن أشد الناس عداوة للذين
آمنوا اليهود والذين أشركوا ۖ ولتجدن أقربهم مودة للذين آمنوا الذين قالوا إنا نصارى ۚ ذلك بأن منهم قسيسين
ورهبانا وأنهم لا يستكبرون ۝

SECTION 11

78. (لعن . . . يعتدون) Cursed were those who disbelieved from among the Children of Israel[550] by the tongue of Dāūd[551] and ʿIsā, son of Maryam.[552] This, because they disobeyed and were ever transgressing.[553]

79. (كانوا . . . يفعلون) They were wont not to desist from the evil they committed.[554] Vile is what they have been doing!

80. (ترى . . . خالدون) Thou wilt see many of them[555] befriending those who disbelieve.[556] Vile surely is what their souls have sent forth for them,[557] so that Allah became incensed against them; and[558] in torment they shall abide.

81. (ولو . . . فسقون) And had they[559] believed in Allah and the Prophet[560] and what has been sent down to him,[561] they would not have taken them[562] for friends;[563] but many of them are transgressors.[564]

82. (لتجدن . . . يستكبرون) Surely thou wilt find the Jews[565] and polytheists[566] the bitterest of mankind in enmity towards those who believe.[567] And surely thou wilt find the nearest in affection to the believer[568] those who say:[569] we are Nazarenes.[570] This,[571] because among them[572] are priests[573] and monks[574] and because they are not stiffnecked.[575]

550. *i. e.*, those who rejected the faith propounded by the prophets of their time: such as those who violated the Sabbath in the reign of David, or those who rejected the ministry of Jesus.

551. 'And anger also came up against Israel, because they believed not in God, and trusted not in his salvation,' (Ps. 78: 21, 22).

552. 'Fill ye up then the measure of your father. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?' (Mt. 23: 32, 33).

553. The Jewish history, as recorded in the Bible, is full of Israel's sins and delinquencies. Let one passage, only by way of instance, suffice :—

'They would not hear, but hardened their necks, like to the neck of their father, that did not believe in the Lord their God. And they rejected his statutes,

and his covenant that he made with their fathers, and his testimonies which he testified against them, and they followed vanity, and became vain, and went after the heathen that were round about them . . . . And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Ba'al.' (2 Ki, 17 : 14-16). See P. I, nn. 271, 272.

554. *i. e.*, far from repenting and feeling sorry, they persisted in their acts of infidelity and impiety.

555. *i. e.*, the Jews, O Prophet!

556. (and are idolaters) The Jews formed pacts with the pagans for the destruction of Islam.

557. *i. e.*, their acts of treachery and perfidy against Islam, and their alliance with the pagans.

558. (as the inevitable sequel).

559. *i. e.*, the Jews.

560. *i. e.*, their own prophet, Moses, (Th).

561. *i. e.*, Torah, (Th).

562. *i. e.*, the pagan enemies of Islam.

563. (and have made common causes with them for the extirpation of Islam). The Madinese Jews 'showed themselves more and more hostile to the new religion. They found a protector in Abdullah ben Obayyah, the chief of the Khazraj, who, jealous of Mohammed's growing power amongst his followers, toiled against the Prophet.' (HHW. VIII, p. 123).

564. (and no true believers in their own faith, and so their behaviour is not unnatural).

565. (O Prophet)! Compare an observation of Hitler :—'It is impossible to exaggerate the formidable quality of the Jew as an enemy.'

566. (those who associate aught with God) *i. e.*, the idolaters.

567. Witness the perfidious and treacherous conduct of the Madinese Jews and the uniformly hostile attitude of the Makkan pagans towards the Prophet.

568. Note the word 'Nazarenes.' Nazarenes not Christians. Note further that the friendship of even these for the Muslims is only relative, not absolute. Only as compared with the inveterate hostility of the idolaters and the Jews their attitude is rather friendly.

569. Note the words 'who say.' The import is that they avow their faith and are not ashamed of calling themselves believers in Christ. And they were not trinitarians. To some early Christians 'the doctrine of the Trinity appeared inconsistent with the unity of God which is emphasized in the Scriptures. They therefore denied it, and accepted Jesus Christ, not as incarnate God but as God's highest creature by Whom all else was created, or as the perfect man who taught the true doctrine of God.' (EBr. V, p. 634). Some of the Ebionites, for instance, while

they accepted Christ, only accepted him as a revived Moses.' (ERE. V, p. 139). It is only these monotheistic Christians who are commended in the Qur'ān. The verse has no bearing whatever on the attitude to Islam of the modern, materialistic European States, priding on their secularism and religious neutrality.

570. Even according to the orthodox Christianity 'we have to consider Muslims as very near to ourselves in point of theology.' (Macdonald, *Aspects of Islam*, p. 2). But really the reference in the Qur'ān is to certain Ebionite sects. 'Epiphanius describes the notions of the Ebionites of Nabathaean, Moabitis, and Basanitis with regard to Adam and Jesus, almost in the very words of Sura III, 52, He tells us that they observed circumcision, were opposed to celibacy, forbade turning to the sunrise, but enjoined Jerusalem as their Kebla, ... that they prescribed washings, very similar to those enjoined in the Koran . . . ' (Rodwell, *The Koran*, Preface, p. XVIII). It must have been the points of contract, like these, with Islam that have won the approval of the Holy Qur'ān.

571. *i. e.*, their comparative proximity to Islam and the Muslims.

572. *i. e.*, the Christian community of the Prophet's time.

573. *i. e.*, custodians of religion; those well versed in religious learning.

574. *i. e.*, esoteric heads of religion. 'There were Christian monks as early as the 3rd century . . . . The monks and nuns were looked upon as the most consistent Christians, and were honoured accordingly.' (EBr. V, p. 676).

575. (and being meek and humble they do not disdain to listen to the voice of Truth). The description fits the 'heretics of the early centuries—the Ebionites and Nazarenes—rather than the later-day orthodox Churchmen.

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا
آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا
مَعَ الْقَوْمِ الصَّالِحِينَ ۝ فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ
الْمُحْسِنِينَ ۝ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا
طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا
طَيِّبًا

PART VII

83. (واذا . . . الشهدين) And when they[1] hear[2] what has been sent down to the messenger thou seest[3] their eyes overflow with tears[4] because of the truth they have recognised.[5] They say: our Lord! we believe;[6] so write us down with the witnesses.[7]

84. (ومالنا . . . الصلحين) And why should we not believe in Allah[8] and in what has come down to us of the truth? And we long that our Lord will enter us[9] with the righteous people.

85. (فاثابهم . . . المحسنين) Therefore Allah will reward them, for what they said, with Gardens beneath which rivers flow *as* abiders therein. Such is the recompense of the well-doers.

86. (والذين . . . الجحيم) And those who disbelieved and belied Our signs, they shall be the inmates of the Flaming Fire.

SECTION 12

87. (يايها . . . المعتدين) O you who believe! forbid not[10] to yourselves the good things[11] Allah has allowed to you,[12] and trespass not;[13] verily Allah does not love the trespassers.[14]

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1. The reference is to the good-natured Christians of the Prophet's time, who eventually became converts to Islam.

2. (as it is read out to them).

3. (O Prophet!).

4. (generated by the tenderness of their emotion). That the physical side of the tender emotion specially involves the lachrymal organs is a commonplace with the students of psychology. 'The lachrymal organs—gland and sac—are specifically affected under the tender feeling.' (Bain, *Mental Science*, p. 241). 'The circulation is accelerated by joy and tenderness, as is proved by the shining of the eyes. The

appearance of tears . . . . would be the natural consequence.' (Ribot, *Psychology of Emotions*, p. 236).

5. (in this new Dispensation). *Cf.* the OT. 'For all the people wept' when they heard the words of the law.' (Ne. 8 : 9).

6. And thenceforth they were Muslims.

7. (to the truth of the holy Prophet and the Holy Qur'ān).

8. (as that belief is taught in the Qur'ān).

9. (in the Paradise).

10. (unto yourselves by taking vows).

11. (whether they be articles of food, or of clothing, or any other lawful pleasures).

12. Some well-meaning Muslims, imitating certain self-denying Christians, had vowed not to partake of delicious foods and to abstain from going in to their wives. This the holy Prophet strongly disapproved, declaring that he would have no monks and ascetics in Islam. The Quranic verse is also directed at such persons.

13. (the bounds of the Divine Law, by either forbidding the lawful or allowing the forbidden).

14. There is no sense and no merit in self-imposed vows of penance and abstinence unless they be in strict accordance with the rules set up by the Revelation.

وَاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ
الْاَيْمَانَ ۚ فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ ۭ
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ۭ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ ۭ وَاحْفَظُوْٓا اَيْمَانَكُمْ ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٨٩﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاۗءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ

88. (وكلوا . . . مؤمنون) And eat of that with which Allah has provided you as lawful *and* good;[15] and fear Allah,[16] in whom you are believers.

89. (لا يؤاخذكم . . . تشكرون) Allah shall not take you to task[17] for[18] the vain in your oaths;[19] but He shall take you to task for what your oaths make binding.[20] Its atonement[21] is the feeding of ten poor men with the middle sort[22] of that with which you feed your household, or the clothing of them or the freeing of a slave;[23] but he who cannot afford,[24] for *him* is a fasting of three days.[25] That is the atonement of your oaths when you have sworn,[26] and bear in mind your oaths.[27] Thus[28] does Allah expound to you His commandments,[29] that haply you may return thanks.[30]

90. (يايها . . . تفلحون) O you who believe! wine[31] and gambling[32] and stone altars[33] and *divining* arrows[34] are only an abomination, a handiwork of Satan; so shun it, that haply you may thrive.

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15. (and do not forbid them to you as an act of merit).

16. (who alone has a right to allow this and to forbid that).

17. (in this world; and so He has not instituted any expiation).

18. *i. e.*, for the violation of.

19. لغو applied to speech is 'nought; of no account'. Vain oaths are those that are rash, unpremeditated and without design. See P. II, 490.

20. *i. e.*, oaths of a promissory character, which are a sort of pledge referring to the future عقد in عقدت ايمانكم signifies 'ratification'.

21. *i. e.*, of these deliberate oaths.

22. *i. e.*, with the average; with what is neither prodigal nor niggardly.

23. *i. e.*, freeing of a believer from slavery. رقبة is 'by a synecdoche, a slave, male and female; and a captive . . . . . And فك رقبة released a slave or a captive.' (LL).

24. (access to these alternatives).

25 (in succession).

26. (but are not going to fulfil them).

27. 'so that no unfulfilled oath may go unexpiated.' (Th).

28. *i. e.*, in this wise way.

29. *i. e.*, all other commandments. آيات is here obviously statutes, ordinances or commandments, not signs or tokens.

30. *i. e.*, (to Him for these acts of Grace and Wisdom).

31. خمر includes all inebriating liquors. Wine is considered a sacred drink among the Jews. Far from being forbidden it is an integral part of their religious festivities. As 'wine gladdens the heart of men' and forms an important element in a festive meal, it has been ordered that 'our meal on the eve of Sabbath and Festival should begin with a cup of wine in honour of the day, and that mention should be made of the holiness of the day before partaking of the wine. The *Kidduah* consists of two blessings: one over the wine, and one that refers to the holiness of the day.' (Friedlander, *The Jewish Religion*, p. 341). 'The Bible condemns it not as such but only its abuse, and goes as far as to say that 'it cheereth God and man.' (Judg. 9: 13) Drunkenness had been, and is, the bane of many civilizations, ancient and modern, not excluding the religious classes. The evidence, in fact, shows that the vice 'was never absent from the Church nor from its clergy, and that it attained enormous proportions among the latter in our own islands, and in the 8th and 9th centuries on the continent also.' (DCA. I, p. 585). The place that wine occupied amidst the staple articles of food in the NT times is well shown by the fact that, in the case of a fire on the Sabbath day, only three necessaries of life were to be rescued, *viz.*, a basket of loaves, a cake of dried figs and a jar of wine.' (EBi. c. 1569) See also P. II, nn. 438, 440.

32. 'A passion confined to no race or country, to no rank of society, to no plane of civilisation.' (ERE. VI, p. 170). ميسر includes all games of chance. By these two total prohibitions, the holy Prophet of Islam 'did much to abolish, once and for all, over the vast regions that own his sway, two of the worst and mos irremediable evils of European society—evils to the intensity of which the Christian governments of the nineteenth century are hardly yet beginning to awake.' (Bosworth Smith, *op. cit.* 258.) See also P. II, nn. 439, 440.

33. 'In Arabia, where sacrifice by fire is almost unknown, we find no proper altar, but in its place a rude pillar or heap of stones, beside which the victim is slain, the blood being poured out over the stone or its base . . . . The sacred stones, ... are called *anṣāb*, *i. e.*, stones set up, pillars.' (Robertson Smith, *Religion of the Semites*, p. 281). See also P. VI, n. 163.

34. See P. VI, n. 165.

الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ۝ وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا
الْبَلٰغُ الْمُبِيْنُ ۝ لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَيْءٍ
مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ ۗ وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ

91. (انما . . . منتهون) Satan only seeks to breed enmity[35] and spite[36] among you[37] by means of wine[38] and gambling[39] and would keep you from the remembrance of Allah and from prayer;[40] will you *not* then desist?[41]

92 (واطيعوا . . . المبين) Obey Allah and obey the messenger,[42] and beware;[43] and if you turn away, then know that upon Our messenger *rests* only the plain preaching.[44]

93. (ليس . . . المحسنين) No sin is on those who believe and work righteous *works* for what they have eaten[45] so long as they abstained[46] and believed and worked righteous *works*,[47] and shall *again* abstain[48] and believe,[49] and shall *again* abstain[50] and do well; and Allah loves the well-doers.

SECTION 13

94. (يايها . . . اليم) O you who believe! Allah shall surely test you[51] with aught of the chase[52] which your hands and your lances may reach,[53] in order that Allah may know[54] whoever fears Him unseen;[55] but he who will trespass[56] thereafter,[57] for him is a torment afflictive.

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35. (in your behaviour).

36. (in your breasts).

37. (and thus subvert your solidarity).

38. 'The close relationship of alcoholism and crime is well known; 'and the statistics of Baer, Kurella, Gallavandis, and Sichart, show that from 25 to 85 per cent of all malefactors are drunkards.' (JE. I, p. 333). 'There is universal testimony as to the close relationship between excessive drinking and breaches of the moral law and the laws of the State. This is a direct consequence of the paralysis of the higher faculties, intellectual and moral, and the resulting free play given to the lower inclinations.' (ERE, I, p. 301). 'Alchohol belongs to a family of poisonous chemicals. Its theoretic food-value is of no use in practical dietetics. It is never a stimulant. It has a sedative drug-action in moderate doses, and a narcotic poison-action in excess .... Its use as a beverage is physiologically unsound, economically disastrous, socially disruptive, and materially poisonous!' (Dastur, *op. cit.*, pp. 108-109).

39. The devastating results of the gambling on a large scale are too patent to be dwelt on at length. And as to the ethics, even according to the European moralists, gambling is nothing short of robbery by mutual agreement. (See ERE. VI, p. 166). Gambling houses are almost everywhere notorious centres of crime and prostitution. 'Sexual activity,' as observed by a German writer, 'is often combined with gambling, as is anything which will induce a state of high nervous excitement'. And gambling, remarks another observer, generally 'leads to other excesses—little good comes from easily got money; one is in the mood for pleasure, and he who loses seeks to drown his care—and so takes refuge in both wine and woman.' Says an English chronicler speaking of the 11th century England:—'Suicide was a thing that happened very often during this extraordinary period as the result of heavy betting; and wild extravagance was not confined to the young men, for the old gamblers were the most inveterate and the most reckless of the time. Staid statesmen lost as heavily and as madly as the raw striplings; and the insidious disease spread to the women . . . . Among the women gamblers the greatest tragedy was that many of them paid the debts which they could not meet in cash by the sacrifice of their honour.' (EMK. V, p. 2386). And who has not heard of the ancient Indian king Yudhisthira playing away all his wealth and kingdom, and finally his brothers, himself and his wife Drupidi, in a game of dice?

40. (which is the highest form of the remembrance of God).

41. (from such pernicious practices when their abominable nature has become apparent).

42. (in all their commandments). See P. V, n. 203.

43. (of infringing their statutes).

44. (of Our message; and that duty he has performed to the full).

45. (of things lawful in their days). The verse refers to the case of those Muslims who were dead before wine and gambling were declared forbidden, and who naturally had not abstained from them, altogether.

46. *i. e.*, far from being sinners, they were wont to abstain from things forbidden in their days.

47. This presupposes their fear of God and their faith in Him.

48. (from a thing now forbidden but hitherto declared lawful).

49. (in all the Divine commandments, great or small).

50. (from it, if once more a thing now lawful is declared forbidden).

51. (in the near future).

52. *i. e.*, by offering you plenty of it, while you are in pilgrims' garb and thus barred from the chase.

53. *i. e.*, game at close quarters; within reach of your hands and your lances.

54. (demonstrably).

55. (and does not succumb to the temptation of hunting birds and beasts when closely surrounded by them).

56. (the bounds of law in this respect).

57. *i. e.*, after the gaming is declared forbidden.

منكم هديا بالغ الكعبة او كفارة طعام مسكين او عدل ذلك صياما ليذوق وبال امره عفا الله عما سلف
ومن عاد فينتقم الله منه والله عزيز ذو انتقام ﴿٩٥﴾ احل لكم صيد البحر وطعامه متاعا لكم وللسيارة و
حرم عليكم صيد البر ما دمتم حرما واتقوا الله الذي اليه تحشرون ﴿٩٦﴾ جعل الله الكعبة البيت الحرام
قيما للناس والشهر الحرام والهدي والقلائد ذلك لتعلموا ان الله يعلم ما في السموت وما في الارض و
ان الله بكل شيء عليم ﴿٩٧﴾ اعلموا ان الله شديد العقاب وان الله غفور رحيم ﴿٩٨﴾ ما على الرسول الا البلغ

95. (يايها . . . انتقام) O you who believe! do not kill chase while you are in a state of sanctity,[58] and he among you who kills it wittingly, *his* compensation is the like[59] of what he has killed, in *domestic* flocks,[60] which two equitable persons[61] among you will judge: an offering brought to the K'aba;[62] or as an expiation the feeding[63] of the needy, or its equivalent in fasts[64] that he may taste the enormity of his deed.[65] Allah has pardoned what is past,[66] but he who returns,[67] Allah shall take retribution from him;[68] verily Allah is Mighty, Lord of Retribution.[68-A]

96. (احل . . . تحشرون) Allowed to you[69] is the game of the sea and its eating: a provision for you and for the caravan.[69-A] And forbidden to you is the game of the land[70] while you are in a state of sanctity. And fear Allah to Whom you shall be gathered.

97. (جعل . . . عليم) Allah has made the K'aba,[71] the Sacred House,[72] a maintenance[73] for mankind, and *so also*[74] the Sacred Month,[75] and the offering and the *victim* garlanded.[76] That is in order that you may know[77] that Allah knows all that is in the heavens and all that is in the earth, and that Allah is knower of everything.[78]

98. (اعلموا . . . رحيم) Know that Allah is Severe in chastising[79] and that Allah is Forgiving,[80] Merciful.[81]

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58. See P. VI, n. 139.

59. *i. e.*, equivalent in value.

60. See P. VI, n. 136.

61. *i. e.*, persons of integrity, honour and experience.

62. الكعبة, as a proper noun, with the definite article, signifies the Sacred House; the square, or cubic, building in the centre of the Sacred Mosque in Makka; said to be so called because of its square or cubic form, or because of its height and its square form. (LL) See P. I, nn. 563, 578.

63. (for the value of that animal).

64. One fast computed as equivalent to the feeding of one pauper.

65. The purport of the entire passage is that the offender, by way of compensation, shall bring an offering to the Sanctuary of Makka, to be slain there and distributed among the poor, of some domestic or tame animal, equal in value to the wild animal he has killed; such as a sheep in lieu of an antelope. And this value is to be adjudged by two prudent and competent persons. Or the offender shall give a quantity of food to the poor equal in value to the animal-offering. Or else, he shall fast a proportionate number of days. (*Bdh*).

66. *i. e.*, previous either to this particular revelation or to the prohibition of hunting while in the state of sanctity.

67. (to the offence after this express injunction).

68. (for his persistent disobedience).

68-A. See P. III, n. 220.

69. (while yet you are in the state of sanctity).

69-A. Notably the seafarers.

70. *i. e.*, the catching of it, which does not necessarily imply the eating of it.

71. A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of an open parallelogram of about 500 ft. by 530 ft. known as the Sacred Mosque, and having a door 7 ft. from the ground. See n. 62 above.

72. (to which due reverence is to be paid). See P. I, nn. 563, 566

73. *i. e.*, a source of maintenance; an asylum of security.

74. *i. e.*, of like sanctity.

75. (of Zul-Hijja in the second week of which the ceremonies of the Pilgrimage are performed).

76. (to mark them as offerings to God).

77. (by reflecting on the perfections of these Divine teachings).

78. *i. e.*, His knowledge of everything, big or small, is perfect. Incidentally this repudiates the foolish doctrine of certain Greek philosophers that God has knowledge of 'universals' only, and not of particulars.

79. *i. e.*, strict in enforcing respect for His commandments and in chastising those who violate what He has sanctified.

80. (so hasten to ask His forgiveness).

81. (so turn to Him in repentance and beseech His mercy).

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا
اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ
تَسُؤْكُمْ ۚ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ ۚ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾
قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ
وَلَا وَصِيلَةٍ وَلَا حَامٍ ۙ وَلَٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ

99. (ماعلى . . . تكتمون) Naught rests on the messenger save the preaching,[82] and Allah knows what you disclose[83] and what you hide.[84]

100. (قل . . . تفلحون) Say thou:[85] equal are not the foul[86] and the pure[87] even though the abundance of the foul may please thee.[88] So fear Allah,[89] O men of understanding! that haply you may thrive.

SECTION 14

101. (يايها . . . حليم) O you who believe! ask not of things which if disclosed to you, may annoy you, and if you ask of them while the Qur'an is yet being revealed, they may be disclosed to you.[90] Allah has pardoned that,[91] and Allah is Forgiving,[92] Forbearing.[93]

102. (قد . . . كفرين) Surely people have asked *questions*[94] before you, and were then found disbelieving therein.[95]

103. (ما جعل . . . يعقلون) It is not Allah who appointed[96] *aught* of the bahīra[97] or the sā'iba[98] or the wasīla[99] or the hām;[100] but it is the disbelievers who have fabricated a lie against Allah,[101] and most of them do not reflect.

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82. (of Our message; and that duty He has performed to the full).

83. (by words and deeds).

84. (in your hearts) *i. e.*, your secret thoughts and inner feelings.

85. (O Prophet!).

86. *i. e.*, that which is disapproved of and condemned by God.

87. *i. e.*, that which wins His approval.

88. (seeing that it is displeasing to God and yet so abundant O reader!) اعجاب is inducing or exciting one to wonder and astonishment mixed with admiration.

89. (and seek His goodwill).

90. This anathematizes frivolous questioning on the part of the ignorant Arabs, sometimes merely to abate their idle curiosity, sometimes arising out of a false sense of piety.

91. *i. e.*, He has overlooked much questioning so far, so be now mindful of the future.

92. (so He has forgiven your past misdeeds in this respect).

93. (so be not deceived, if He, even in the future, does not award immediate punishment in this world).

94. (of their prophets).

95. (by paying not the slightest heed to the answers returned by the prophets). *Cf.* the NT :—'Art thou the Christ ? tell us. And he said unto them, If I tell you, ye will not believe.' (Lk. 22 : 67).

96. (as imagined by the pagans).

97. *i. e.*, mother-camel whose milk was dedicated by the pagan Arabs to their gods. 'Bahīra was the name given to a camel which had had ten young ones, her ear was then slit and she was turned loose to feed. When she died her flesh was eaten by the men only, the women being forbidden to touch it.' (Palmer).

98. *i. e.*, a camel, turned loose, as a consecrated animal, to feed and exempted from common services. 'Sāiba signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow.' (Palmer).

99. 'Wasīla was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition.' (Palmer).

100. *i. e.*, the dedicated stallion. 'Hām was stallion camel which after begetting ten young ones was turned loose.' (Palmer).

101. (that He would be pleased with these superstitions) *i. e.*, these superstitious rites are no ordinances of God, but the inventions of foolish pagans.

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا
اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا
حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ
فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ
ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ۝ فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ
مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيَانِ فَيُقْسِمَانِ بِاللَّهِ

104. (وإذا . . . يهتدون) And when it is said to them: come to what Allah has sent down and to the messenger, they say:[102] enough for us is what we found our fathers on.[103] What: *even* though their fathers knew not *aught*[104] nor were guided.[105]

105. (يايها . . . تعملون) O you who believe! on you *rests the case of* yourselves;[106] it cannot harm you as to whoso strays so long as you keep *yourselves* guided.[107] To Allah is the return of you all;[108] then He will declare to you what you were wont to work.[109]

106. (يايها . . . الآثمين) O you who believe! the testimony among you,[110] when you are face to face with death, at the making of a bequest[111] *shall be* that of two equitable persons[112] from among you, or two others from among those not of you,[113] if you be journeying in the land and death afflicts you.[114] You should detain the twain[115] after the prayer,[116] if you[117] be in doubt,[118] and they should swear by Allah *affirming*: we shall not barter[119] it for a price,[120] even though he[121] be a kinsman,[122] and we shall not hide the testimony of Allah,[123] lest we should be of the sinners.[124]

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102. (in sheer self-complacency).

103. To most of the polytheistic peoples, like the Arab pagans, religion is not a matter of sound reason and Divine Revelation, but a mere *usage*—a set of rites and dogmas handed down from the fathers to the sons.

104. *i. e.*, never based their faith on sound reason.

105. (by Divine Revelation).

106. (primarily and in the first place). The first and foremost duty of every individual is to save his own soul, and not to be unduly worried over others. *Cf.* the NT:—'Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.' (Ga. 6: 4, 5).

107. *i. e.*, so long as you keep to the path of right and virtue, and do your duty to others by persuading them to follow the course of rectitude, it matters little

to you if they persist in their course of wickedness and wilful disobedience.

108. 'So do not lose patience if the culprits do not immediately get their deserts.' (Th).

109. (and shall judge each accordingly).

110. (in the matter of bequests).

111. The injunction to appoint executors is only advisory or recommendatory, not obligatory.

112. *i. e.*, men of honour and integrity.

113. *i. e.*, other than the Muslims.

114. (and no Muslim executors are available).

115. (in order to prevent any influence being brought to bear upon them.)

116. Preferably after the afternoon ('asr) prayer, but the hour of any other prayer would serve equally well if there is a sufficient gathering. The address is to the men of authority among the Muslims.

117. (O heirs of the deceased!).

118. (as to the truth of the executors' statements).

119. *i. e.*, our evidence.

120. *i. e.*, for a bribe.

121. *i. e.*, the beneficiary.

122. (of ours, and his interests may be served by our evidence).

123. *i. e.*, the true evidence, as enjoined by God.

124. The object of all this is obviously to eliminate the chances of false evidence in the matter.

لَشَهَادَتُنَآ اَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَآ ۖ اِنَّآ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝ ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ
عَلٰى وَجْهِهَآ اَوْ يَخَافُوْٓا اَنْ تُرَدَّ اَيْمَانٌۢ بَعْدَ اَيْمَانِهِمْ ۗ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا ۗ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝
يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ ۗ قَالُوْا لَا عِلْمَ لَنَا ۗ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ۝ اِذْ قَالَ اللّٰهُ يٰعِيْسَى
ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ ۘ اِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۗ تُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا ۚ وَاِذْ
عَلَّمْتُكَ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ وَاِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِيْ فَتَنْفُخُ فِيْهَا
فَتَكُوْنُ طَيْرًا ۢ بِاِذْنِيْ وَتُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ

107. (فان . . . الظلمين) If then it lits upon *you* that the twain had been guilty of a sin,[125] two others[126] should take their[127] place[128] from amongst those who were sinned against,[129] the two nearest of kin,[130] and they should swear by Allah *affirming:*[131] our testimony is worthier *of credit* than their testimony and we have not trespassed,[132] for then we would have been among the wrong-doers.

108. (ذلك . . . الفسقين) That should make it more likely that their testimony would be according to the fact thereof,[133] or they shall fear that *other* oaths[134] would be admitted after their oaths.[135] And fear Allah[136] and hearken[137] and Allah does not guide a wicked people.[138]

SECTION 15

109. (يوم . . . الغيوب) *Beware* of the Day when Allah will gather the messengers and say to them:[139] how were you answered?[140] They will say: no knowledge have we;[141] verily Thou, only Thou, art the Great Knower of things hidden.[142]

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125. (of perjury).

126. (from among the heirs, after the executors have been called upon to produce their witnesses).

127. *i. e.*, the executors, who are defendants now.

128. (as plaintiffs).

129. *i. e.*, from among the heirs against whose interests the executors are now known to have committed sin.

130. (to the deceased testator in claims of inheritance).

131. 'The procedure was followed in an actual case in Apostle's life-time. A man from Medina died abroad, having made over his goods to two friends, to be delivered to his designated heirs in Medina. They, however, kept back a valuable silver cup. When this was found out, oaths were taken from those who knew, and justice was done.' (AYA).

132. (the bounds of truth).

133. *i. e.*, true to the language and intention of the testator.

134. *i. e.*, oaths, by the heirs contradicting and rebutting the executors' oaths.

135. (which fear would deter the executors from uttering falsehoods).

136. (O believers, one and all! by sticking to the truth and not having recourse to prevarication of any sort whatever).

137. (to his laws and commandments).

138. *i. e.*, a people given to violating His laws and commandments in this world.

139. (in the presence of their rebellious peoples).

140. (by your people when you preached to them).

141. (of what was in their minds while we were alive, nor of what and how they were going to believe and act after our death).

142. (so also of how they perverted and mutilated our Message after us).

بإذني وإذ تخرج الموتى بإذني وإذ كففت بني إسرائيل عنك إذ جئتهم بالبينت فقال الذين كفروا
منهم إن هذا إلا سحر مبين ﴿١١٠﴾ وإذ أوحيت إلى الحواريين أن آمنوا بي وبرسولي قالوا آمنا واشهد
بأننا مسلمون ﴿١١١﴾ إذ قال الحواريون يعيسى ابن مريم هل يستطيع ربك أن ينزل علينا مائدة
من السماء قال اتقوا الله إن كنتم مؤمنين ﴿١١٢﴾ قالوا نريد أن نأكل منها وتطمئن قلوبنا ونعلم أن قد
صدقتنا ونكون عليها من الشهدين ﴿١١٣﴾ قال عيسى ابن مريم اللهم ربنا أنزل علينا مائدة من السماء
تكون لنا عيدا لأولنا وآخرنا وآية منك وارزقنا وأنت

110. (اذ . . . مبين) *Call to mind* when Allah will say: O 'Isā, son of Maryam, remember My favour upon thee and thy mother[143] when I aided thee with the holy spirit,[144] *so that* thou spoke to mankind in the cradle[145] and in maturity,[146] and when I taught thee[147] the Book[148] and wisdom and Taurāt and the Injīl,[149] and when[150] thou formedest out of clay as though the likeness of a bird[151] by My command[152] and thou breathedest into it and it became a bird[153] by My command,[154] and thou healedest the born blind[155] and the leper[156] by My command;[157] and when thou causedest the dead to come forth[158] by My command[159]; and when I restrained the Children of Israel from thee[160] when thou camest to them[161] with evidences,[162] and those of them who disbelieved said: this[163] is but magic manifest.[164]

111. (واذ . . . مسلمون) *Re-call* when I revealed to the disciples:[165] believe in Me and My messenger, they said:[166] we have believed,[167] and bear thou witness that verily we are Muslims.[168]

112. (اذ . . . مؤمنين) *Re-call* when the disciples said: O 'Isā, son of Maryam,[169] can thy Lord send down[170] to us some food[171] from the heaven? He said: fear Allah,[172] if you are *indeed* believers.

113. (قالوا . . . الشهدين) They said:[173] we mean that we may eat of it[174] and we may set our hearts at rest[175] and we get assured[176] that thou hast spoken the truth to us[177] and we should be[178] its witnesses.[179]

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143. Notice that it is God who as the Creator and Ruler is conferring His favours, and Jesus and Mary as creatures are honoured recipients of them.

144. (in a special way). For holy spirit see P. III, n. 7.

145. *i. e.*, while yet an infant. 'Only one Evangelist, St. Luke, makes any mention in his Gospel of the years between the great events that signalised Christ's birth at Bethlehem and the day, some thirty years later, when He began His public ministry. And even St. Luke only tells us of one happening during that time, the encounter with the doctors in the Temple when he was twelve years old.

All the act of his childhood and boyhood is dismissed in two short sentences.' (*The Catholic Times*, London, 14-1-46). See P. III, n. 423.

146. See P. III, n. 424.

147. So Jesus (peace be on him !) was taught of God, even as our own holy Prophet was.

148. *i. e.*, the revealed Books in general. The word is used in the generic sense.

149. (in particular). And so in all these matters the man Jesus stood in need of tutelage of God.

150. (to generate conviction in the minds of thy audience).

151. *i. e.*, the form of a bird ; the counterfeit bird. 'He also made figures of birds which could fly, and of animals which could walk.' (Budge, *op. cit.*, Intro. p. XXIX). See P. III, nn. 437 ; 438.

152. *i. e.*, by the Divine will, and not by Jesus' own will.

153. *i. e.*, a real live bird. 'On another occasion Jesus was said to have been playing with some boys on the Sabbath, modelling birds, oxen, camels out of clay. A Pharisee happened to pass by and after rebuking them for profaning the Sabbath proceeded, to their great grief, to destroy their handiwork with his foot. When Jesus saw this He clapped His hands over the sparrow He had made and cried, "Go ! Fly through all the world and live." Immediately the clay sparrow became alive and to the astonishment of the bystanders spread her wings and soared up into the sky.' (*The Catholic Times*, London, 14-12-45).

154. So all those miracles were caused *for* Jesus, and not *by* him.

155. *Cf.* Mt. 9 : 27-30 ; Mk. 8 : 22-25 ; Jn. 9 : 1-7.

156. *Cf.* Mt. 8 : 3 ; LK, 17 : 14, See P. III, n. 441.

157. *i. e.*, by the sole will of the Creator, and not by that of His apostle or messenger.

158. 'The earlier rationalism strove to extrude from the story of Jesus all the miracles . . . . The later rationalism draws a distinction between the miracles of healing for which analogies can be found elsewhere, and the "nature miracles"—such as multiplying the loaves, raising the dead, walking on the sea, etc. The former, or some of them, are retained as well-attested and historical ; the latter are rejected. The dilemma is a peculiar one. For, on the one hand, the same records preserve both classes of works with the same simplicity, directness, and relevance ; on the other hand, the supposed distinction is not grounded on objective science, but has been created for the express purpose of dealing with the gospel story. Science has not yet drawn any such line as this imaginary one.' (ERE. VII, pp. 513-14). 'More than one legend tells us how Jesus, out of His great love and pity for mankind, recalled the dead to life. One day, as He was at play, Jesus heard the sound of bitter wailing and on enquiring was told that it was a poor mother weeping over her dead son. He thereupon hurried to the house, and touching the

dead child on the breast said, "I say to thee, live and give joy to thy mother." 'The dead boy opened his eyes, looked up and smiled.' (*The Catholic Times*, London, 14-12-45). See P. III, n. 442.

159. Notice the constant refrain: 'by My command,' emphasizing the humanity of Jesus and deliberately combating the Christian idea of his divinity.

160. (Several times in thy life, when they attempted to do violence to thee). *Cf.* Jn. 8 : 59 ; 10 : 39.

161. 'Jesus did make his appeal steadily and unweariedly to Israel as the people of God . . . . When he sent out disciples to preach in his name (alike the twelve and the seventy), He commanded them to address "the lost sheep of the house of Israel." ' (ERE, VII, p. 520). See also p. III, n. 450.

162. (of thy messengership). The word includes both arguments and miracles.

163. (working of wonders and miracles).

164. According to the Jewish sources, 'Jesus learned magic in Egypt and performed his miracles by means of it . . . . The accusation of magic is frequently brought against Jesus,' (JE. VII, p. 171). 'The nearest approach to a defined opinion about Him in the Talmud is the statement that "he practised magic and deceived and led astray Israel," ' (ERE. VII p. 551). 'Now when the wise men saw that all were believing in him, straightway they bound him fast and led him before Helene, the queen, under whose hand was the land of Israel. They said unto her, This man is a sorcerer, and he deceiveth the world.' (Schoufield, *According to the Hebrews*, p. 41).

165. (through you, O Jesus!) For حواری see P. III, n. 458.

166. (to thee in reply).

167. (in thy Message and messengership).

168. Or 'we have surrendered (to the behests of God).'

169. This form of address is to indicate that not even the closest associates of Jesus regarded him as anything but a human being born of a woman. 'Apart from the Birth stories at the opening of Matthew and Luke (the exact significance of which in this respect is ambiguous) there is nothing in these three Gospels to suggest that their writers thought of Jesus as other than human.' (EBr. XIII, p. 16).

170. 'Can thy Lord send down—' on the tongue of the believing disciples only amounts to this: may there not be something in the Divine Plan to present the occurrence of such and such a miracle ?

171. مائدہ is not only 'a table with food upon it,' but also 'food itself even without a table' (LL). In the context, clearly it has no reference to 'a table' at all. It was only a miracle of 'cooked heavenly food' that the believing disciples asked for.

172. (and be not too free with asking signs and wonders frivolously).

173. (repudiating the implication of fun and frivolity).

174. (and to be blessed thereby). This was their first objective.

175. (by having this additional evidence). This is their second reason.

176. (all the more).

177. (as an apostle of God). The greater the evidence, the firmer the conviction.

178. (before others; and thus shall be better able to proselytize them). This is the third reason.

179. *i. e.*, of thy miracle.

خَيْرُ الرّٰزِقِيْنَ ﴿١١٤﴾ قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْٓ اُعَذِّبُهٗ عَذَابًا لَّآ اُعَذِّبُهٗٓ اَحَدًا مِّنَ
الْعٰلَمِيْنَ ﴿١١٥﴾ وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ۗ قَالَ سُبْحٰنَكَ مَا
يَكُوْنُ لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ بِحَقٍّ ؕ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَآ اَعْلَمُ مَا فِيْ نَفْسِكَ ؕ اِنَّكَ اَنْتَ
عَلَّامُ الْغُيُوْبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِيْ بِهٖٓ اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ
فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ؕ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿١١٧﴾ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ
فَاِنَّكَ

114. (قال . . . الرازقين) 'Isā, son of Maryam,[180] said: Allah, our Lord![181] send down to us some food[182] from the heaven, that it[183] may become an occasion of joy[184] to us—the first of us[185] and the last of us[186]—and sign from Thee;[187] provide us Thou,[188] and Thou art the Best of Providers.[189]

115 (قال . . . العالمين) Allah said: surely I am going to send it down to you.[190] but whoever of you[191] disbelieves[192] afterwards, I shall torment him with a torment which I shall not do to any *of My creatures*[193] of the worlds.

SECTION 16

116. (واذ . . . الغيوب) *Re-call*[194] when Allah will say:[195] O 'Isā, son of Maryam! was it thou who said[196] to the people:[197] take me and my mother as two gods[198] beside Allah? 'Isā[199] will say: hallowed be Thou:[200] it was not for me[201] to say[202] that to which I had no right;[203] had I said it, Thou wast sure to know it.[204] Thou knowest what is in my mind,[205] and I[206] do not know what is in Thy mind.[207] Verily Thou, only Thou art the Great Knower of things hidden.

117. (ماقلت . . . شهيد) I said not to them aught save what thou badest me:[208] worship Allah, Lord of me and Lord of you.[209] I was a witness over them[210] so long as I abode among them;[211] then when Thou tookest me[212] up, Thou hast been the Watcher,[213] and Thou[214] art a witness over everything.

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180. (now satisfied that there was nothing disrespectful or arrogant about the prayer of the disciples).

181. Very noticeable is the fact that in the first and second Gospels the word 'Lord' is never used to describe Christ, though frequently used of God. (EBr. XIII, p. 16).

182. (cooked, not raw).

183. *i. e.*, this cooked food descending from heaven.

184. (and pride), عيد is not necessarily 'a festival' or 'a periodical festival' as generally mistranslated. It is 'an occurrence that befalls, or besides, one of that

happens to one,' or 'the time of return of joy and of grief.' There is no allusion here to the 'Last Supper' or any other Christian legend.

185. *i. e.*, those of the present generation, who are naturally rejoiced and feel themselves honoured at this special mark of Divine grace.

186. *i. e.*, those who shall come after us, who shall be happy in the thought that their fathers were the recipients of so distinguished an honour.

187. (of my prophetic office and Thy favour, strengthening the faith of the believers).

188. (with the food we are praying for).

189. *i. e.*, the sole fountain-head of all our sustenance.

190. *i. e.*, the disciples on whose behalf Jesus had prayed.

191. *i. e.*, of the people of Jesus.

192. Or 'disacknowledgeth.' كفر (he behaved ungratefully) is literally the antithesis of شكر (he behaved gratefully). The warning is conveyed to those who would fall short of their duty to a sign of God so clear and unambiguous.

193. *i. e.*, any other people of the time. The meaning is that the penalty of such an offender shall be worse than that of others.

194. (O reader !).

195. (on the Day of Judgment).

196. (whilst thou wast living on the earth).

197. *i. e.*, those who call themselves thy people ; the Christians.

198. *i. e.*, as objects of worship and adoration. The reference obviously is to the cult of Mary or Madonna—Mariolatry—common to most Christians. Compare the Angelical Salutation of the Roman Catholics :—

> 'Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.'

And their Angeleo Domini :—

> 'Pray for us, O Holy Mother of God.'

And the prayer of St. Bernard :—

> 'O most pious Virgin Mary ! . . . I cast myself at thy sacred feet, humbly deploring my sins, and beseeching thee to adopt me for thy child, and to take upon thee the care of my eternal salvation.'

And this Litany of the Blessed Virgin :—

> 'We fly to thy patronage, O Holy Mother of God ! despise not our petitions in our necessities, but deliver us from all dangers.'

And their Salve Regina :—

> 'Hail ! holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee do we cry, poor banished sons of Eve ; to thee do we send up our sighs, mourning and weeping in this valley of tears.'

'Of the growth of the Marian cultus,' the existence of which is undisputed, writes a modern Christian scholar 'alike in the East and in the West,

after the decision at Ephesus it would be impossible to trace the history, ... Popular devotion gradually developed the entire system of doctrine and practice which Protestant controversialists are accustomed to call by the name of Mariolatry.' (EBr. XIV, p. 1000).

The Anatolian aspiration, according to another distinguished scholar, was to look for the divine nature in a feminine personality, 'and this was found at last in the idea of the "Mother of God." It was at Ephesus, the city of the goddess, that the earliest proof is found of an established cult of the Virgin Mary as the Mother of God; and in the Council held at Ephesus in A. D. 431 this cult was definitely established as a feature of the Orthodox ritual.' (ERE. IX, p. 908). See also P. VI, n. 265.

199. (greatly hurt with the blasphemous attitude of his so-called adherents). 'There is a great difference .... between the Christian religion and Christ's religion; between the structure of dogma erected by Greek philosophy on a Jewish soil, and the faith held by Christ himself;—the simple faith which every man can hold in common with him.' (Baily Saunders, in the Introductory Note to Harnack's *Christianity and History*, p. 15).

200. (from all these horrible blasphemies), *i. e.*, the very idea of my partnership with Thee is repugnant to me.

201. (as one who could have no possible doubt as to Thy uniqueness).

202. (and preach).

203. (either in reason or in revelation), *i. e.*, a thing so palpably false and so absurd in my mouth.

204. (and as there is no such thing in Thy all-comprehensive knowledge, it is clear that I could not have uttered any such blasphemy).

205. (and lies there unuttered; much more dost Thou know what I have uttered).

206. —a mere mortal; a created being like others—

207. (unless told by Thyself). This positively refutes and repudiates the Christian doctrine that the knowledge of Christ is coextensive with that of God. 'Our Lord as God is omniscient, since this is a property of the Divine nature. This is infinite knowledge.' (CD. p. 532)

208. —as befitted an humble servant and trusted messenger of Thee—

209. 'Thou shalt worship the Lord thy God, and Him only thou shalt serve.' (Mt. 4: 10; Lk. 4: 8). See also P. VI, n. 526.

210. *i. e.* I could be aware of their words and deeds.

211. (as a living human being). And in the life-time of Jesus there was no dogma either of Trinity or of Sonship.

212. (unto Thyself, whether alive, as at first, or dead, as the time of my death). See also P. III, n. 469.

213. (and I can have no knowledge at all as to how and why they strayed from the path of Truth).

214. (and Thou alone).

أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾ ع

118. (ان . . . الحكيم) Shouldst Thou torment them,[215] then verily they are Thy creatures[216] and shouldst Thou forgive them,[217] then verily Thou, only Thou, art the Mighty,[218] the Wise.[219]

119. (قال . . . العظيم) Allah will say,[220] this is a Day when their truthfulness[221] will benefit the truthful. Theirs *shall be* Gardens beneath which rivers flow; *they shall* abide there for ever. Well-pleased is Allah with them,[222] and well-pleased are they with Allah;[223] this is an achievement supreme.[224]

120. (لله . . . قدير) Allah's is the kingdom or the heavens and the earth and whatsoever is therein and He is Potent over everything.

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215. (for their infamous blasphemies).

216. (and Thou as their Creator, Master and Owner hast every right to deal with them as Thou pleasest). The English word 'creature' is, at such places, more expressive of the Arabic عبد than its usual rendering 'servant' or 'bondman.'

217. All this is in repudiation of the Christian dogmas of atonement and judgment. It is God alone who shall be the Judge and Arbiter on the Last Day, and not any of His saints, prophets or apostles, nor Christ. Contrast this with the polytheistic doctrine of the Church :—'For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth when He will. For the Father judgeth no man, but hath committed all judgment to the Son.' (Jn. 5 : 22). 'Our Lord, while affirming His filial subordination to the Father . . . . yet declares that He exercises the Father's whole power and authority :—the power to quicken those dead in sin, the power to raise men from literal death at the Last Day, and the power to judge the world.' (Dummelow, *Commentary on the Holy Bible*, p. 783-84).

218. *i. e.*, Able to forgive one and all.

219. *i. e.*, only forgiving those who in accordance with Thy infinite wisdom and universal Plan have borne witness to Thy unity.

220. (after this discourse is over).

221. *i. e.*, their conformity to the true doctrines.

222. Which is the key to the highest and lasting bliss.

223. As a corollary to this, one may say that the true believer accepts the life of the universe also with passionate happiness rather than in the drab, discoloured way of stoic resignation.

224. *i. e.*, achievement incomparable to any success in the world below.

سورة الأنعام مكية

بسم الله الرحمن الرحيم

الحمد لله الذي خلق السموت والأرض وجعل الظلمت والنور ثم الذين كفروا بربهم يعدلون ①
هو الذي خلقكم من طين ثم قضى أجلا وأجل مسمى عنده ثم أنتم تمترون ② وهو الله
في السموت وفي الأرض يعلم سركم وجهركم ويعلم ما تكسبون ③ وما تأتيهم من آية من
آيت ربهم إلا كانوا عنها معرضين ④ فقد كذبوا بالحق لما جاءهم فسوف يأتيهم

Sūrat-ul-An'ām

The Cattle. VI

(Makkan, 20 Sections and 166 Verses)
In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . يعدلون) *All* praise to Allah,[225] who created the heavens and the earth[226] and made the darkness and the light,[227] yet those who disbelieve equalize *others* with their Lord.[228]

2. (هو الذي . . . تمترون) He it is who created you of clay,[229] and then decreed a term[230] a term determined[331] is with Him[232]—and yet you waver.[233]

3. (وهو . . . تكسبون) He is Allah in the heavens and the earth.[334] He knows your secret[235] and your publishment[236] and He knows[237] what you earn.[238]

4. (وما . . . معرضين) And not a sign comes to them[239] of the signs of their Lord, but that they have been backsliding therefrom.

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225. See P. I, n. 11.

226. (as also all other substances). He is the sole Creator, with no intermediate agencies or sub-deities as supposed by certain Greek philosophers. This also completely repudiates the Hindu conception of the universe, in which both Heaven and Earth are regarded as gods, and as the parents of gods, even though they are said to have been generated by gods. Sometimes one god,—Indra, or Agni, or Rudra, or Soma—sometimes all the gods together, are said to have generated or created heaven and earth, the whole world; and the act of creating is metaphorically expressed as building, sacrificing, or weaving.' (ERE. IV, p. 156). See also P. II, n. 111, 113; XV, n. 117.

227. (as also all other properties). Both are created beings and God is the source and Creator of both. This strikes at the root of dualism, and repudiates the

position of those religions which hold light and darkness as uncreated beings existing from the beginning, and that light is the creation of good gods while darkness is associated with evil spirits. *Cf.* the OT:—'I form the light and create darkness.' (Is. 45:7).

228. (as objects of worship, attributing a co-partner or co-partners to Him), *i. e.*, they are addicted to creature-worship ranging from fetishism—populating the universe with a variety of gods and goddesses—to Christolatry or Mariolatry.

229. (through Adam, the first man, O mankind!)

230. (of life for you).

231. (*i. e.*, the time of Resurrection).

232. (alone). That time is known to Him only.

233. (Concerning Resurrection).

234. *i. e.*, no other God or co-God exists anywhere in any form; there are no separate 'Heaven-gods' and 'Earth-gods.'

235. *i. e.*, what you seek to conceal.

236. *i. e.*, what you openly profess.

237. (by your deeds).

238. *i. e.*, the rejectors of faith.

239. *i. e.*, of the portents of His glory; of the arguments supporting the truth of His messengers.

أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ
وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ
بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ۝ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا
سِحْرٌ مُّبِينٌ ۝ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ۝ وَلَوْ جَعَلْنَٰهُ
مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ۝ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟
مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝ قُل

5. (فقد . . . يستهزءون) Assuredly they belied the truth when it came to them, so now there is coming to them the tidings of what they have been mocking at.[240]

6. (الم . . . اخرين) Have they[241] not observed how many a generation before them We have destroyed[242] whom We had established on the earth as We have not established you,[243] and upon whom We had poured[244] *rains* from heaven, and beneath whom We had made the rivers flow[245]; yet We destroyed them for their sins,[246] and We produced after them a generation of others.

7. (ولو . . . مبين) And had We sent down to them a Book *written* upon parchment[247] which they could have touched with their hands, *even then* those who disbelieve would have said:[248] this is naught but magic manifest.

8. (وقالوا . . . ينظرون) And they[249] say: Why has not an angel[250] been sent down to him?[251] Were We to send down an angel, the affair would have been decreed,[252] and they would not be respited.[253]

9. (ولو . . . يلبسون) And had We made him[254] an angel,[255] We would *still* have made him a man,[256] and We[257] would have confounded for them what they have now been confounding.[258]

10. (ولقد . . . يستهزءون) And assuredly mocked were the messengers before thee;[259] then at[260] what they scoffed beset those who had been mocking.[261]

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240. *i. e.*, they shall soon come to realize the terrible punishment which they are making a jest of.

241. *i. e.*, the infidels of the Prophet's time.

242. (by way of punishment). The argument is from the history of the past nations, great, strong and wealthy, but now completely vanquished.

243. *i. e.*, We had endowed them with far greater power and prosperity than We have endowed you with.

244. *i. e.*, very copious showers of rain which fertilized their soils abundantly.

245. (in their cornfields and gardens). Or 'fertile streams.'

246. (in general, and the sin of polytheism in particular).

247. (O Prophet!) قرطاس literally is 'what one writes upon.' It was parchment that was commonly used as writing material in the Prophet's time.

248. (in sheer pugnacity).

249. *i. e.*, the Arab pagans.

250. (whom we could see and talk to).

251. *i. e.*, the holy Prophet.

252. (forthwith). *i. e.*, their doom would have been sealed. So it was an act of mercy on the part of God that their demands were not complied with.

253. (to turn in repentance to God).

254. *i. e.*, Our messenger.

255. —who is by nature invisible to human eye—

256. (in form and appearance, as men cannot bear the sight of an angel in his original form).

257. (as the ultimate cause of all causes).

258. *i. e.*, even then they would have been confronted with the same difficulty which, according to them, is confronting them now.

259. (so the thing is not new in the history of the prophets and need not be taken too seriously, O Prophet!) *Cf.* the OT:—'They laughed them to scorn and mocked them.' (2 Ch. 30 : 10). 'They laughed us to scorn and despised us, and said, What is this thing that ye do?' (Ne. 2 : 19).

260. *i. e.*, the judgment of God.

261. *Cf.* the OT:—'But they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.' (2 Ch. 36 : 16).

سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾ قُل لِّمَن مَّا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ
عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَهُ
مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾ قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ
وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَٰلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾ وَإِن
يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ

SECTION 2

11. (قل . . . المكذبين) Say thou:[262] go about in the land and see how has been the end of the beliers.[263]

12. (قل . . . يؤمنون) Say thou: whose is all that is in the heavens and the earth?[264] Say thou; Allah's. He has prescribed mercy for Himself.[265] Surely He shall gather you together on the Day of Judgement, of which there is no doubt[266] Those who have lost their souls[267] shall not come to believe.[268]

13. (وله . . . العليم) His is whatsoever dwells in the night and the day;[269] and He is the Hearer,[270] the Knower.[271]

14. (قل . . . المشركين) Say thou:[272] shall I take for patron any other than Allah, the Maker[273] of the heavens and the earth.[274] He feeds,[275] and is not fed.[276] Say thou: I am commanded that I be the first[277] who surrenders himself,[278] and that: be thou not of the polytheists.

15. (قل . . . عظيم) Say thou:[279] verily I fear,[280] if I disobey my Lord, the torment[281] of a Mighty Day.

16. (من . . . المبين) From whom it is averted[282] on that Day, upon him indeed He has had mercy; that[283] is a supreme achievement.

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262. (to these blasphemers, O Prophet!)

263. *i. e.*, look at the ruins of the disobedient nations with great and glorious past.

264. *i. e.*, all that exists in Space.

265. (in dealing with those who repent; so come to believe in His Unity and to profit by His mercy).

266. (and shall deal with each according to his deserts).

267. *i. e.*, those who have destroyed their souls by refusing to give their ear to the Prophet, and thus wasting their innate propensities to good.

268. *i. e.*, they do not exercise their will to believe, however earnest may be thy preaching to them.

269. *i. e.*, all that exists in Time. So He is the Owner of whatever is in Time as well as of whatever is in Space. See n. 264 above.

270. (of what you utter by mouth).

271. (of what you have in heart).

272. (to the polytheists, after this fresh enunciation of the doctrine of monotheism, O Prophet!)

273. *i. e.*, Creator out of nothing, by His mere all-powerful Will.

274. The two most common objects of worship. 'Of all the phenomena of nature the most universal is perhaps the sky .... No wonder that a phenomenon so universal and so impressive should at an early date have mystified men with wonder and awe and found a place in their religion.' (FWN. I, p. 19). And naturally in the polytheistic mythology the earth is the counterpart of the sky. 'In mythology the Earth, regarded as a person, is often conceived of as the wife of the Sky-god. We have seen that among the ancient Aryans of India the Sky and Earth were thus personified as Husband and Wife under the names of Dyaus and Prithivi, the father and mother of all living creatures.' (p. 316). Frazer, in his voluminous work, gives minute and accurate details of 'Sky-worship' in Vedic India, Iran, Greece, Rome, Babylonia, Egypt, China, Korea, Annam, Western Africa, Congo, Southern Africa, and Eastern Africa, and of 'Earth-worship' in Vedic India, Greece, Rome, Babylonia, Assyria, China, modern India, and in various parts of Africa and America.

275. (all His creatures).

276. (by any, because He is Independent of all needs). According to the crudities of the polytheistics peoples, the gods actually consume the food and drinks that are offered to them. The Babylonion gods, for instance, 'conceived of in such human wise, knew thirst and hunger as did men, and had to be propitiated by drink and food.' (Woolley, *Abraham*, p. 157). Also ERE. VI, p. 63; PC. II, p. 375. Christian nations have gone one better. Leaving the stage of feeding one's gods far behind, they unabashedly proceed *to eat their god!* What else is their well-known festival of Eucharist? 'The Catholic Church teaches that in the Eucharist, the Body and Blood of the God-man are really, truly, substantially, and abidingly present together with His Soul and divinity for the nourishment of souls, by reason of the Transubstantiation of the bread and wine into the Body and Blood of Christ, which takes place in the unbloody sacrifice of the New Testament, *i. e.*, the Mass.' (CD. p. 345). And this is what is openly taught in the approved and authorised Catholic Catechism:—

Q. What is the Eucharist?

A. The sacrament of the body and blood, soul and divinity, of Jesus Christ, under the appearance of bread and wine.

Q. Are both the body and blood of Christ under the appearance of bread and under the appearance of wine?

A. Yes; Christ is whole and entire, true God and true man, under the appearance of each?

Q. Are we to believe that the God of all Glory is under the appearance of our corporal food?

A. Yes; as we must also believe that the same God of all Glory suffered death under the appearance of a criminal on the cross?

Q. How can the bread and wine become the body and blood of Christ?

A. By the goodness and power of God, with whom no work shall be impossible.'

277. (among my nation).

278. (to God entirely) *i. e.*, I am commanded to be the first and foremost Muslim of my time.

279. (O Prophet! *i. e.*, publish it to the world).

280. —even I, the infallible Prophet of God—

281. (prepared and meant for the rebellious).

282. —as it shall be from every believing and dutiful person—

283. *i. e.*, this deliverance from torment and being the object of Divine mercy.

وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝ قُلْ أَيُّ شَيْءٍ
أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۚ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَكُم بِهِ وَمَن بَلَغَ ۚ أَئِنَّكُمْ
لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ قُل لَّا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِّمَّا تُشْرِكُونَ ۝
الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ ۘ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝ وَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ
نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنتُمْ

17. (وان . . . قدير) If Allah *touches* them with harm,[284] there is none to reverse it but He, and if He *touch* thee with good[285] then He is Potent over everything.[286]

18. (وهو . . . الخبير) He[287] is the Supreme above His creatures, and He[288] is the Wise, the Aware.

19. (قل . . . تشركون) Say thou:[289] what thing is the greatest in testimony?[290] Say thou: Allah is Witness between me and you,[291] and this Qur'ān[292] has been Revealed to me that I may thereby warn you and whomsoever it may reach.[293] Would you indeed testify that there is another god along with Allah?[294] Say thou:[295] I[296] do not testify.[297] Say thou:[298] verily He is the One God, and I am quit of what you join *with Him*.[299]

20. (الذين . . . يؤمنون) Those to whom We have given the Book[300] recognize him[301] as they recognize their *own* children;[302] *yet* those who have lost their souls will not believe.[303]

SECTION 3

21. (ومن . . . الظلمون) And who is a greater wrong-doer than he who fabricates a lie against Allah[304] or belies His signs?[305] Verily the wrong-doers shall not thrive.[306]

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284. (either in this world or the Next, O man!).

285. (either in this world or the Next).

286. (and everyone else is powerless; so no false god can be of any avail to thee).

287. (in His infinite power).

288. (in His infinite knowledge and wisdom).

289. (O Prophet!) *i.e.*, ask these infidels.

290. *i.e.*, whose evidence can be the strongest in deciding a case.

291. (in the matters of dispute between us).

292. (the incomparability of whose excellences in itself constitutes Divine evidence).

293. (of the punishment to be meted out to the rebellious).

294. (either as His co-equal or sub-deity or incarnation, O infidels!)

295. (now that further argumentation with men of this perverse mentality would be futile).

296. (for my part).

297. (to a proposition so palpably absurd).

298. (O Prophet! *i. e.*, publish it to the world).

299. (either as a Person or in His attributes).

300. The reference is to the Jews.

301. (as the true Prophet of God by his description in their books). There is little doubt, says a Christian biographer of the holy Prophet, that some at least among the Jews assured him that he might be, 'or even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren' (Muir, *op. cit.*, p. 98). Some preferred to watch and wait, but 'some going further bore a direct and unequivocal testimony to his mission' (p. 99).

302. *i. e.*, the prophets of their own race. The plural pronoun م in ابناءهم is used collectively, that is, not for individual Jews and their offspring, but for the race of Israel.

303. See nn. 267, 268 above.

304. (affirming what he ought to deny, such as the existence of gods and godlings).

305. (denying what he ought to affirm such as the description of the holy Prophet in the old Scriptures).

306. *Cf.* the OT: 'Their sorrows shall be multiplied that run after another god.' (Ps. 16: 4).

تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ
وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا
أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾ وَلَوْ تَرَىٰ
إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُمْ مَا
كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ

22. (ويوم . . . تزعمون) And *let them beware* the Day when We shall gather them all[307] together, then We shall say to those who associated: where are your associate-gods whom you have been asserting?[308]

23. (ثم . . . مشركين) Then they will have no excuse but to say:[309] by God our Lord, we have not been associaters.[310]

24. (انظر . . . يفترون) See! how they lied against themselves![311] and then these failed them what they had been fabricating.[312]

25. (ومنهم . . . الاولين) And of them[313] are some who hearken to thee,[314] and We have set veils[315] over their hearts so that they understand it not,[316] and in their ears heaviness, and any sign[317] though they may see, they will not believe in it;[318] inasmuch as when they come to thee, they dispute with thee.[319] Then those who disbelieve say: this[320] is naught but the fables of the ancients.[321]

26. (وهم . . . يشعرون) And[322] they prohibit *others* from it,[323] and they[324] *themselves* withdraw from it, and they destroy not[325] but their *own* souls, yet they perceive not.

27. (ولو . . . المؤمنين) And couldst thou see when they shall be held over the Fire;[326] *and* then they will say:[327] would that we were sent back[328] *to the world* and *this time* we shall not belie the signs of our Lord and we shall be of the believers.

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307. *i. e.*, the whole of mankind.

308. (as Our peers or equals).

309. *i. e.*, exclaim, by way of protest, in utter bewilderment.

310. On the very first manifestation of God's might and glory the infidels will turn round on their most cherished beliefs.

311. This shows the weakness of their position subjectively or in point of their own conviction.

312. This shows the weakness of their position objectively or in point of fact and reality.

313. *i. e.*, of these infidels of the Prophet's time.

314. (when thou art reciting the Qur'ān, O Prophet!).

315. (because they are not seekers of truth at all, and they never mean to profit by the Qur'ān).

316. See P. I, n. 47 ff.; P. XV, n. 122.

317. A more idiomatic rendering would be, 'every one of the signs.'

318 So pertinacious are they in their refusal to accept the truth!

319. (O Prophet!) i. *e.*, whenever they come to thee, instead of giving thee a patient hearing, they come but to dispute and wrangle with thee. Such is the measure of their aversion to Islam.

320. *i. e.*, the Holy Qur'ān.

321. 'اساطير . . . . signifies, lies; or falsehoods; or fictions; or stories having no foundation, or no right tendency or tenor لا نظام لها: such as we commonly term legends: or wonderful stories of the ancients.' A similar charge of 'borrowing from the ancient Scriptures', based on a list of 'parallel passages' is still hurled at the Holy Writ by a number of 'learned' Jews and Christians of the modern age—as if that could be any proof at all of the falsity of the Qur'ān! But it is something to note that by now some of their own scholars have come to recognize the utter hollowness of this charge. 'Is a religion less true because it recognizes itself in other garbs, because it incorporates in itself all that is best in the system which it expands or supplants? What if we found the whole Sermon on the Mount dispersed about in the writings of the Jewish Rabbis, as we unquestionably find some part of it.' (Bosworth Smith, *op. cit.*, p. 13).

322. —to mark their utter aversion to the Qur'ān.

323. *i. e.*, from believing in the Qur'ān.

324. (in their folly).

325. (thereby).

326. (to be flung therein, O Prophet!).

327. *i. e.*, cry in extreme anguish.

328. (into the world).

إِنَّهُمْ لَكٰذِبُونَ ۝ وَقَالُوٓا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۝ وَلَوْ تَرٰىٓ إِذْ وُقِفُوا عَلٰى رَبِّهِمْ
قَالَ أَلَيْسَ هٰذَا بِالْحَقِّ قَالُوا بَلٰى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَآءِ
اللّٰهِ حَتّٰىٓ إِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلٰى ظُهُورِهِمْ
أَلَا سَآءَ مَا يَزِرُونَ ۝ وَمَا الْحَيٰوةُ الدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا
تَعْقِلُونَ ۝ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلٰكِنَّ الظّٰلِمِينَ بِاٰيٰتِ اللّٰهِ يَجْحَدُونَ
وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلٰى مَا كُذِّبُوا وَأُوذُوا حَتّٰىٓ

28. (بل . . . لكذبون) Yea! manifest has become to them[329] what they had been hiding.[330] And were they sent back[331] they would surely revert to what was prohibited to them;[332] and surely they are *perfect* liars.[333]

29. (وقالوا . . . بمبعوثين) And they[334] say: there is naught but the life of this world, nor are we to be raised [335]

30. (ولو . . . تكفرون) And couldst thou see when they shall be held before their Lord![336] He will say: is this[337] not real[338]? They will say:[339] aye! by our Lord! He will say: taste you then the torment,[340] for you have been disbelieving.

SECTION 4

31. (قد . . . يزرون) Lost surely are those who belie *their* meeting with Allah until when the Hour[341] comes on them on a sudden, *and* they will exclaim, Woe betide us, that we neglected it![342] while they will be bearing their burdens[343] on their backs. Lo! vile is what they will bear.

32. (وما . . . تعقلون) And naught is the life of this world[344] but a play[345] and a sports:[346] and surely the abode of the Hereafter[347] is better[348] for those who fear.[349] Do you not then reflect?[350]

33. (قد . . . يجحدون) We know well that surely what they say[351] grieves thee, but it is not thee[352] they belie;[353] it is the signs of Allah the ungodly gainsay.[354]

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329. (contrary to what they expected).

330. *i. e.*, the vileness of their actions.

331. (into the world according to their desire).

332. So that their contrition even before the seat of Judgment is not sincere, and signifies no change of heart on their part.

333. ل used as corroborative 'is sometimes difficult to express in English except by emphasis on pronunciation; as in اما انه لرجل كريم verily, or now surely, he is a generous man.' (LL) Here the sense is sought to be conveyed by adding 'perfect'.

334. *i. e.*, the Arab pagans.

335. Pagan Arabia was no less materialistic than superstitious. And perhaps the greatest stumbling-block in its acceptance of Islam was this doctrine of Resurrection. 'All that Muhammed's opponents denied was the moral, and to their minds absurd doctrine of the resurrection and the other world.' (ERE. I, p. 672). 'The other world occupied a very small space in Semitic thought. Religion confined itself to this life; after death, it was held, even religion came to an end.' (Menzies, *History of Religion*, p. 161)

336. (for Judgment, O Prophet!).

337. *i. e.*, life after death.

338. (and has in truth come to pass).

339. (and perforce admit).

340. (due to you).

341. (of death) ساعة is not only 'the resurrection' but also 'the death of any man.'

342. (in our lifetime).

343. (of sins and blasphemies).

344. (which alone the infidels consider as real).

345. (in being as unreal and unsubstantial).

346. (in being as transitory and ephemeral).

347. (which the infidels deny).

348. (as being higher and more lasting).

349. (their Lord).

350. *Cf.* the OT: 'And mine age is as nothing before thee; verily every man at his best state is altogether vanity. Surely every man walketh in a vain show.' (Ps. 39 : 5, 6). 'Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.' (Ps. 62 : 9)

351. (by way of unbelief and blasphemy).

352. (as a person, O Prophet!).

353. (The allusion is to a saying of Abū Jahl). He is reported to have said: 'Muhammad is certainly truthful; he has never uttered a falsehood. We do not impugn his honesty. What we stoutly deny is the message he claims to have received from High above.'

Curiously enough, one finds about exactly the same sentiments regarding the holy Prophet echoed and re-echoed by some of the modern and most *finished* European scholars. Dr. Roberts, for example, while admiring his many noble qualities, and above all 'his uprightness,' 'his simplicity' and 'his unselfishness', finds it difficult to defend him from being labelled 'an impious impostor' because of his 'fictious revelations.' (Roberts, *op. cit.*, p. 1)

354. (so do not grieve overmuch, O Prophet! it is We who shall deal our affairs with them).

اَتٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَلَقَدْ جَآءَكَ مِنْ نَّبَاِى الْمُرْسَلِيْنَ ﴿٣٤﴾ وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ
اسْتَطَعْتَ اَنْ تَبْتَغِىَ نَفَقًا فِى الْاَرْضِ اَوْ سُلَّمًا فِى السَّمَآءِ فَتَاْتِيَهُمْ بِاٰيَةٍ ۚ وَلَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدٰى فَلَا تَكُوْنَنَّ
مِنَ الْجٰهِلِيْنَ ﴿٣٥﴾ اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ۘ وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ﴿٣٦﴾ وَقَالُوْا لَوْلَا نُزِّلَ
عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۗ قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰٓى اَنْ يُّنَزِّلَ اٰيَةً وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٣٧﴾ وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ وَلَا
طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ اِلَّآ اُمَمٌ اَمْثَالُكُمْ ۗ مَا فَرَّطْنَا فِى الْكِتٰبِ مِنْ شَىْءٍ ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ﴿٣٨﴾ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
صُمٌّ وَّبُكْمٌ فِى الظُّلُمٰتِ ۗ مَنْ يَّشَاِ اللّٰهُ

34. (ولقد . . . المرسلين) And messengers have assuredly been belied before thee,[355] but they patiently bore of which they were belied,[356] and they were persecuted, till Our succour reached them.[357] And none can alter the decisions of Allah;[358] and surely there has reached thee[359] some tidings of the sent ones.[360]

35. (وان . . . الجهلين) And if their aversion is hard upon thee,[361] then seek out, if thou canst, an opening[362] into the earth or a ladder to the heaven so that thou mayest bring to them a sign.[363] And had Allah willed,[364] He would have assembled them[365] *one and all* into the guidance,[366] so be not then thou of the ignorant.[367]

36. (انما . . . يرجعون) It is only those who hearken[368] *that* respond.[369] And as to the dead, Allah will raise them and thereafter to Him they will be returned.[370]

37. (وقالوا . . . يعلمون) And they say: why[371] is not a sign[372] sent down upon him from his Lord?[373] Say thou: verily Allah is able to send down a sign;[374] yet most of them know not.[375]

38. (وما . . . يحشرون) And there is not an animal on the earth[376] or a fowl[377] with its two wings but are communities like you.[378] And We have not been remiss in respect of aught in the Book;[379] then unto their Lord they[380] shall be gathered.

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355. (so this opposition by thy people is nothing novel).

356. (so the plain course for thee also is to remain patient).

357. (at long last, which made them victorious and vanquished their enemies).

358. *i. e.*, His decrees and promises.

359. (through the Qur'ān).

360. (and of the Divine aid they received). The passage means: thou hast been already acquainted with the stories of the former prophets: what persecutions they underwent at the hands of their own people, and lastly how God punished their enemies, according to His unalterable promise.

361. (on account of thy excessive solicitude for them).

362. (whereby thou mayest penetrate into the inward parts of the earth).

363. (such as they desire from bowels of the earth or from above the skies). The holy Prophet in his irrepressible eagerness for the conversion and salvation of his worst persecutors, sometimes longed for particular miracles and wonders, named and specified by the pagans, to be performed. The reply of the Qur'ān in effect is: if so many signs and evidences had failed to carry conviction to these malcontents, where was the good of effecting specific miracles and wonders?

364. (in His infinite wisdom and in conformity with His universal Plan).

365. (on the right path).

366. (but His Plan is that only those shall find guidance who would seek it).

367. (now that the Divine Scheme is revealed).

368. (to the call of the Messenger with an open heart and with fairness of mind). That is the cardinal Divine law of guidance.

369. (to the call of the truth).

370. (for retribution). So the infidels are sure to be visited by the judgment in the Hereafter, and none should be lulled into the comforting thought that they have escaped punishment in this world.

371. لو لا is 'wherefore', not 'unless' as generally mistranslated. لو لا فعلت كذا means, Wherefore didst not do thou such a thing? and لو لا تفعل كذا means, Wherefore wilt not thou do such a thing?' (LL)

372. (such as we desire).

373. (by way of giving a visible demonstration to his apostleship). *Cf.* the NT: 'A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonah.' (Mt. 16:4). 'And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them. (Mk. 8:12)

374. 'A sign' signifies 'any sign', 'any wonder'.

375. (the consequence of what they ask) *viz.*. if miracles were to be performed to order, and the infidels still refused to believe, immediate death and destruction would be their doom.

376. (and on the sea).

377. طائر is anything flying, whether bird or insect.

378. (in this respect, that they also would be raised after their death and made to stand before God).

379. (of Our eternal decree) *i. e.*, everything is registered in our Tablet of Knowledge).

380. *i. e.*, men and animals all.

يضلله ومن يشأ يجعله على صراط مستقيم ۝ قل أرأيتكم إن أتاكم عذاب الله أو أتتكم الساعة أغير الله
تدعون إن كنتم صدقين ۝ بل إياه تدعون فيكشف ما تدعون إليه إن شآء وتنسون ما تشركون ۝ ع
ولقد أرسلنآ إلى أمم من قبلك فأخذنهم بالبأسآء والضرآء لعلهم يتضرعون ۝ فلولآ إذ جآءهم بأسنا
تضرعوا ولكن قست قلوبهم وزين لهم الشيطن ما كانوا يعملون ۝ فلما نسوا ما ذكروا به فتحنا عليهم
أبواب كل شىء حتى إذا فرحوا بمآ أوتوآ أخذنهم بغتة فإذا هم مبلسون ۝ فقطع دابر القوم الذين ظلموا
والحمد لله رب العلمين ۝ قل

39. (والذين . . . مستقيم) And those who belie Our signs are deaf[381] and dumb,[382] in darkness.[383] Allah sends astray[384] whom He will,[385] and He puts on the right path whom He will.[386]

40. (قل . . . صدقين) Say thou; look you now: were Allah's torment to come upon you,[387] or the Hour come upon you, would you *then* cry to other than Allah,[388] if you are truthful?[389]

41. (بل . . . تشركون) Aye! to Him alone you would cry,[390] and if He willed, He would remove that for which you cried to Him,[391] and you would forget *at that time* what you now join with Him.

SECTION 5

42. (ولقد . . . يتضرعون) And assuredly We sent *Messengers* unto communities before thee,[392] then[393] We seized them with adversity[394] and distress,[395] that haply they may humble themselves.[396]

43. (فلولا . . . يعملون) Wherefore did they not, when the affliction upon them came from Us, humble themselves?[397] But their hearts became hardened[398] and Satan made fair-seeming to them what they were wont to do.[399]

44. (فلما . . . مبلسون) Then when they forgot that of which they were reminded,[400] We opened upon them the doors of everything,[401] until when they boasted of what they were given,[402] We seized them on a sudden, and lo! they were dumbfounded.

45. (فقطع . . . العلمين) Then the people who committed wrong[403] were cut off completely. And *all* praise is to Allah, the Lord of the worlds.[404]

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381. (to the call of truth).
382. (in declaring truth).
383. (profound and manifold).
384. (in consequence of his own misuse of his discretion).
385. (in conformity with His Universal Plan).

386. (out of His grace and mercy).

387. (as it came upon generations of old).

388. (for help and deliverance).

389. (in respect of your belief in other deities) *i. e.*, if consistent and honest in your profession you must call upon those other deities and not upon God in moments of extreme danger and affliction.

390. (as is evidenced every day when you are confronted with serious difficulties).

391. (to deliver you from).

392. (O Prophet!).

393. (when those peoples rejected them).

394. (such as famine and scarcity). بأساء has special reference to poverty.

395. (such as diseases and mortality). ضرآء has special reference to sickness.

396. *i. e.*, that their hearts may be softened by these calamities. *Cf.* the OT: 'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee' (Dt. 8 : 2). 'It is good for me that I have been afflicted; that I might learn thy statutes.' (Ps. 119 : 71).

397. (and become penitent, so that they would have been forgiven).

398. (and they deserved their doom). 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.' (Pr. 29 : 1).

399. (and confirmed them in their career of crime and guilt).

400. (constantly by their prophets).

401. (Good and pleasant), *i. e.*, We gave them all manner of plenty, and their prosperity became a snare to them.

402. (and became steeped in denial and defiance).

403. (and persisted in their course of irreligion and impiety).

404. (who in His beneficience utterly destroyed this rebellious element).

أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ انْظُرْ كَيْفَ
نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ۝ قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ
الظَّالِمُونَ ۝ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۖ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ۝ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ۝ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي
خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَ
الْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ۝ وَأَنْذِرْ بِهِ الَّذِينَ

46. (قل . . . يصدفون) Say thou:[405] look you now, were Allah to take away your hearing[406] and your sight[407] and seal up your hearts[408] what god, other than Allah will bring them to you?[409] See how variously We propound the signs,[410] yet they turn aside.[411]

47. (قل . . . الظلمون) Say thou:[412] look you now, were Allah's chastisement to come upon you suddenly and openly,[413] would there be destroyed any but the wrong-doers?[414]

48. (وما . . . يحزنون) We do not send the sent ones except *as* bearers of glad tidings[415] and warners.[416] Then whoever believes and amends[417] on such *shall come* no fear nor they shall grieve.

49. (والذين . . . يفسقون) And then who belie Our signs—torment shall overtake them[418] for they have been transgressors.

50. (قل . . . تتفكرون) Say thou: I do not say *that* with me[419] are the treasures of Allah,[420] nor I know the Unseen;[421] nor I say to you *that* I am an angel.[422] I but follow what has been Revealed to me.[423] Say thou: are the blind[424] and the seeing[425] equal? Will you not then ponder?

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405. (to these infidels, O Prophet!).
406. (so that you could hear nothing).
407. (so that you could see nothing).
408. (so that you could know and comprehend nothing).
409. *i. e.*, has any of your false deities any such power?
410. (and arguments of Our true religion).
411. (from pondering on the conclusions that their accepted premises lead to).
412. (to these infidels, O Prophet!).
413. (and preceded by some sign or warning).
414. (by that Divine visitation).
415. (to the believers and the godly).

416. (to the rejectors and the ungodly). In neither case it is the business of a prophet to work wonders at the bidding of the scoffers. The proper role of a messenger is only to deliver the Divine message.

417. (his life and conduct according to the teachings of the Prophet).

418. (either in this world or the Next).

419. *i. e.*, in my power.

420. *i. e.*, the illimitable treasures of His omnipotence and omniscience.

421. (except that portion of it which has been taught to me by God).

422. (but am a mere human being).

423. Contrast with this sublime doctrine of prophethood in Islam the role of Christ in Christianity: 'The Father loveth the Son, and hath given all things into his hands.' (Jn. 3 : 35). 'I and my Father are one.' (Jn. 10 : 30). 'All things that the Father hath are mine.' (Jn. 16 : 15). Surely the polytheists of the grossest variety could hardly go further!

424. *i. e.*, the believer in polytheism.

425. *i. e.*, the believer in monotheism.

يخافون ان يحشروا الى ربهم ليس لهم من دونه ولي ولا شفيع لعلهم يتقون ﴿٥١﴾ ولا تطرد الذين يدعون
ربهم بالغدوة والعشي يريدون وجهه ما عليك من حسابهم من شيء وما من حسابك عليهم من شيء
فتطردهم فتكون من الظلمين ﴿٥٢﴾ وكذلك فتنا بعضهم ببعض ليقولوا اهؤلاء من الله عليهم من بيننا اليس
الله باعلم بالشكرين ﴿٥٣﴾ واذا جاءك الذين يؤمنون باٰيتنا فقل سلم عليكم كتب ربكم على نفسه الرحمة
انه من عمل منكم سوءا بجهالة ثم تاب من بعده واصلح فانه غفور رحيم ﴿٥٤﴾ وكذلك نفصل الاٰيت
ولتستبين

SECTION 6

51. (و انذر به . . . يتقون) And warn thou therewith[426] those who fear *God* that they shall be gathered before their Lord, *when* there shall be no patron nor intercessor beside Him; haply they may become *God*-fearing.[427]

52. (ولا . . . الظلمين) And do not drive away[428] *from before thee* those[429] who call upon their Lord morning and evening seeking His grace[430]. Not on thee is their reckoning,[431] nor on them aught of thy reckoning,[432] so that thou mayest drive them away[433] and thus become of the wrong-doers.[434]

53. (وكذالك . . . با لشكرين) And thus[435] We have tried some of them[436] by means of others, that they[437] might say:[438] are those they whom Allah has favoured among us?[439] Is not Allah the Best Knower of the thankful?[440]

54. (واذا . . . رحيم) And when those who believe in Our signs come to thee,[441] say thou: peace be on you, your Lord has prescribed mercy on Himself;[442] so that any of you who does an evil through ignorance[443] then repents and amends,[444] then verily He is Forgiving,[445] Merciful.[446]

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426. *i. e.*, with the Holy Qur'ān, O Prophet!

427. (and mend their ways by thy warning).

428. (from thy company, O Prophet!).

429. (of the humble and lowly Muslims).

430. Or 'goodwill'. وجه, besides 'face or countenance', also signifies 'pleasure'. Some of the conceited Quraish had suggested to the holy Prophet to send away the humble Muslims from his presence so that the Quraish notables might come and join his company.

431. *i. e.*, decision as to their inner motives and intentions.

432. *i. e.*, decision as to thy inner motives and thoughts.

433. (on that account) *i. e.*, on the ground of their hidden insincerity.

434. *i. e.*, a doer of that which is not meet or proper.

435. *i. e.*, in this wise; by making the Muslims poor and lowly and the

infidels rich and influential.

436. By 'some of them' are meant the infidels. It is they who are put on trial.

437. *i. e.*, the rich and proud pagans.

438. (of the humble Muslims).

439. 'Are they the elect of God ?' Could these persons with empty purses and with no position be said to be the favourites of God?' Thus spoke the 'leaders' of the Quraish in derision and scorn.

440. *i. e.*, God alone knows best who performs his duty by Him and who does not, and He guides each according to his desert. This moral capacity has nothing to do with poverty and riches.

441. (O Prophet !).

442. (in dealing with you).

443. (clouding his judgment).

444. (his conduct for the future).

445. (so He will not take him to task).

446. Mercy is the positive counterpart of the attribute of forgiveness.

سبيل المجرمين ﴿٥٥﴾ قل إني نهيت أن أعبد الذين تدعون من دون الله قل لا أتبع أهواءكم قد ضللت
إذا وما أنا من المهتدين ﴿٥٦﴾ قل إني على بينة من ربي وكذبتم به ما عندي ما تستعجلون به إن الحكم
إلا لله يقص الحق وهو خير الفاصلين ﴿٥٧﴾ قل لو أن عندي ما تستعجلون به لقضي الأمر بيني وبينكم والله أعلم
بالظالمين ﴿٥٨﴾ وعنده مفاتح الغيب لا يعلمها إلا هو ويعلم ما في البر والبحر وما تسقط من ورقة إلا يعلمها ولا حبة
في ظلمات الأرض ولا رطب ولا يابس إلا في كتاب مبين ﴿٥٩﴾ وهو الذي يتوفاكم بالليل و ———

55. (وكذلك . . . المجرمين) And thus We expound revelations so that the way of the culprits may be shown up.[447]

SECTION 7

56. (قل . . . المهتدين) Say thou: verily I am forbidden to worship those whom you call upon beside Allah. Say thou: I shall not follow your vain desires,[448] for then I shall be gone astray, and shall not remain of the guided.

57. (قل . . . الفصلين) Say thou: I *stand* upon an evidence from my Lord, and you belie it;[449] not with me[450] is what you would hasten on.[451] Then decision is but of Allah.[452] He recounts the truth, and He is the Best of Deciders.[453]

58. (قل . . . بالظلمين) Say thou: if what you fain would hasten on[454] is with me, the affair would have been decided between me and you,[455] and Allah is the Best Knower of the ungodly.[456]

59. (وعنده . . . مبين) And with Him are the keys of the Unseen; none knows them but He.[457] And He knows whoever is in the land and in the sea. Not a leaf falls but He knows it, nor a seed-grain grows in the darkness of the earth, nor aught of fresh[458] and dry[459] but is in a luminous Book.[460]

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447. (and the path of light may become entirely distinct from the path of darkness).

448. (respecting Godhead).

449. (out of sheer perversity ; without rhyme or reason).

450. *i. e.*, not in my power.

451. *i. e.*, some miraculous punishment from high above instantaneously killing the defiant infidels.

452. (and He has not as yet decreed an immediate destruction).

453. (whose decisions are invariably based on Wisdom and Discernment).

454. *i. e.*, your destruction by some miraculous punishment.

455. (by now) *i. e.*, out of my solicitude for your guidance I would have performed any miracle that you demanded, and you as incorrigible offenders would

have rejected them as well, and this would have brought on you immediate destruction.

456. (and of how to deal with them).

457. *i. e.*, far from possessing them, none has even a knowledge of them. He alone is Omniscient, Omnipotent.

458. Or 'green'.

459. Or 'withered'.

460. Already recorded in God's Register of Decrees.

يَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٠﴾
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾ قُلْ مَنْ يُنَجِّيكُمْ مِنْ
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلِ اللَّهُ
يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ
تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ

60. (و هو . . . تعملون) And He it is who takes your souls by night[461] and knows what you earn by day. Then He raises you[462] therein[463] that there may be fulfilled[464] the term allotted.[465] Thereafter to Him shall be your return; and then He shall declare to you what you have been working.[466]

SECTION 8

61. (و هو . . . يفرطون) And He is *the* Supreme[467] over His creatures[468] and He sends guardians over you[469] until when death comes to one of you Our messengers[470] take his soul, and they do not fail.[471]

62. (ثم . . . الحسبين) Then they *all* shall be taken back to Allah, their true Master.[472] Lo! His shall be the decision,[473] and He is the Most Swift of Reckoners.

63. (قل . . . الشكرين) Say thou:[474] who delivers you from the darkness[475] of the land and the sea, *when* you cry unto Him[476] in humility and secretly;[477] if He delivers us from this, we will surely be of the thankful.[478]

64. (قل . . . تشركون) Say thou:[479] Allah delivers you from this and from every pain, *yet* you join thereafter[480] *others with Him.*[481]

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461. (in sleep). A sleeping person may truly be said to be non-existing. *Cf.* Hume, the British philosopher: 'When my perceptions are removed for any time, as by sound sleep, so long am I not sensible of myself, and may be truly said not to exist.'

462. *i. e.,* He restores to you your souls.

463. *i. e.,* in the day time.

464. (thereby) *i. e.,* by this periodic recurrence of sleep and wakefulness, unconsciousness and consciousness, on night and day.

465. *i. e.,* the term of life for every individual.

466. (and shall deal with each accordingly).

467. القاهر as an epithet applied to God means, 'The Subduer of His creatures by His sovereign authority and power, and the Disposer of them as He

pleaseth, with and against their will.' Or 'the Overcomer, or Subduer, of all created beings.' (LL)

468. (by His majesty).

469. *i. e.*, angles to act as your guardians and to register your deeds.

470. *i. e.*, angels; the angel of death and his assistants.

471. (in their duty) *i. e.*, they take the soul when and where commanded.

472. (that He may judge them). Literally مولى is a lord or chief.

473. (and no other's). This is specially to combat the Christian doctrine representing Christ as Judge. 'The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, (Mt. 16:27). 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father.' (Mt. 25:31-34). 'That there will be a General Judgment is an article of faith. The judge will be Christ.' (CD. p. 523). 'In the Gospels, while the Father is spoken of as Judge, Christ's influence at the Judgment is also spoken of and more generelly He Himself is Judge, and exercises this function on all men.' (ERE. V, p. 325)

474. (unto mankind, O Prophet!).

475. *i. e.*, terrors.

476. for your deliverance.

477. *i. e*, with proper devotional attitude.

478. And the first ingredient of this gratitude and thankfulness is to abjure all forms of polytheism.

479. *i. e.*, return thou the obvious answer, O Prophet!

480. *i. e.*, after your delivery from distress.

481. (with Him, and revert to idolatry, which is the basest form of ingra-

شِيَعًا وَّيُذِيْقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿۶۵﴾ وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ۗ
قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ﴿۶۶﴾ لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫ وَّسَوْفَ تَعْلَمُوْنَ ﴿۶۷﴾ وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْٓ اٰيٰتِنَا فَاَعْرِضْ
عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ۭ وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۶۸﴾
وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّلٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ﴿۶۹﴾ وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهْوًا
وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَذَكِّرْ بِهٖٓ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ڰ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّلَا شَفِيْعٌ ۚ وَاِنْ

65. (قل . . . يفقهون) Say thou: He is Able[482] to stir up chastisement on you from above you[483] or from beneath your feet[484] or to confound you by faction[485] and to make you taste the violence of one another.[486] Behold! how variously We propound the signs[487] that haply they may understand.

66. (وكذب . . . بوكيل) And thy people[488] belie it,[489] while it is certain to *befall*. Say thou: I am not a guardian over you.

67. (لكل . . . تعلمون) For every announcement[490] is a set time;[491] and presently you will know.[492]

68. (واذا . . . الظلمين) And when thou seest those who plunge in Our revelations,[493] keep away from them until they plunge in a discourse other than that;[494] and if Satan causes thee to forget,[495] than sit not thou after recollection with the impious people.

69. (وما . . . يتقون) And naught on their account[496] shall be on those who are *God*-fearing,[497] but admonition[498] that haply they also may become *God*-fearing.[499]

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482. (just as He is Able to protect and deliver you).

483. *i. e.*, some celestrial disaster, such as a hailstorm.

484. *i. e.*, some terrestrial disaster, such as an earthquake.

485. *i. e.*, by violent internal dissensions.

486. *i. e.*, internecine warfare. Notice as a concrete instance of this form of Divine wrath, the division of modern Europe into several armed camps and the ever-present dread of a general conflagration.

487. (and arguments of Our unity and of Resurrection).

488. *i. e.*, the people of Makka.

489. *i. e.*, the advent of Divine Judgment.

490. (to come off; to be fulfilled).

491. (in Divine fore-knowledge).

492. (O men of Makka!).

493. (cavilling at them, O reader!) يخوضون فى ايٰتنا means 'who enter into false, or vain discourse or speech, respecting our signs; meaning the Kuran.' (LL)

494. The precept to keep away from all scoffers of religion includes all such education as aims at 'secularisation' and tends to destroy, or even diminish, in the student respect for faith.

495. *i. e.*, this injunction.

496. *i. e.*, no sin attaches to the believers on account of the scoffers.

497. (and are themselves on their guard from frequenting the society of scoffers). It will be no sin for these godly and righteous person if they happen to visit the ungodly on some business.

498. (is incumbent upon them so far as practicable).

499. *i. e.*, that the impious also may learn better.

تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ۗ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا
كَانُوا يَكْفُرُونَ ﴿٧٠﴾ قُلْ أَنَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا اللَّهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ
وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ
الْأَرْضَ بِالْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ

70. (وذر . . . يكفرون) And leave those alone who[500] have taken their religion[501] as a play and a sport,[502] and whom the life of the world has beguiled.[503] And admonish thou them by verses[504] lest a soul may be given up to perdition[505] for what it has earned,[506] *when* for him there shall be no friend or intercessor besides Allah,[507] and *when* if he offers every equivalent it shall not be accepted of him. Those are they who are given up to perdition[508] for what they have earned. For them shall be drink of boiling water and an afflictive torment, for they were wont to disbelieve.

SECTION 9

71. (قل . . . العلمين) Say thou:[509] shall we call upon, beside Allah, what *can* neither profit us[510] nor hurt us,[511] and shall we turn our heels after Allah has guided us, like one whom devils have beguiled *to wander* bewildered in the land, his companions calling him to the right path: come to us?[512] Say thou: verily the guidance of Allah is the *real* Guidance,[513] and we are bidden to submit ourselves to the Lord of the worlds:

72. (وان . . . تحشرون) And that: establish prayer and fear Him, and it is He to whom you shall be gathered.

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500. —like many of the moderns—

501. 'Their religion' is the religion which it was incumbent upon them to accept, that is, the religion of Islam. (Th).

502. (and long association with whom is sure to weaken, if not altogether undermine, the Muslim's pride in the peculiar theocratic culture of Islam).

503. (in the worship of mammon and power).

504. *i. e.*, by means of the Holy Qur'ān.

505. ابسله is synonymous with عرضه meaning 'He gave him up, delivered him, delivered him over, or consigned him, to destruction, or to punishment.' (LL)

506. (of its misdeeds).

507. And so the doctrine of vicarious atonement is purely illusory.

508. (for they did not profit by admonition and paid no heed to the voice of reason).

509. (on behalf of the Muslim community, O Prophet!).

510. (if we worship it).

511. (if we deny it).

512. The purport is : shall we revert to the worship of the lifeless, powerless, false gods? In that case we should be like one whom the devils have led away in the desert, and his former companions continue calling him to the right path, but he in utter confusion and bewilderment pays no heed to their call.

513. and that we fortunately possess.

وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝ وَإِذْ قَالَ إِبْرٰهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۚ إِنِّي أَرٰكَ وَقَوْمَكَ فِي ضَلٰلٍ مُّبِينٍ ۝
وَكَذٰلِكَ نُرِي إِبْرٰهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ۝ فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَأٰ كَوْكَبًا ۚ
قَالَ هٰذَا رَبِّي ۚ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ۝ فَلَمَّا رَأَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّي ۚ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي
رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ۝ فَلَمَّا رَأَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّي هٰذَا أَكْبَرُ ۚ فَلَمَّا أَفَلَتْ قَالَ يٰقَوْمِ
إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ۝ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا

73. (وهو . . . الخبير) It is He who has created the heavens and the earth with a purpose.[514] And the Day *when* he says: be, it[515] shall become.[516] His saying is the Reality.[517] His will be the dominion[518] the Day the Trumpet will be blown [519] Knower of the Unseen[520] and the seen,[521], He is the Wise,[522] the Aware.[523]

74. (و اذ . . . مبين) *Re-call* when Ibrāhīm[524] said to his father, Āzar:[425] takest thou idols for gods?[526] I see thou and thy people in manifest error.[527]

75. (وكذلك . . . الموقنين) And in like manner did We show Ibrāhīm the governance of the heavens and the earth,[528] in order[529] that he might become of the convinced.[530]

76. (فلما . . . الافلين) Then when[531] the night darkened on him, he saw a star.[532] He said:[533] this is my Lord.[534] Then when it set, he said:[535] I love not he setting ones.[536]

77. (فلما . . . الضالين) Then[537] when he saw the moon rising up,[538] he said: is my Lord. Then when it set he said: were it not that my Lord kept me ling,[539] I must have been of the erring people.[540]

78. (فلما . . . تشركون) Then[541] when he saw the sun rising up,[542] he said: this is my Lord! this is the greatest.[543] Then when it set, he said: O my people! I am quit of what you associate[544] *with God.*

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514. *i. e.*, with purpose, and not out of fun and frivolity.

515. *i. e.*, that Day.

516. *i. e.*, shall come into being forthwith; so that that Day is neither far away nor difficult to arrive.

517. *i. e.*, whatever He utters must and shall be accomplished in fact. الحق here is not 'the truth.' It expresses the idea of the overpowering efficacy of His word.

518. —apparent to one and all—

519. for the second time, and every dead being is raised to life.

520. *i. e.*, whatever is kept secret.

521. *i. e.*, whatever is open and public.

522. *i. e.*, recompensing each as is meet and proper.

523. *i. e.*, One from whom none can hide anything.

524. Abraham of the Bible. (2160-1985 B. C.). See P. I, nn. 556, 559, 618 ff.

525. 'Terah' of the Bible; variously spelt as Zarah and Therach in the Talmud and Athar by Eusebius. 'The chief officer of King Nimrod, and a great favourite with his royal master; (Polano, *op. cit.*, p. 30). 'The apocryphal books of the Old Testament such as the Book, Jasher, represent Terah to have been a great soldier and commander of the armies of the king of Babylon.' (Marston, *The Bible is True*, p. 108). That he was an idolater is also affirmed by the Bible. 'Your fathers dwelt on the other side of the flood in old time, even Terah, the Father of Abraham, and the father of Nachor: and they served other gods' (Josh. 24 : 2). 'According to Midrash, Terah, in addition to being an idolater himself, made and sold idols.' (JE. XII, p. 107). According to Muslim traditions he was a carver of idols.

526. 'Idolatry and image-worship form a very striking feature of the Babylonian religious system, and already meet us in an advanced stage of development in the earliest cultural period of which material 'remains have been preserved.' (ERE. VII, p. 117). 'Even Therach, who still remained chief officer to the king, became a worshipper of idols. In his house he had twelve large images of wood and stone, a separate god for each month in the year, and to these he prayed and made obeisance (Polano, *op. cit*, p. 34). See also n. 525 above.

527. *i. e.*, steeped in gross polytheism. The Babylonian religion was an admixture of animism, image-cult, and nature-worship. 'The religion of Babylonia in the earliest form known to us may be defined as a combination of local cults with animistic conceptions of the power of nature, with which man was either brought into immediate contact, or which affected his aims and his welfare. Each centre had its special patron deity—in most cases conceived as masculine—who was brought into association with some natural phenomenon. The two powers most commonly chosen were the sun and the moon, and by the side of these we find streams and stones personified as gods.' (DB. V, pp. 536-37).

528. *i. e.*, We gave him a right apprehension of the government of the world and the heavenly bodies.

529. (this We did).

530. *i. e.*, may grow firmer in his faith. *Cf.* the Talmud. 'From his earliest childhood Abraham was a lover of the Lord. God had granted him a wise heart ready to comprehend and understand the majesty of the Eternal, and able to despise the vanity of idolatry. (Polano, *op. cit.*, p. 33).

531. (once upon a time).

532. This may be either Jupiter (Marduk), the chief god or Venus (Ishtar)

the chief goddess, of Babylonia.

533. (to his people, by way of chiding them).

534. (and yours, as you assert). The star-worship of the Babylonians is almost proverbial. It formed an important and integral part of their religion.

535. *i. e.*, uttered publicly.

536. (as Lords) *i. e.*, the bodies that suffer change at the hands of some one else are not fit to be assumed as gods. Obviously, this reasoning of Abraham is not to convert himself, but to convince the polytheists all around him.

537. – after this argument had no effect on the polytheists—

538. (and shined forth in splendour and impressed the onlookers). 'Then the moon rose and when Abram saw it shining in the heavens surrounded by its myriads of stars, he said, "Perhaps these are the gods who have created all things," and he uttered prayers to them. But when the morning dawned and the stars paled, and the moon faded into silvery whiteness, Abram knew God, and said, "There is a higher power, a Supreme Being, and these luminaries are but His servants, the work of His hands." From that day even until the day of his death, Abram knew the Lord and walked in His ways.' (Polano, *op. cit.*, p. 34).

539. (by such signs and arguments). When quite a child, beholding the brilliant splendour of the noonday sun and the reflected glory which is cast upon all objects around, he said, "Surely this brilliant light must be a god, to him will I render worship." (Polano, *op. cit.*, p. 33). According to Josephus, the monotheism of Abraham 'was derived from the irregular phenomena that were visible both on land and sea as well as those that happen to the sun, and moon, and all the heavenly bodies.' ("Ant", I. 7 : 1).

540. *i. e.*, of the moon-worshippers. 'Temples to the moon-god are found in all the large cities of Babylonia and Assyria. (EBr. XX, p. 703). Ur, the Chaldean capital, 'was an ancient seat of lunar worship.' (JE. XII, p. 380). 'The great temple of the Third Dynasty at Ur was dedicated to the Moon Goddess. The temple was the abode of the patron deity, and the city was its appanage; the chief priest as the representative of the deity was the ruler of the city and state.' (Gregory, *op. cit.*, p. 13).

541. —after even this argument had had no effect on his people—

542. (and shine forth in splendour).

543. (and the highest, as the same appears to the naked eye). 'In ancient Babylonia the Sun was worshipped from immemorial antiquity. The ideogram of the Sun, like that of the moon, in the Babylonian language is always preceded by a determinative which implies divinity . . . . There was no deity of the pantheon whose worship enjoyed an equally continued popularity from the earliest to the latest time both in Babylonia and Assyria.' (FWN. I, pp. 529-530).

544. (*i. e.* idols and heavenly bodies). 'As the twilight deepened the youth ceased his supplications, saying, "No, this cannot be a god. Where then can I find the Creator, He who made the heavens and the earth?" 'He looked towards the west, the south, the north, and to the east.' (Polano *op. cit.*, p. 33).

وَّمَا أَنَا مِنَ الْمُشْرِكِينَ ۝ وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّوٓنِّي فِي اللَّهِ وَقَدْ هَدَانِ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ
رَبِّي شَيْـًٔا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ۝ وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم
بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ ۝ الَّذِينَ آمَنُوا وَلَمْ
يَلْبِسُوٓا إِيمَانَهُم بِظُلْمٍ أُولَٰٓئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ ۝ وَتِلْكَ حُجَّتُنَآ آتَيْنَاهَآ إِبْرَاهِيمَ عَلَىٰ قَوْمِهِۦ نَرْفَعُ
دَرَجَاتٍ مَّن نَّشَآءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۝ وَوَهَبْنَا لَهُۥٓ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَ
مِن ذُرِّيَّتِهِۦ دَاوُۥدَ

79. (انی . . . المشرکین) Verily I have set my face[545] towards Him who has created the heavens and the earth, upright, and I am not of the associators.[546]

80. (وحاجه . . . تتذکرون) And his people contended with him.[547] He said: do you contend with me regarding Allah[548] when[549] He has guided me?[550] I am not *at all* afraid of what you associate with Him,[551] save aught that my Lord may will.[552] My Lord comprehends everything *in His* knowledge.[553] Will you not then be admonished?

81. (وکیف . . . تعلمون) And how should I fear what you have associated[554] *with Him,* while you do not fear to associate with Allah that for which[555] He has sent down to you no authority? Which then of the two parties[556] is worthier of security, if you but knew?

82. (الذین . . . مهتدون) *It is* those who believe and do not confound their belief with wrong-doing.[557] These! theirs is the security[558] and they are the guided.

SECTION 10

83. (وتلک . . . علیم) This was the argument which We gave to Ibrāhīm against his people. We raise in degrees[559] whom We please; verily thy Lord is Wise,[560] Knowing.[561]

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545. (already firmly and truly).

546. (and now I declare my faith openly). See also P. I, nn. 618, 619.

547. (after the wont of all foolish, disbelieving peoples).

548. *i. e.*, concerning a thing so obvious.

549. The particle و here is expressive of simultaneous action, and should be rendered 'when'.

550. (to His way) *i. e.*, does it behove men of ignorance to wrangle with a man of this confident Faith?

551. —devoid of power as they absolutely are—

552. (against me). The purport is:—What have I, with my true knowledge

of God and faith in Him, to fear from them ? It is you, the godless, who have just grounds for fear. So I am not all afraid of your powerless gods who cannot hurt me, except that God be pleased to afflict me Himself.

553. *i. e.*, He is all-knowing as also He is all-Powerful, whereas your gods possess neither power nor knowledge.

554. (considering the absolute impotence of these beings).

555. *i. e.*, for whose divinity.

556. *i. e.*, the one of the believers, and the other of the infidels.

557. (the worst form of which is polytheism).

558. (from punishment in the Hereafter).

559. (of knowledge, wisdom and piety).

560. (Who gives to each what befits him).

561. (Who knows well the capacities of all).

وَسُلَيْمٰنَ وَاَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ۚ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۝ وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ۚ كُلٌّ مِّنَ
الصّٰلِحِيْنَ ۝ وَاِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ۝ وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَاِخْوَانِهِمْ ۚ
وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ وَلَوْ اَشْرَكُوْا لَحَبِطَ
عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ ۝ اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَاِنْ يَّكْفُرْ بِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا
قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ ۝ اُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ ۗ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ۗ اِنْ هُوَ
اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ ۝ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا مَآ

84. (و وهبنا . . . المحسنين) And We bestowed upon him Is'hāq[562] and Y'aqūb:[563] each one We guided.[564] And Nūh[565] We had guided before, and of his[566] progeny Dāūd[566-A] and Sulaimān[566-B] and Ayyūb[566-C] and Yūsuf[566-D] and Mūsā[566-E] and Hārūn;[567] and thus We recompense the well-doers.

85. (و زكريا . . . الصلحين) And also Zakariyya[567-A] and Yahyā[567-B] and 'Isā[567-C] and Ilyās:[568] each one *was* of the righteous.

86. (واسمعيل . . . العلمين) And *also* Ismā'īl and Al-yasa,[569] and Yūnus and Lūt: each of them We preferred[570] above the worlds.

87. (و من . . . مستقيم) And *also* some of their fathers and their progeny and their brethren; We chose them and guided them on the right path.

88. (ذلك . . . يعملون) This is the guidance of Allah with which He guides whomsoever of His creatures He wills. And if they[571] had associated[572] to naught would have come all that they were wont to do.[573]

89. (اولئك . . . بكفرين) Those are they to whom We gave the Book and judgement and prophethood.[574] Wherefore if those[575] disbelieve therein,[576] We have surely entrusted it[577] to a people who are not disbelievers therein.[578]

90. (اولئك . . . للعلمين) Those[579] are they whom Allah had guided;[580] so follow thou their guidance.[581] Say thou: I ask no wage[582] for it[583] it is but an admonition to the worlds.[584]

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562. (as a son). Isaac of the Bible. (2060-1880 B.C.)

563. (as a grandson) Jacob of the Bible. (2000-1850 B.C.)

564. (and put on the right path as an apostle and also as a measure of grace on Abraham).

565. (Noah of the Bible: an ancestor of Abraham).

566. The antecedent of this pronoun is Abraham who is the principal person spoken of in the passage.

566-A. David of the Bible (D. 962 B. C.)

566-B. Solomon of the Bible. (D. 932 B.C.)

566-C. Job of the Bible. Date uncertain. See P. XVII, n. 181; XXIII, n. 391.

566-D. Joseph of the Bible. (1910—1800 B.C.)

566-E. Moses of the Bible. (1520-1400 B.C.)

567. (all of them We guide). Aaron of the Bible.

567-A. Zacharias (Zachriah) of the N. T. (1 Ch. 24 : 10; Lk. 1 : 5ff)

567-B. John the Baptist. (D. 30 C.E.)

567-C. Jesus of the NT. (B.C. 29 C.E.)

568. For the identity of Ilyās see P. XXIII, n. 226.

569. Elisha of the Bible, the successor of Elijah. See 1 Ki. 19 : 16, 19 etc. 'Of no biblical personage are so many miracles recounted as of him.' (VJE. p. 202).

570. (by his apostleship).

571. —even they, the chosen ones, the favoured ones—

572. with Him.

573. This entirely negatives and refutes the charge of heinous offences and idolatrous practices brought against these high and holy personages by the compilers of the Bible.

574. (and yet they were denied by their peoples).

575. *i. e.*, the present-day infidels.

576. *i. e.*, in thy prophethood!

577. *i. e.*, belief in thy prophethood, O prophet!

578. (so be consoled and grieve not, O Prophet!). The reference is to the Refugees (*muhājirīn*) and the Helpers (*anṣār*) of the holy Prophet's time.

579. *i. e.*, the prophets named in the preceding verses.

580. in the ways of patience and perseverance.

581. (in this respect, and be not downcast or dejected, O Prophet!).

582. (which I should covet, and the loss of which I should fear).

583. *i. e.*, for this preaching and publishing of the Holy Qur'ān. I have no purpose of my own to serve by this vocation.

584. (for their own benefit). Note the universality of the Qur'ānic message. It addresses itself not to the Arabs, but to the world at large. The Holy Book, even according to the testimony of the non-Muslim observers, 'has exercised a great control over the destinies of mankind, and still serves as a rule of life to a very large portion of our race'. (Draper, *Intellectual Development of Europe*, I, p. 340). And to them it is a matter of wonder . . . , 'how deeply to this book Asia and Africa are indebted for daily guidance, how deeply Europe and America for the light of science.' (p. 345). According to one of the most recent European scholars 'though the youngest of the epoch-making books, the Koran is the most widely read book ever written.' (Hitti, *op. cit.*, p. 126).

أنزل الله على بشر من شيء ۗ قل من أنزل الكتب الذي جاء به موسى نورا وهدى للناس تجعلونه
قراطيس تبدونها وتخفون كثيرا ۚ وعلمتم ما لم تعلموا أنتم ولا آباؤكم ۗ قل الله ۙ ثم ذرهم في خوضهم يلعبون
وهذا كتب أنزلنه مبرك مصدق الذي بين يديه ولتنذر أم القرى ومن حولها ۗ والذين يؤمنون
بالآخرة يؤمنون به وهم على صلاتهم يحافظون ﴿٩٢﴾ ومن أظلم ممن افترى على الله كذبا أو قال
أوحي إلي ولم يوح إليه شيء ومن قال سأنزل مثل ما أنزل الله ۗ ولو ترى إذ الظلمون في غمرات الموت
والملئكة باسطوا أيديهم ۚ أخرجوا أنفسكم ۗ اليوم تجزون عذاب الهون بما كنتم تقولون على

SECTION 11

91. (وما . . . يلعبون) They[585] did not estimate Allah with an estimation due to Him, when they said;[586] on no human being has God sent down anything *at all*.[587] Say thou: who sent down the Books with which Mūsā came, a light and guidance to mankind, which you have made into *separate* parchments.[588] *Some of* it you disclose and much *of it* you conceal.[589] And you were taught what you know not,[590] neither you[591] nor your fathers. Say thou: Allah.[592] And leave them alone sporting[593] in their vain discourse.

92. (وهذا . . . يحافظون) And this is a Book[594] We have sent down,[595] blessed[596] and confirming what has been before it.[597] And *it is sent* that thou mayest warn with it the mother of towns[598] and those around it.[599] And those who believe in the Hereafter believe in it[600] and they guard the prayer.

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585. *i. e.*, the infidels in general; the Jews in particular.

586. (going so far in their perversity as to deny the gift of Revelation altogether).

587. (by way of verbal and literal Revelation).

588. Or, the separate 'Books' of the Old Testament! O Jews!

589. (as it may suit your purpose).

590. (before receiving that Book).

591. (of the present generation of Israel).

592. *i. e.*, it is He Who sent down that Book.

593. (and cavilling).

594. (similar to the Torah).

595. (to thee, O Prophet!).

596. *i. e.*, abounding in good. 'Blessed' not only in the sense that it has received God's blessings, but also in the sense that it brings blessings, both temporal and spiritual, to others. 'A book which has . . . . been the consolation and the support of millions in many ages.' (Lecky, *op. cit.*, II, p. 106).

597. (of other Scriptures).

598. (Primarily and in the first instance ام القرٰے is the mother of the towns; the metropolis particularly Makka; because asserted to be in the middle of the earth; or because it is the Kiblah of all men, and thither they repair; or because it is the greatest of towns in dignity.' (LL) See also P. XXV. n. 30.

599. (in general). *i. e.*, the whole of mankind.

600. *i. e.*, in this Book.

اللهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ
وَرَآءَ ظُهُوْرِكُمْ وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَّا كُنْتُمْ تَزْعُمُوْنَ ﴿٩٤﴾ اِنَّ اللهَ فَالِقُ الْحَبِّ وَالنَّوٰى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذٰلِكُمُ اللهُ فَاَنّٰى
تُؤْفَكُوْنَ ﴿٩٥﴾ فَالِقُ الْاِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٩٦﴾ وَهُوَ الَّذِيْ
جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿٩٧﴾ وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ
مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ

93. (ومن . . . تستكبرون) And who is a greater wrong-doer than one who fabricates a lie against Allah or says: a Revelation has come to me whereas no Revelation has come to him in aught, and one who says[601] I shall send down the like of what Allah has sent down. Would that thou seest when the wrong-doers are in the pangs of death while the angels[602] are stretching forth their hands[603] *saying*: yield up your souls; to-day you will be awarded a torment of ignominy for what you have been saying of Allah other than the truth, and against His signs you were wont to be stiff-necked.[604]

94. (ولقد . . . تزعمون) And now[605] ye are come to Us singly[606] even as We created you for the first time,[607] and you have left behind your backs what We had granted to you;[608] and We do not see along with you your intercessors[609] whom you fancied were *Our* associaties in respect of you[610] as you asserted. Now[611] are the ties between you[612] severed, and strayed from you is what you were wont to assert.

SECTION 12

95. (ان . . . تؤفكون) Allah is the Cleaver of seed-grain and the date-stone.[613] He brings forth the living from the lifeless[614] and *He* is the Bringer-forth of the lifeless from the living.[615] Such is Allah;[616] whither away are you then deviating?

96. (فالق . . . العليم) Cleaver of the dawn.[617] He has appointed the night as a repose[618] and *appointed* the sun and the moon[619] according to a reckoning.[620] That[621] is the disposition of the Mighty,[622] the Knowing.[623]

97. (وهو الذى . . . يعلمون) It is He who has made for you[624] the stars that you may be guided[625] with them in the darkness[626] of the land and the sea.[627] Surely We have expounded the signs[628] for a people who know.

601. in a jeering mood.

602. (of death). The plural form of the word denotes the class of angels.

603. (to snatch the souls of these ungodly people). The phrase may also

mean: 'The angels being made to have dominion over them by absolute force and power.' (LL)

604. All this will have the effect of striking further terror in their hearts.

605. *i. e.*, on the Day of Judgment. Thus would God address the culprits.

606. *i. e.*, alone, and separated from all your allies of whose support you were so confident in your lifetime.

607. *i. e.*, naked and helpless; bereft of all your possessions.

608. (of property, and of which you used to be so proud).

609. *i. e.*, your saviours on whose intercession you presumed so much.

610. (and your affairs).

611. (when face to face with full reality).

612. *i. e.*, between you and your 'saviours'.

613. (so that He produces from them green leaves and fruits).

614. (as a bird from an egg).

615. (as an egg from a bird).

616. The matchless, the Unequalled, the One without a second.

617. (from the dark). In this instance, the 'Cleaver' has the same sense as the 'Creator.' (LL)

618. (and tranquillity).

619. (and their movements).

620. *i. e.*, subjected them to a definite Plan.

621. *i. e.*, this ordinance of the regular movements of the astronomical universe.

622. *i. e.*, Able to order whatever He will.

623. *i. e.*, well Aware of the capacities, potentialities and needs of His creatures.

624. (to serve as beacons).

625. How foolish then of mankind to worship as gods the heavenly bodies that are themselves subservient to the affairs of men.

626. *i. e.*, while journeying in dark night.

627. Stars are of equal service to the travellers of the desert and to the mariners.

628. (of Our might, favour and uniqueness). They demonstrate that these heavenly bodies are as much subject to His will and control as any of the humblest objects in the universe.

يَفْقَهُوْنَ ۝ وَهُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَيْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا ۚ وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَّجَنّٰتٍ مِّنْ اَعْنَابٍ وَّالزَّيْتُوْنَ وَالرُّمَّانَ مُشْتَبِهًا وَّغَيْرَ
مُتَشَابِهٍ ۗ اُنْظُرُوْٓا اِلٰى ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَيَنْعِهٖ ۗ اِنَّ فِيْ ذٰلِكُمْ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝ وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ
خَلَقَهُمْ وَخَرَقُوْا لَهٗ بَنِيْنَ وَبَنٰتٍۢ بِغَيْرِ عِلْمٍ ۗ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَصِفُوْنَ ۝ بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ۗ اَنّٰى يَكُوْنُ لَهٗ
وَلَدٌ وَّلَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ۗ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ
كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ۝ لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَهُوَ يُدْرِكُ

98. (وهوالذی . . . يفقهون) It is He who has produced you from one person,[629] and *provided for you* an abode[630] and a depository.[631] Surely We have expounded the signs[632] for a people who understand.

99. (وهوالذی . . . يؤمنون) It is He who has sent down water from the heaven[633] and We have thereby brought forth growth[634] of every kind,[635] and out of it We have brought forth green stalks from which We produce[636] close-growing seed-grain. And from the date-stone: from the spathe thereof *come forth* clusters of dates low-hanging; and gardens of grapes, and the olive, and the pomegranate, like unto one another and[637] unlike. Look at the fruit thereof when it fruits[638] and the reforming thereof.[639] Verily in them[640] are signs[641] for a people who believe.[642]

100. (وجعلوا . . . يصفون) And they[643] have set up genii[644] as associates of Allah,[645] whereas He has created them,[646] and they[647] impute to Him falsely[648] without knowledge, sons and daughters.[649] Hallowed be He and far Above what they ascribe!

SECTION 13

101. (بديع . . . عليم) Originator of the heavens and the earth![650] How should He have a son when there is for Him no spouse?[651] He has created everything[652] and He is the Knower of everything.[653]

102. (ذلكم . . . وكيل) Such is Allah, your Lord![654] There is no God but He,[655] the Creator of everything: so worship Him.[656] And He is of everything a Guardian.

629. (O mankind!) *i. e.*, from one single person, Adam. This clearly enunciates the unity of the human race. Races of men, however diverse they may be and however divergent in their characteristics, have nevertheless a common origin and have sprung from the same ancestry. See P. IV, n. 477; IX, n. 346; XXIII, n. 481.

630. (in the wombs of your mothers).

631. (in the loins of your fathers).

632. (of Our right, power and uniqueness).

633. 'From heaven' means 'from the direction of heaven.' (Bdh.)

634. نبات is anything that vegetates or germinates in the earth.

635. *i. e.*, of diverse qualities, although the source—rain—is single.

636. (at the harvest time).

637. (some others).

638. *i. e.*, when it is beginning to fruit and is yet raw and unfit for use.

639. *i. e.*, when it has grown to maturity and is perfectly fit for use.

640. *i. e.*, in all these processes and changes.

641. (of Our might and majesty).

642. Or 'a people who are minded to believe.' (Th.)

643. *i. e.*, the pagans.

644. *Jinn* are a definite order of conscious beings, intelligent, corporeal and usually invisible, made of smokeless flame, as men are of clay, created before Adam. They eat and drink, and propagate their species, and are subject to death, much in the same way as human beings are, though as a rule invisible to the human eye. They manifest themselves to men at will, mostly under animal form.

645. (and these the Arab pagans were wont to placate by offering sacrifices and to conjure by magical formulae). 'In the belief of the heathen Arabs', says Robertson Smith, 'nature is full of living beings of superhuman kind, the *Jinn* or demons,' ('*Religion of the Semites*', p. 119). 'The *Jinn* like "demons" and their kind, 'explains an annotator, Dr. S. A. Cook' 'serve conveniently to explain whatever is not due to "natural" causes, or that has a supernatural origin, and cannot be associated with any of the known gods or spirits . . . . The *jinn* is rather a class-god or species.' (pp. 538, 539). 'The Bedouin peopled the desert with living things of beastly nature called jinn or demons. These jinn differ from the gods not so much in their nature as in their relation to man. The gods are on the whole friendly; the jinn, hostile . . . . To the gods belong the regions frequented by men; to the jinn belong the unknown and untrodden parts of the wilderness' (Hitti, *op. cit.*, p. 98).

646. (much in the same way as he has created humankind. So how can a mere creature be, in any sense, a partner or an equal to his Creator ?)

647. *i. e.*, another class of infidels.

648. A variant of the verb is خرّقوا, which intensifies the sense of false imputation.

649. The allusion is both to the Christian and pagan blasphemies.

650. (and of all else by a simple act of His all-powerful will, out of nothing). See P. I, nn. 525, 527.

651. This refutes the polytheism of several peoples like the Hindus, the Babylonians, and the Egyptians, which maintained that each god had a female companion or consort. Indian polytheism went still further. 'Even God', according

to the Upanishads, 'had a desire for progeny and wanted a wife unto Himself for propagation.' (Indra, *Status of Women in Ancient India*, pp. 129-133). See P. V, n. 513.

652. (big or small, out of nothing).

653. He is Omniscient as He is Omnipotent.

654. *i. e.*, The Being with all these attributes of Perfection.

655. This is not monolatry, but the highest, the purest and the most uncompromising monotheism ever found in the religious literature of the world. See P. II, n. 108.

656. (to the exclusion of all other worships).

الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝ قَدْ جَاءَكُم بَصَائِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا
عَلَيْكُم بِحَفِيظٍ ۝ وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ۝ اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن
رَّبِّكَ لَا إِلَٰهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۝ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنتَ
عَلَيْهِم بِوَكِيلٍ ۝ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ
عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ۝ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ
آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ۝ وَنُقَلِّبُ أَفْئِدَتَهُمْ
وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝

103. (لاتدركه . . . الخبير) Sights comprehend Him not,[657] He comprehends all sights;[658] and He is the Subtle,[659] the Aware.[660]

104. (قد جاءكم . . . بحفيظ) Surely there has come to you enlightenment[661] from your Lord. Whatsoever then will see will *do so* for his own soul,[662] and whosoever blinds himself, will *do so* to his *own hurt*. And *say thou*: I am not over you an overseer.[663]

105. (وكذلك . . . يعلمون) And thus We variously propound the revelation,[664] and *this is* in order that[665] they[666] may say:[667] thou hast studied;[668] and that We may expound it[669] to a people who know

106. (اتبع . . . المشركين) Follow thou[670] what has been revealed to thee by thy Lord; no god is there but He, and turn thou away from the polytheists.[671]

107. (ولوشاء . . . بوكيل) Had Allah willed,[672] they would not have joined others *with Him*;[673] and We have not made thee a watcher over them, nor art thou an overseer unto them.

108. (ولا . . . يعملون) Revile not[674] those whom they[675] invoke[676] besides Allah, lest they may revile Allah spitefully without knowledge. Thus fair-seeming to every community We have made their work;[677] then to their Lord is their return, *and* then He will declare to them what they were wont to work.[678]

109. (واقسموا . . . لايؤمنون) And they[679] swore by God with thee their solemn oaths if there came to them a sign[680] they would surely believe therein. Say thou: signs are but with Allah,[681] and what will make you perceive[682] that *even* if it[683] came they will not believe.

110. (ونقلب . . . يعمهون) And We shall turn aside[684] their hearts[685] and their eye-sights,[686] even as they disbelieved therein[687] for the first time, and We shall let them wander in their exorbitance perplexed.[688]

657. *i. e.*, the Incomprehensible; the Illimitable.

658. (by His knowledge as well as His power).

659. *i. e.*, the Invisible to the eye; the Imperceptible to the senses.

660. *i. e.*, the All-Knowing.

661. *i. e.*, clear evidences for the unity of God and the messengership of His Prophet.

662. *i. e.*, the advantage thereof will redound to his own soul.

663. *i. e.*, my duties end with the preaching.

664. (that thou mayest preach them to all).

665. *i. e.*, a consequence of thy preaching will be that.

666. *i. e.*, the arch-infidels.

667. (in the frenzy of their denial and defiance).

668. (deep and well at the Jewish and Christian sources, and thou retailest to us what thou hast learnt of them). A charge repeated and reiterated with amazing uniformity by the modern lights of Judaism and Christianity.

669. *i. e.*, the subject-matter of the Holy Qur'ān.

670. (as thou hast hitherto followed, O Prophet!).

671. (taking no notice of their denial; ignoring them).

672. (in His universal Plan).

673. (and everyone, irrespective of his 'will to believe', would have automatically followed the right course).

674. (while arguing with the infidels, O believers!).

675. *i. e.*, the infidels.

676. (as gods).

677. (in this world, and do not inflict punishment on them immediately). This world of phenomena is a world of trial and temptation, and not of requital and retribution.

678. (and will judge accordingly).

679. *i. e.*, some of the infidels.

680. (of their choice), *i. e.*, a miracle such as they desired and demanded.

681. Here is one of the most important teachings of Islam. Miracles, signs, wonders, portents, or whatever they might be called, in no case occur by any action of the messenger of God, but by the power of God Himself. No miracle, however clear its evidentiary value, is ever an act of a mortal. The prophet or apostle has no hand in its causation; he only uses it, by the command of God, as an evidence of the varacity of his claim. A miracle is nothing but an invasion of the order of nature, *as known to us in common experience, by the command of the Creator of nature,* to exhibit the veracity of the claims of His messenger. See P. I, nn. 534, 537 and

n. 538 and also P. XIII, n. 223.

682. (O believers!). Some of the Muslims fondly imagined that the infidels might yet be won over if a miracle of their choice did really occur.

683. *i. e.*, a sign or portent of their choice.

684. (as a consequence to their wilful and deliberate rejection of the truth).

685. (from willing to believe).

686. (from perceiving the truth of Islam).

687. *i. e.*, in the Holy Qur'ān, itself the greatest of miracles.

688. (and distracted, as hitherto).

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوا لِيُؤْمِنُوٓا إِلَّآ أَنْ
يَشَآءَ اللّٰهُ وَلٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي
بَعْضُهُمْ إِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلِتَصْغٰٓى
إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْاٰخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللّٰهِ أَبْتَغِي
حَكَمًا وَّهُوَ الَّذِيٓ أَنْزَلَ إِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ۚ وَالَّذِينَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّنْ
رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ

PART VIII

SECTION 14

111. (ولو اننا . . . يجهلون) And even though We had sent down angels to them,[1] and the dead had spoken to them,[2] and We had gathered together about them everything[3] face to face,[4] they were not such as could believe,[5] unless Allah willed;[6] but most of them speak ignorantly.[7]

112. (وكذلك . . . يفترون) In this wise[8] We have appointed to every prophet[9] an enemy—devils[10] among men and jinn—inspiring to each other gilded speech[11] as a delusion. And had thy Lord willed,[12] they could not have done so. So leave them alone[13] to their fabrication.

113. (ولتصغى . . . مقترفون) And *this is*[14] in order that[15] the hearts of those who do not believe in the Hereafter may incline to it,[16] and[17] that they may remain pleased with it,[18] and[19] that they may do what they are doing.[20]

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1. *i. e.*, to these cavilling and carping infidels, who had demanded that the Prophet should raise their dead ancestors in their sight, or prevail on God and angels to appear before them bodily.
2. In order to satisfy their insensate love of the miraculous.
3. —even the hidden ones—
4. (so that they would have seen those things with their own eyes).
5. So perverse are they!
6. (and had transformed their hearts completely).
7. *i. e.*, without seriously intending at all what they say.
8. *i. e.*, as these Makkan pagans bear enmity against the Prophet.
9. (of old).
10. *i. e.*, the evil ones. See P. I, n. 63.
11. *i. e.*, fair-seeming untruths and falsehoods.
12. (in His universal Plan, that the crooked ones should have no power of evil suggestions).

13. (O Prophet !).

14. *i. e.*, this machination of the crooked ones.

15. (in the first place).

16. *i. e.*, towards that gilded world of lie and deceit. Inclination of heart towards ungodliness in the first step to infidelity.

17. (as the next stage).

18. *i. e.*, they might approve of the acts of infidelity.

19. (finally).

20. The final step is the stage of action. The misguided and the beguiled ones now not only think corruptly and wish wickedly, but also *act* viciously. Their fall by now is complete.

مِنَ الْمُمْتَرِينَ ﴿١١٤﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾
وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾
إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ
بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا
مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾
وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ

114. (افغير . . . الممترين) Say thou:[21] shall I then[22] seek as judge[23] other than Allah, when it is He who has sent down toward you[24] the Book[25] detailed ?[26] And those[27] whom We have vouchsafed the Book[28] know[29] that it[30] has been sent down by thy Lord in truth; so be not thou of the doubters.[31]

115. (وتمت . . . العليم) Perfected is the word of thy Lord[32] in veracity[33] and justice;[34] and none can change His words.[35] And He is the Hearer,[36] the Knower.[37]

116. (وان . . . يخرصون) If thou obeyest most of them on earth, they would lead you away from the way of Allah,[38] they follow only *their* fancy and they but conjecture.[39]

117. (ان . . . بالمهتدين) Surely thy Lord! He knows best who strays and He knows best the guided ones.

118. (فكلوا . . . مؤمنين) Eat[40] of that[41] flesh[42] over which the name of Allah has been pronounced,[43] if you are believers in His revelations.

119. (ومالكم . . . بالمعتدين) And why should you not eat that *flesh* over which the name of Allah has been pronounced, while He has surely detailed for you what He has forbidden you,[44] unless you are driven thereto ?[45] Surely many[46] lead *others* astray by their desires without knowledge. Surely thy Lord! He knows best the transgressors.

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21. (O Prophet !).

22. *i. e.*, after God has endowed me, with plain proofs and strong evidences of my apostleship.

23. (to decide between me and you).

24. انزل اليكم is not quite the same thing as انزل عليكم. Hence the rendering of the former phrase as 'sent down *toward* you.'

25. Unique in the whole class of religious scriptures, and miraculous in its excellences both literary and spiritual.

26. (in all its injunctions).

27. (of old).
28. The word is here used in generic sense.
29. (by its description in their Books).
30. *i. e.*, the Holy Qur'ān.
31. (O reader!).
32. (as it has found expression in the Qur'ān).
33. (as regards the tenets and doctrines it inculcates).
34. (as regards the laws and practices it formulates).
35. Here is the boldest challenge affirming the purity, for all time, of the Holy Text.
36. (of the words uttered by the infidels).
37. (of the designs concealed by the infidels).
38. As the majority of them are wrong-headed.
39. *i. e.*, their guess-work is absolutely divorced from true and certain knowledge.
40. —now that the evil of following the lead of the infidels has been amply demonstrated.
41. (O Muslims!).
42. (lawful meat).
43. (at the time of slaughter, unassociated with any other name).
44. So that every other meat, not so specified, is perfectly lawful.
45. (by sheer necessity, which makes even forbidden animals lawful.
46. (of the infidels).

الاثم سيجزون بما كانوا يقترفون ۝ ولا تاكلوا مما لم يذكر اسم الله عليه وانه لفسق ۗ وان الشيطين
ليوحون الى اوليائهم ليجادلوكم ۚ وان اطعتموهم انكم لمشركون ۝ اومن كان ميتا فاحيينه وجعلنا له
نورا يمشي به في الناس كمن مثله في الظلمت ليس بخارج منها ۚ كذلك زين للكفرين ما كانوا
يعملون ۝ وكذلك جعلنا في كل قرية اكبر مجرميها ليمكروا فيها ۚ وما يمكرون الا بانفسهم وما
يشعرون ۝ واذا جاءتهم اية قالوا لن نؤمن حتى نؤتى مثل ما اوتي رسل الله ۘ الله اعلم حيث
يجعل رسالته ۗ سيصيب الذين اجرموا صغار عند الله وعذاب

120. (وذروا . . . يقترفون) Leave the outside sin and its inside.[47] Surely those who earn sin shall be requited for what they have earned.

121. (ولا . . . لمشركون) And do not eat of that over which the name of Allah has not been pronounced;[48] that is sinful.[49] Surely the devils are *ever* inspiring their friends to wrangle with you. If you[50] obey them[51] then you *will become* associators indeed[52].

SECTION 15

122. (اومن . . . يعملون) Is he who was dead[53] and We quickened him,[54] and appointed for him a light with which he walks among mankind,[55] like him[56] who is in darkness[57] from which he can not emerge?[58] Even so is made fair-seeing to the infidels what they are wont to do.[59]

123. (وكذلك . . . يشعرون) And even so We set up in every town great ones as sinners[60] that they may plot therein;[61] and[62] they plot not save against themselves[63] and they do not perceive.

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47. *i. e.*, sins both open and secret.

48. (when striking a lawful animal for slaughter).

49. (from rectitude). فسق literally is 'a going forth or a departure'; in religious speech it means 'a departure from that which is right.'

50. (O Muslims!).

51. (by either forbidding a lawful animal or allowing a forbidden one).

52. For this means the joining of others with God as the Supreme Authority.

53. (in spirit).

54. (to the life of faith).

55. (and is safe from all risks and dangers).

56. (in regard to his fate).

57. (of impiety and unbelief).

58. The meaning is that the difference between a believer and an infidel is infinite.

59. So that they persist in their career of sin and unbelief.

60. It is the influential leaders of a city who start violent opposition to the messengers of God.

61. (against God's religion).

62. *i. e.*, whereas in fact.

63. *i. e.*, they cause their own undoing.

شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾ فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾
وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ لَهُمْ دَارُ السَّلَامِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم
بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الْإِنسِ ۖ وَقَالَ أَوْلِيَاؤُهُم مِّنَ
الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ
اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَٰلِكَ

124. (واذا . . . يمكرون) And when there comes to them a sign,[64] they say: we shall not believe until we[65] are vouchsafed the like of what is vouchsafed to the messengers of Allah.[66] Allah knows best[67] where to place His messengership.[68] Surely[69] vileness before Allah[70] and severe chastisement[71] shall befall those who have sinned for what they were wont to plot.

125. (فمن . . . يؤمنون) So whom Allah wills that He shall guide,[72] He expands his breast for Islam;[73] and whom He wills that He shall send astray,[74] He makes his breast strait, narrow,[75] as if he was mounting up to the heaven.[76] Thus Allah lays the abomination on those who believe not.[77]

126. (وهذا . . . يذكرون) And this[78] is the path of thy Lord, straight. Certainly We have explained the revelation to a people who would be admonished.

127. (لهم . . . يعملون) Theirs is an abode of peace[79] with their Lord;[80] and He shall be their Patron for what they have been doing.

128. (ويوم . . . عليم) On the day when He will gather them *all* together:[81] O company of jinn! you have made much of mankind.[82] And their friends among mankind will say:[83] Our Lord! much use some of us made of others,[84] and *now* we have reached the appointed term which Thou appointedest for us.[85] He will say:[86] the Fire shall be your abode where *you shall be as* abiders,[87] save as Allah may will. Surely thy Lord is Wise,[88] Knowing.[89]

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64. (confirming the truth of Our message and messenger).
65. (ourselves).
66. Such as the gift of prophecy, the sight of angels, etc.
67. يعلم is here suppressed being implied by اعلم.
68. He alone, in His infinite wisdom and knowledge, knows who is fit to carry out His commission and to receive His highest gifts.
69. *i. e.,* in the Hereafter.
70. (as a meed for their inordinate vanity and conceit).

71. (as a meed for their careers of sin and rebellion).

72. (to the true faith).

73. (so that he becomes eager to receive the truth).

74. (as a consequence to his career of persistent defiance and arrogance).

75. (so that the acceptace of Islam seems to him the hardest of tasks).

76. (panting and gasping).

77. *i. e.*, those who wilfully reject the truth of Islam.

78. (religion of Islam).

79. (and everlasting security).

80. (in the Hereafter). 'دارالسلام is an appellation of Paradise, as being the abode of everlasting safety, or security.' (LL)

81. (He will address the wicked genii thus).

82. (by way of tempting and seducing them to sin and infidelity).

83. (by way of confession).

84. 'Some of us' refers to men, and 'others' to genii. Sinners among men will confess that they greatly profited by the company of the evil spirits.

85. (The advent of which we always denied and ridiculed).

86. (to the infidels, both from among men and genii).

87. (for ever).

88. Whose punishment is always just, reasonable and duly proportioned.

89. Who is well aware of the amount of guilt of everyone.

نولي بعض الظلمين بعضا بما كانوا يكسبون ۝ يمعشر الجن والانس الم يأتكم رسل منكم يقصون
عليكم ايتي وينذرونكم لقاء يومكم هذا قالوا شهدنا على انفسنا وغرتهم الحيوة الدنيا وشهدوا
على انفسهم انهم كانوا كفرين ۝ ذلك ان لم يكن ربك مهلك القرى بظلم واهلها غفلون ۝ ولكل
درجت مما عملوا وما ربك بغافل عما يعملون ۝ وربك الغني ذو الرحمة ان يشا يذهبكم و
يستخلف من بعدكم ما يشاء كما انشاكم من ذرية قوم اخرين ۝ ان ما توعدون لات وما انتم
بمعجزين ۝ قل يقوم اعملوا على مكانتكم اني

129. (وكذلك . . . يكسبون) And thus We shall keep some of the wrong-doers close to others[90] for what they were wont to earn.

SECTION 16

130. (يمعشر . . . كفرين) Company of jinn and mankind! Did not there come to you messengers from amongst you recounting to you My signs and warning you of your meeting of this Day? They shall say: we witness against ourselves.[91] Indeed the life of the world has deluded them,[92] and they shall bear witness against themselves that they had been infidels.

131. (ذلك . . . غفلون) This[93] is because thy Lord is not one to destroy townships[94] *arbitrarily* for *its* wrong-doing while their people are unaware.[95]

132. (ولكل . . . يعملون) For all[96] there will be degrees[97] in accordance with what they did, and thy Lord is not unware of what they do.

133. (وربك . . . آخرين) And thy Lord is Self-sufficient,[98] the Owner of Mercy.[99] If He wills, he can take you[100] away,[101] and make those succeed you, after you, whom He pleases, even as He raised you from the seed of another people.[102]

134. (ان . . . بمعجزين) Certainly what you are promised[103] is sure to arrive,[104] and you cannot escape.

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90. (bound as they were to each other in the world).
91. (and we have no defence to offer).
92. (here and now).
93. *i. e.,* God's sending of apostles and messengers.
94. (even in this world). God invariably sends a messenger to every people to warn and to instruct them in His way.
95. (and have not been fully warned).
96. *i. e.,* for each one of the responsible sentient beings.
97. (of recompense).

98. (and Independent, standing in no need of our prayer or service). غَنِيّ is one who is free from wants, the quality of غِنًى denoting the absence or non-existence of wants. الغَنِيّ (with the definite article) is applicable to none but God.

99. So it is out of His unbounded mercy and for their own good that He sends His messengers to His creatures.

100. (all). The address is to the men of the Prophet's generation.

101. (from the world, immediately and abruptly).

102. *i. e.*, from your ancestors who are no more.

103. (through Our messengers).

104. The reference is to the Day of Judgment.

عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ
مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا
يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ۝ وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ
مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرْهُمْ وَمَا يَفْتَرُونَ ۝ وَقَالُوا هَٰذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَا إِلَّا مَن نَّشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ
حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَّا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِم بِمَا

135. (قل . . . الظلمون) Say thou:[105] O my people![106] go on acting in your way;[107] indeed I am going to act *in my way;*[108] presently[109] you shall know what[110] will be the *happy* end of the abode; and surely the wrong-doers shall not fare well.

136. (وجعلوا . . . يحكمون) And they[111] set aside for Allah[112] a portion[113] of the tilth and cattle He[114] has produced, and they say according to their fancy:[115] this is for Allah,[116] and: this is for our associate-*gods*. Then what is for their associate-*gods*[117] does not reach Allah,[118] while what is for Allah reaches their associate-*gods*;[119] vile is the way they judge![120]

137. (وكذلك . . . يفترون) And even so their associate-*gods*[121] have made fair-seeing to many of the idolaters[122] the killing of their offspring,[123] so that they may cause them[124] to perish[125] and that they may confuse them in their faith.[126] And had Allah *so* willed[127] they would have not done it. Therefore thou[128] leave them alone and what they fabricate.[129]

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105. (O Prophet!).

106. The address is to those who were bent on rejecting the Prophet.

107. (rebelling against the authority of God and His messenger).

108. (patiently bearing your persecution and proclaiming the message of God as usual).

109. *i. e.*, in the Hereafter.

110. (among us).

111. *i. e.*, the Makkan pagans.

112. (as also for their associate-gods).

113. 'The settled Arabs paid to the god a regular tribute from their fields apparently by marking off as his a certain portion of the irrigated and cultivated ground.' (Robertson Smith, *Religion of the Semites*, p. 110). Though Allah was not worshipped as He deserved, the cult of Allah was not entirely neglected. A species of tithing, or offering of the first fruits of grain and cattle, was offered to Allah as well as to the other gods.' (Andre, *op. cit.*, p. 30)

114. —and not any of the so-called deities—

115. The Makkan pagans were in the habit of dividing the produce of their fields and flocks into two parts, one for God, and one for associate-gods or inferior deities.

116. Which share was chiefly employed in relieving the poor and the wayfarer.

117. which share was employed in paying the priests.

118. Who—thus the pagans argued—wanted nothing, stood in no need of presents and sacrifices from His worshippers and was well able to take care of His own interests.

119. 'When they planted fruit trees or sowed a field, they divided it by a line into two parts, setting one apart for their idols, and the other for God; if any of the fruits happened to fall from the idol's part into God's, they made restitution; but if from God's part into idol's they made no restitution . . . . In the same manner if the offering designed for God happened to be better than that for the idol, they made an exchange, but not otherwise.' (SPD. pp. 36-37)

120. To consider their godlings as standing in need of presents and sacrifices from men, and yet to continue worshipping them was indeed the acme of stupidity.

121. *i. e.*, the devils.

122. *i. e.*, the sight of many pagan nations.

123. This may possibly refer to the ancient Semitic practice of child-sacrifice, which had been very general. (*vide* ERE. I, pp. 390-391). Infanticide with a religious motive has also been wide-spread. In India, for example, 'children were thrown into the sacred river Ganges, and adoration paid to the alligators who fed on them.' (EBr. XIV, p. 516, 11th Ed.). The allusion may also be to the modern craze for 'contraception'—a subtle form of infanticide.

124. (thereby; by this foul practice).

125. (both in a material and a spiritual sense).

126. 'Their faith' means the true religion of Abraham and Ismā'īl, which they ought to have followed.

127. (in His universal Plan).

128. (O Prophet!).

129. (and grieve not over their fate).

كَانُوا يَفْتَرُونَ ۝ وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۖ وَإِن يَكُن
مَّيْتَةً فَهُمْ فِيهِ شُرَكَاءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ۝ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ
عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ۝ وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ
وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِن
ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝ وَمِنَ الْأَنْعَامِ حَمُولَةً وَ
فَرْشًا ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ

138. (وقالوا . . . يفترون) And they[130] say according to their fancy: such cattle and tilth are taboo;[131] none shall eat of them save whom we allow.[132] And *there are* camels whose backs are forbidden,[133] and cattle over which they do not pronounce the name of Allah;[134] a fabrication against Him.[135] Accordingly He shall requite them for what they were wont to fabricate.

139. (وقالوا . . . عليم) And they[136] say: what is in the bellies of such cattle is for our males alone,[137] and is forbidden to our wives, and if it[138] be *born* dead, then they all[139] are partakers of it. Surely He shall requite them for their attribution;[140] He is Wise,[141] Knowing.[142]

140. (قد . . . مهتدين) Assuredly lost are they who slay their offspring[143] foolishly *and* without knowledge;[144] and have forbidden what Allah had provided for them:[145] a fabrication against Allah:[146] surely they have strayed and have not become the guided ones.

SECTION 17

141. (وهو . . . المسرفين) And it is He[147] who has produced gardens, trellised and untrellised, and the date-palm and the corn of varied produce, and the olives and the pomegranates alike[148] and unlike. Eat of the fruits when they ripen and give[149] what is due of them[150] on the day of harvesting; and waste not; He does not approve the wasters.[151]

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130. *i. e.*, the Makkan pagans.

131. (and dedicated to our gods).

132. They, in the pagan code, must be those who serve the idols and must belong to the male sex.

133. (to be rode on, or to be laden with burdens).

134. (at any time either when milching them or riding them or slaughtering them).

135. The pagans took all these superstitious customs as acts of devotion and service to Him.

136. *i. e.*, the Makkan pagans.

137. (*i. e.* reserved as food).

138. *i. e.* the foetus.

139. *i. e.*, men and women both.

140. (to Him of these superstitions).

141. Awarding retribution at its proper time.

142. Allowing none of the culprits to escape.

143. The practice of infanticide has been almost universal, neither Greece nor Rome being immune. So the reform effected by Islam was a world-reform. 'In sharp contrast to the modern anxiety to lessen child mortality' is the extent in the ancient civilizations 'of the practice of infanticide or of putting new-born infants to death or of allowing them to die' (EBr. XII, p. 322). The reference may also be to the practice of coitus interruption and other methods of birth control.

144. *i. e.*, on the flimsiest and the most superstitious of grounds; with no support in reason or Revelation.

145. (to themselves as food or as offspring).

146. *i. e.*, against His laws, natural or revealed.

147. —not any god of agriculture or any other cosmic being, as imagined by the pagans—. 'Polytheism acknowledges, beside great fetish-deities like Heaven and Earth, Sun and Moon, another class of great gods whose importance lies not in visible presence, but in the performance of certain great offices in the course of Nature and the life of Man . . . The deity of Agriculture may be a cosmic being affecting the weather and the soil, or a mythic giver of plants and teacher of their cultivation and use' (PC. II, pp. 304-5).

148. *i. e.*, resembling each other in shape, figure, colour, and other qualities.

149. (to the poor).

150. *i. e.*, the alms thereof.

151. *i. e.*, the extravagant; those who are too profuse in spending.

وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ؕ
قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ نَبِّـُٔوْنِيْ بِعِلْمٍ اِنْ كُنْتُمْ
صٰدِقِيْنَ ۙ وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ
اَرْحَامُ الْاُنْثَيَيْنِ ؕ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ
بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۙ قُلْ لَّاۤ اَجِدُ فِيْ مَاۤ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗۤ اِلَّاۤ ع
اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ

142. (ومن . . . مبين) And of the cattle *He has created*[152] beasts of burden and small *ones*.[153] Eat of what Allah has provided for you and follow not the footsteps of Satan,[154] for he is a manifest foe to you.

143. (ثمنية . . . صدقين) *Allah has created*[155] eight pairs;[156] of the sheep a twain,[157] of the goats a twain.[158] Say thou:[159] is it the two males[160] *He* has forbidden or the two females, or what the wombs of the females contain?[161] Declare to me with knowledge if you are truth-tellers.[162]

144. (ومن . . . الظلمين) Of the camels *He has created*[163] a twain[164] and of the oxen a twain.[165] Say thou: is it the two males *He* has forbidden or the two females, or what the wombs of the females contain? Were you[166] present[167] when Allah enjoined this[168] on you? Who then does greater wrong[169] than he who fabricates a lie against Allah that he may lead people astray;[170] surely Allah does not guide a wrong-doing people.

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152. In the text the whole of this meaning is conveyed by the grammatical case of the words.

153. Such as are fit for human consumption—goats, sheep, etc.

154. (by forbiding the lawful foods, or by imitating the practices of the pagans).

155. See n. 152 above.

156. (of males and females). Reference is to the four classes of the animals of general domestic use, *viz.*, sheep, goats, camels and oxen. 'Next to the camel in economic value for the Arab nomads are their sheep and goats. Although many Bedouin tribes possess a greater or less number of goats and sheep to in addition to their camels, they are more abundant on the Syrian borderland and in such other regions of Arabia as are better watered.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 69). Even the kine, though of far lesser importance, 'are found in many villages and settled habitations . . . . They are also found in Yaman . . .' Mr. Bertram Thomas has reported the presence of 'rich herds of cows in the forested parts of the Qara mountains' (*Central South Arabia*, p. 71).

157. *i. e.*, male and female.

158. *i. e.*, male and female.

159. (O Prophet! to the pagans).

160. (of sheeps and goats).

161. *i. e.*, the unborn young of the two.

162. (and when you have no solid ground, then these prohibitions must be due to your superstitious folly).

163. See n. 152 above.

164. *i. e.*, male and female.

165. *i. e.*, male and female.

166. (yourselves)

167. —as many of you are no believers in the agency of angels and apostles at all—

168. (prohibition, as you fancy).

169. (to his own soul).

170. The person particularly intended here was one 'Omar bin Luhai, the arch introducer of idolatry and superstition in Arabia.

رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ۝ وَعَلَى الَّذِينَ
هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ
بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ۝ فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ
بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ۝ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِن شَيْءٍ
كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِن تَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ۝

SECTION 18

145. (قل . . . رحيم) Say thou:[171] I do not find in what has been revealed to me aught[172] forbidden to an eater who eats thereof except it be carcase, running blood or swine-flesh,[173] for that[174] indeed is foul,[175] or an abomination[176] over which is invoked[177] the name of other than that of Allah.[178] Then whosoever is driven[179] thereto[180] neither lusting[181] nor transgressing,[182] thy Lord is indeed Forgiving, Merciful.

146. (وعلى . . . لصدقون) And to them who are Judaised We forbade every animal with cloven hoof;[183] and of the bullock and the goats We forbade to them the fat thereof, save what is borne on their backs or entrails or what sticks to the bones. Thus We requited them for their rebellion[184] and We are the Truthful.[185]

147. (فان . . . المجرمين) Now if they belie thee,[186] say thou:[187] your Lord is Owner of extensive mercy,[188] and His wrath shall not be turned aside[189] from the guilty people.[190]

148. (سيقول . . . تخرصون) Soon will those who associate[191] say:[192] had Allah willed we would not have associated, nor our fathers,[193] neither could we[194] have forbidden aught Likewise[195] belied those before them, until they tasted Our wrath. Say thou:[196] is there with you *any* authority[197] that you may bring it forth to us?[198] You are following only *your* fancy and only conjecturing.

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171. (O Prophet!)
172. (of the meats which you prohibit and declare unlawful).
173. For carrion and swine flesh see P. II, nn. 144, 145. VI, n. 155.
174. *i. e.*, the swine.
175. (and therefore it is forbidden in its entirety).
176. *i. e.*, what is an abomination.
177. (by way of adoration).
178. See P. II, nn. 146, 147.
179. (by extreme and uncontrollable hunger).

180. *i. e.*, to a prohibited food.

181. (for its taste).

182. (the limits of bare necessity).

183. *Cf.* Le. 11 : 4; Dt. 14 : 7. ظفر to every ruminant is synonymous with ظلف *i. e.*, a cloven hoof; and كل ذي ظفر in the text comprises the camels and ostriches.

184. So this prohibition was in the nature of punishment.

185. So if there is anything contradicting this in the present collection of the OT books, it is certainly false.

186. (after this true narration of facts).

187. (O Prophet !)

188. (and is not hasty in His judgment).

189. (at its proper and appointed time).

190. Though long-suffering and extremely slow to anger, His judgment cannot be averted indefinitely and none has power to withstand it, *Cf.* the OT :—'The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire' (Is. 66 : 15). And the NT :—'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (2 Th. 1 : 7, 8, 9).

191. (others with God).

192. (by way of apology).

193. The pagans used the word 'willed' in the sense of 'pleased' or 'approved'—they confused the former with the latter—and therein lay the fallacy. Their meaning was: if God really approved of the faith of Islam and disapproved of idolatry, He would not let us go on with our worship of the false gods. *Thus they confused the power and ability bestowed by God on everyone to do whatever he chose with the approval of every course of action.* Surely it is God the Creator who has brought into being the deadliest of poisons; does it follow that He approves of the business of the professional poisoners ?

194. (of ourselves).

195. *i. e.*, like the denial and defiance of the present generations of the infidels.

196. (O Prophet !).

197. (for this assertion of yours that Divine *will* implies Divine *approval*). علم in the context is 'authority' and not 'knowledge.'

198. No, you have none whatever.

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ۝ قُلْ هَلُمَّ شُهَدَاءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا
فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ اَهْوَاءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ
يَعْدِلُوْنَ ۝ قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَلَا تَقْتُلُوْا اَوْلَادَكُمْ ع
مِّنْ اِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ
حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۝ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ
حَتّٰى يَبْلُغَ اَشُدَّهٗ وَاَوْفُوا

149. (قل . . . اجمعين) Say thou:[199] with Allah *rests* the argument evident.[200] Therefore[201] had He so willed,[202] He would have guided you all.[203]

150. (قل . . . يعدلون) Say thou:[204] here with your witnesses[205] those who will testify that He has forbidden *all* this. Then *even* if they testify, testify thou not[206] with them.[207] And follow thou not[208] caprices of those who belie our signs[209] and those who believe not in the Hereafter while they ascribe equals to their Lord.

SECTION 19

151. (قل . . . تعقلون) Say thou:[210] come, I shall recite what your Lord has forbidden to you:[211] associate not aught with Him and *show* kindness to the parents, and kill not your offspring[212] *for fear* of want—*We it is who* shall provide for you and them[213]—and approach not indecencies, whether openly or in secret,[214] and slay not anyone whom Allah has forbidden,[215] except for a just cause.[216] In this wise He exhorts you that perhaps you may reflect.[217]

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199. (O Prophet! to the pagans, after the exposure of their untenable position).

200. *i. e.*, the most sound and convincing argument. الحجة البالغة is the argument 'that reaches home', or penetrates the heart.

201. *i. e.*, now when instead of bowing to the logic of Islam you choose to remain out of it.

202. (in His universal Plan, and had He so constituted the world).

203. But instead of making you automata, He has endowed you, one and all, with personal responsibility—with power to deliberate and to choose.

204. (O Prophet!).

205. —now that you have been worsted in argument and your reasoning has proved worthless—

206. (O Prophet!).

207. (as that testimony must necessarily be false and must be treated as trash).

208. (O reader!).

209. (and therefore are not disposed to make an honest and diligent search for the true religion).

210. (O Prophet!).

211. (really) as opposed to the imaginary taboos and superstitious prohibitions of the pagans.

212. 'The real motive for the act was doubtless that which is assigned in the Qurān, namely poverty. It is well-known that the same cause has led to infanticide in other countries' (ERE. I, p. 669). 'The chief motive to infanticide', says a modern authority on pagan Arabia, 'was the scarcity of food which must always have been felt in the desert.' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 130). The prohibition may well be extended to the modern craze for 'birth-control', or the use of contraceptives to limit the number of offspring or to prevent pregnancy altogether. Now the whole of neo-Malthusianism—as is called this application of the theory of restricting the population—is based on the assumption that the reproductive powers of man exceed his power of increasing his food supply. But experience has demonstrated absolute untenability of this very assumption, and the means of subsistence, not only in one country but in the world at large, have, since the time of Malthus, the first modern promulgator of the doctrine, more than kept pace with the growth of population.

213. It is in consonance with this Divine guarantee that, contrary to what Malthus and his disciples calculated, population has not outrun the means of subsistence, and the truth of the old economic adage has been completely vindicated that 'while every addition to the population means another mouth to feed, it also implies another pair of hands'.

214. Note that it is not only open adultery that is condemned but all the more subtle forms and lesser stages of the same.

215. (to be slain).

216. *i.e.*, except with justification, as, for instance, in retaliation of a murder.

217. (and act accordingly).

الكيل والميزان بالقسط ۚ لا نكلف نفسا إلا وسعها ۖ وإذا قلتم فاعدلوا ولو كان ذا قربى ۖ وبعهد
الله أوفوا ۚ ذلكم وصاكم به لعلكم تذكرون ﴿١٥٢﴾ وأن هذا صراطي مستقيما فاتبعوه ۖ ولا تتبعوا
السبل فتفرق بكم عن سبيله ۚ ذلكم وصاكم به لعلكم تتقون ﴿١٥٣﴾ ثم آتينا موسى الكتاب تماما
على الذي أحسن وتفصيلا لكل شيء وهدى ورحمة لعلهم بلقاء ربهم يؤمنون ﴿١٥٤﴾ وهذا
كتاب أنزلناه مبارك فاتبعوه واتقوا لعلكم ترحمون ﴿١٥٥﴾ أن تقولوا إنما أنزل الكتاب على
طائفتين من قبلنا وإن كنا عن دراستهم لغافلين ﴿١٥٦﴾ أو تقولوا لو

152. (ولا . . . تذكرون) And do not approach[218] the substance of an orphan save with what is best[219] until he reaches the maturity,[220] and fill up the measure and balance with equity. We burthen not a soul except according to its capacity.[221] And when you speak,[222] be fair,[223] even though it[224] be against a kinsman; and fulfil the covenant of Allah.[225] In this wise He enjoins you that perhaps you may be admonished.

153. (وان . . . تتقون) And *also* that: this[226] is My path,[227] straight; follow it then,[228] and do not follow *other* ways; that will deviate you from His way.[229] In this wise He enjoins you that perhaps you fear *Allah*.

154. (ثم . . . يؤمنون) To[230] Mūsā[231] We gave the Book,[232] perfect for him who would do good and detailing everything[233] and a guidance and a blessing, that perhaps in the meeting of their Lord they[234] would believe.

SECTION 20

155. (وهذا . . . ترحمون) And this is a Book We have sent down, blest,[235] follow it then and fear *Allah*, that you may be shown mercy.

156. (ان . . . لغافلين) Lest you[236] should say,[237] the Book was only sent down to the two sects[238] before us, and we were in fact unaware of their readings.[239]

218. *i. e.*, meddle not with—

219. *i. e.*, save with the sole object of improving that estate; save in the interest of orphans themselves.

220. (and comes of age). See P. IV, n. 518; V, nn. 542-47.

221. So these ordinances are not at all hard to be observed, and none of the duties imposed by the law of Islam is too irksome.

222. (something by way of judgment, or as a piece of evidence).

223. (and truthful in your pronouncement).

224. *i. e.*, your pronouncement.

225. *i. e.*, be truthful in your oaths, pledges, etc.

226. *i. e.*, the religion of Islam with all its doctrines and commandments.

227. (which I, as His messenger, publicly preach).

228. (to the exclusion of other ways).

229. This entirely reproves and repudiates the specious and complacent doctrine held by the Romans, and in fact by many polytheistic nations, that 'different paths adapted to different notions and grades of knowledge converge to the same Divinity, and that the most erroneus religion is good if it forms good dispositions and inspires virtuous actions.' (Lecky, *op. cit.*, I, p. 70).

230. There is no 'abruptness' here as misconceived by Rodwell and Wherry. The word ثم introduces the subject of prophethood after the doctrine of the Oneness of God has been dwelt upon at some length.

231. The Arab pagans also were well-acquainted with the renowned apostleship of Moses.

232. (so why should you be so surprised at the apostleship of the Prophet Muhammad?

233. *i. e.*, detailed rules of everyday conduct, and not only general principles and maxims.

234. *i. e.*, the Children of Israel for whom the Book of Moses was meant.

235. See P. VII, n. 596.

236. (O Arab pagans!).

237. (On the Day of Judgment).

238. (*i. e.*, the Jews and Christians).

239. Thus the silencing of the Arab pagans is also one of the purposes of the Holy Qurān being revealed to the Arabs in their own language.

أَنَّآ أُنزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ أَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ
أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايٰتِ اللّٰهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِى الَّذِينَ يَصْدِفُونَ عَنْ ءَايٰتِنَا سُوٓءَ الْعَذَابِ بِمَا
كَانُوا يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ الْمَلٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايٰتِ رَبِّكَ ۗ
يَوْمَ يَأْتِى بَعْضُ ءَايٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمٰنِهَا
خَيْرًا ۗ قُلِ انتَظِرُوٓا إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ
أَمْرُهُمْ إِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾ مَن جَآءَ بِالْحَسَنَةِ

157. (او تقولوا . . . يصدفون) Or lest you[240] should say;[241] if only the Book had been sent down to us, we[242] should surely have been better guided than they. So *now* surely there has come to you an evidence from your Lord and a guidance and a mercy.[243] Who then[244] does a greater wrong than he who belies the signs of Allah and shuns them? Soon We will requite those who shun Our signs with an evil chastisement inasmuch as they were wont to shun *them*.[245]

158. (هل . . . منتظرون) They await indeed that the angels should come to them[246] or that thy Lord[247] should come, or that certain of the signs[248] of thy Lord should come. On the Day when certain of the signs of thy Lord will come,[249] belief will not avail any person who had not believed before or had not earned any good by his belief. Say thou;[250] well, wait and we *also* are waiting.[251]

159. (ان . . . يفعلون) Assuredly, those who have split[252] their religion[253] and become sects,[254] thou[255] art not amongst them in aught;[256] their affair is only with Allah.[257] Then[258] He will declare to them what they had been wont to do.[259]

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240. (O Arab pagans!).

241. (on the Day of Judgment).

242. —superior as we are in brightness of intellect—

243. (and now therefore you can offer no such excuse).

244. —now that the Holy Qurān is in existence—

245. —so it seems from their attitude—

246. But angels would come only to them to part their souls from their bodies.

247. (Himself).

248. *i. e.*, big signs or portents.

249. (as they will come on the Last Day).

250. (O Prophet! on behalf of the Muslims).

251. (for that Day, when each one would be recompensed according to his deserts).

252. (by believing in part and disbelieving in part).

253. *i. e.*, the true, original religion of theirs.

254. *i. e.*, have formed schisms. The allusion seems to be in particular to the interminable schisms and endless squabbles, divisions and subdivisions of the Church, as it existed in the time of the Holy Prophet. The Church, at this time, writes an American Christian, 'through the ambition and wickedness of its clergy, had been brought into a condition of anarchy. In the East, ... the Church had been torn in pieces by contentions and schisms. Among a countless host of disputants may be mentioned Arians, Basilidians, Carpocratians, Collyridians, Eutychians, Gnostics, Jacobites, Marcionites, Marionites Nestorians, Sabellians, Valentinians. Of these, the Marionites regarded the Trinity as consisting of God the Father, God the Son, and God the Virgin Mary; the Collyridians worshipped the Virgin as a divinity, offering her sacrifices of cakes.' (Draper, *History of the Conflict between Religion and Science*, pp. 78-79).

255. (O Prophet!).

256. *i. e.*, thou hast nothing to do with them; they alone are responsible for their irreligion and impiety.

257. Who is watching them all along.

258. (on the Day of Judgment).

259. (and shall requite them accordingly).

فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ ۝ قُلْ اِنَّنِىْ هَدٰىنِىْ
رَبِّىْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۚ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۝ قُلْ اِنَّ
صَلَاتِىْ وَنُسُكِىْ وَمَحْيَاىَ وَمَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ لَا شَرِيْكَ لَهٗ ۚ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ
الْمُسْلِمِيْنَ ۝ قُلْ اَغَيْرَ اللّٰهِ اَبْغِىْ رَبًّا وَّهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَيْهَا ۚ وَلَا
تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۚ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۝ وَهُوَ الَّذِىْ
جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِىْ مَآ اٰتٰىكُمْ ۚ اِنَّ رَبَّكَ
سَرِيْعُ الْعِقَابِ ۖ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ۝

160. (من . . . يظلمون) Whoso will come[260] with a virtue, for him there shall be ten like thereof,[261] and whoever will come with vice shall not be requited save with the like thereof,[262] and they shall not be wronged.[263]

161. (قل . . . المشركين) Say thou:[264] as for me, my Lord has guided me[265] to a straight path, a right religion, the faith of Ibrāhīm, the upright, and he was not of the polytheists.[266]

162. (قل . . . العلمين) Say thou:[267] surely my prayer and my rites and my life and my death are *all* for Allah, Lord of the worlds.[268]

163. (لاشريك . . . المسلمين) No associate has He.[269] To this I am bidden, and I am the first of the Muslims.[270]

164. (قل . . . تختلفون) Say thou:[271] shall I[272] seek a Lord, other than Allah,[273] while He is the Lord of everything? And no person earns anything[274] save against himself,[275] and no bearer of burthen shall bear another's burthen.[276] Thereafter,[277] to your Lord shall be your return and He shall declare to you that concerning which you have been disputing.[278]

165. (وهو . . . رحيم) And He it is Who has made you[279] vicegerents[280] in the earth, and has raised some of you over others in degrees,[281] that He might try you in what He has bestowed on you.[282] Surely Swift is thy Lord in retribution,[283] and surely He is Forgiving,[284] Merciful.[285]

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260. (in the Hereafter).

261. *i. e.*, he shall receive a tenfold recompense. So generous is God!

262. (and no more). So just is God!

263. (in any way; neither through an act of omission nor through an act of commission). Compare a saying of the holy Prophet:—'If man embraceth Islam and is sincere in it, God will forgive him every evil deed he had (previously) committed. And after that, the requital shall be: for a good deed, ten times to seven

hundred times; and for an evil deed, one time—unless God forgiveth it.' (ASB. II) 31 : 41).

264. (O Prophet!).

265. (through direct Revelation).

266. See P. I, nn. 618, 619.

267. (O Prophet! to further elucidate the Message).

268. This entire consecration of self to the true God is the gist of Islam, and this absolute, unqualified, monotheism is the cardinal, central doctrine of the Qur'ān.

269. (in any form of existence). In this abhorence of everything savouring of polytheism Islam stands alone among the religions of the world.

270. (among my nation). 'The first of the Muslims! Mohammad is absolutely justified in so designating himself. He is the first representative of a new and independent religious type. Even to-day, after a period of development of thirteen centuries, one may clearly discern in genuine Islamic piety the uniqueness which is ultimately derived from its founder's personal experience of God,' (Andre, *op. cit.*, pp. 11-12).

271. (O Prophet!).

272. —after all these emphatic denunciations of idolatry—

273. (in order to win your approval).

274. (of demerit).

375. *i. e.*, everyone shall have the meed of his misdeeds on himself only.

276. (as you suppose) *i. e.*, no sinner shall bear the sin of another. 'This is said in answer to the idolaters who offered to take the guilt upon themselves if the Prophet would only conform to their ways of worship.' (Bdh). This also completely contradicts the Christian doctrine of atonement.

277. *i. e.*, after this life is over.

278. (and deal with each accordingly).

279. (O men of the present generation!).

280. (to the generations past).

281. (of worldly advantages).

282. (of His gifts).

283. (to the confirmed offenders).

284. (to the repentant).

285. (to the believers).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓصٓ ۝ كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ۝
ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ قَلِيلًا مَّا تَذَكَّرُونَ ۝ وَكَم مِّن
قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ ۝ فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟
إِنَّا كُنَّا ظَٰلِمِينَ ۝ فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ۝ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا

Sūrat-ul-A'arāf

The Heights. VII

(Makkan, 24 Sections and 206 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (المص) Alif Lam, Mim, Suad.[286]

2. (كتب . . . للمؤمنين) *This is* a Book sent down to thee:[287] so let there be no straitness in thy breast therefor:[288] that thou mayest warn, and *this is* an admonition to the faithful.

3. (اتبعوا . . . تذكرون) Follow[289] what has been brought down to you[290] from your Lord, and do not follow *any* patrons beside Him; *yet* little are you[291] admonished.

4. (وكم . . . قائلون) And many a town[292] We have destroyed;[293] upon them Our scourge came at night[294] or while they were taking *their* midday rest.[295]

5. (فما . . . ظلمين) Then naught was their cry[296] when Our scourge[297] came upon them save that they said: indeed we have been the wrong-doers.[298]

6. (فلنسئلن . . . المرسلين) Then We wil surely question those to whom were *Our messengers*[299] sent, and We will surely question the sent ones.[300]

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286. See P. I, n. 28.
287. (O Prophet !).
288. (if thou art rejected and spurned).
289. (O mankind !).
290. (through the Prophet).
291. *i. e.*, most of you.
292. *i. e.*, the inhabitants thereof.

293. (by some sudden catastrophe).

294. The usual time of sleep.

295. In warm climates the importance of the midday rest cannot be overrated.

296. دعوى in addition to its other meanings is 'A call, a cry; and particularly, calling, or crying, for aid or succour.' (LL)

297. (in the form of some deadly catastrophe).

298. (hoping thereby to secure deliverance, but forgetting that the time of repentance had passed and that it was too late to profit by confession).

299. (who will bear witness to the integrity and faithfulness of the messengers).

300. (themselves, who will testify against their peoples).

كُنَّا غَائِبِينَ ۝ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ
مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ۝ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَ
جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ۝ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ۝ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِّنْهُ
خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ۝ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ
إِنَّكَ مِنَ الصَّاغِرِينَ ۝ قَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ۝ قَالَ إِنَّكَ مِنَ

7. (فلنقصن . . . غائبين) Then We will[301] surely recount to them[302] with knowledge,[303] and We have not been absent.[304]

8. (والوزن . . . المفلحون) And the weighing[305] on that Day is certain;[306] then those whose scales will be heavy,[307] shall fare well.

9. (ومن . . . يظلمون) And those whose scales will be light[308]— —they are those who lost themselves in respect of Our signs.

10. (ولقد . . . تشكرون) And assuredly We established you[309] in the earth and appointed for your livelihood[310] therein: *yet* little thanks do you return.[311]

SECTION 2

11. (ولقد . . . الساجدين) And assuredly We created[312] you,[313] then We fashioned you,[314] *and* thereafter[315] We said to the angels; make obeisance to Adam;[316] then they made obeisance;[317] not so Iblīs: he was not of those who made obeisance.[318]

12. (قال . . . طين) *Allah* said: what prevented thee,[319] that thou shouldest not make obeisance, when I commanded thee? *Iblīs* said:[320] I am better than he;[321] me Thou hast created of fire[322] and him Thou hast created of clay.[323]

13. (قال . . . الصاغرين) *Allah* said: then[324] get thee down from hence, not for thee is to be stiff-necked herein;[325] so go thou forth; surely thou art of the abject ones.[326]

14. (قال . . . يبعثون) *Iblīs* said: respite me till the Day they will be raised up.

301. (the All-Knowing).

302. (their deeds).

303. Even a truth so plain as the all-encompassing and all-pervading character of Divine knowledge required some emphasis in view of the grotesque notions of polytheistic peoples and some of the pagan philosophers.

304. (from them at any place of time).

305. (of man's actions and beliefs to a nicety).

306. 'The old Jewish writers make mention as well of the books to be produced at the last day, wherein men's actions are registered, as of the balance wherein they shall be weighed; and the Scripture itself seems to have given the first notion of both.' (SPD. p. 145).

307. (with faith).

308. *i. e.*, void of faith.

309. (O mankind!).

310. The term معايش is very comprehensive, and includes all the material things that are necessary for life on the earth.

311. (and do not become believers).

312. *i. e.*, brought in the first stage of being.

313. *i. e.*, (through your first progenitor, Adam).

314. *i. e.*, gave you definite shape and figure.

315. *i. e.*, after the creation and formation of Adam.

316. See P. I, n. 150.

317. See P. I, n. 151.

318. See P. I, nn. 152, 153.

319. (O Iblīs!).

320. (by way of explaining his conduct).

321. (and a superior should never bow down to an inferior). This premise in the devil's reasoning is glaringly false. Superiors on many occasions have to bow down to an inferior, for very good reasons.

322. Note that the devil was made of fire, and not, like the angels, of light.

323. (while fire is decidedly superior to clay). Another false assumption in the devil's reasoning. Fire and clay are both created inert substances, and neither of them can be held to be decidedly and in every particular superior to the other.

324. *i. e.*, when thou hast proclaimed thy rebellion.

325. *i. e.*, in the heavens where everyone has to be meek and lowly.

326. (and the heavens are only meant for the honourable ones). Satan in Islam is the most contemptible being conceivable, and has nothing in common with the Miltonic phantasmagory of wars in heaven and the great revenge by the expelled arch-angel.

المنظرين ۝ قال فبما أغويتني لأقعدن لهم صراطك المستقيم ۝ ثم لآتينهم من بين أيديهم ومن
خلفهم وعن أيمانهم وعن شمائلهم ولا تجد أكثرهم شاكرين ۝ قال اخرج منها مذءوما مدحورا لمن
تبعك منهم لأملأن جهنم منكم أجمعين ۝ ويا آدم اسكن أنت وزوجك الجنة فكلا من حيث شئتما
ولا تقربا هذه الشجرة فتكونا من الظالمين ۝ فوسوس لهما الشيطان ليبدي لهما ما ووري عنهما من سوآتهما
وقال ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين ۝ وقاسمهما
إني لكما لمن

15. (قال . . المنظرين) *Allah* said: surely thou art of the respited.

16. (قال . . . المستقيم) *Iblīs* said: because Thou hast seduced me[327] I will beset for them[328] Thy straight path.[329]

17. (ثم . . . شكرين) Then surely I will come upon before them and from behind them and from their right and from their left,[330] and Thou shalt not find most of them thankful.[331]

18. (قال . . . اجمعين) *Allah* said: go thou forth from hence, scorned, driven away; whoever of them[332] follows thee, then of a surety I will fill Hell with you all.[333]

19. (ويادم . . . الظلمين) And:[334] O Adam! dwell thou and thy spouse in the Garden, and eat you twain thereof what[335] you will, and also not approach yonder tree,[336] lest you twain become of the wrong-doers.[337]

20. (فوسوس . . . الخلدين) Then Satan whispered to the twain[338] in order that he might discover to them what lay hidden from them of their shame,[339] and said:[340] your Lord did not forbid you yonder tree but lest[341] you should become angels[342] or become of the immortals.[343]

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327. (by inviting me to do a thing whereby I have erred). Another instance of the devil's habitual lying. It was not God who misled him. It was his own conduct that degraded him.

328. *i. e.*, the progeny of Adam; mankind.

329. (to decoy them into the paths of evil).

330. *i. e.*, I shall attack and assail them on every side that I shall be able to.

331. (to Thee for all Thy favours and benefits).

332. *i. e.*, of God's creatures.

333. 'You all' means Satan and all his followers.

334. (We said).

335. (and whatsoever).

336. Note that the tree remains nameless in the Qur'ān.

337. (and sinners) *i. e.*, those who wrong their own souls.

338. (out of spite and malice). Note that it is Satan who inspired sin unto Adam, which makes it plain that sin is not inherent in man but is suggested from without.

339. سوءة literally is the external portion of the organs of generation of a man, and of a woman. This completely negatives the Biblical version :—'And they were both naked, the man and his wife, and were not ashamed.' (Ge. 2 : 25).

340. This is the evil suggestion whispered by Satan.

341. *i. e.*, for no other reason than that—

342. (by eating the fruit thereof).

343. Satan's evil inspiration amounted to this : The effect of eating the fruits of that particular tree is to transform human mortals into immortal angels, and as this was not suited to you in your early years your Lord God forbade you an approach to that tree, but in the present stage of your development that reason for prohibition holds good no longer, so now there is absolutely no harm in approaching the tree.

النّٰصِحِيْنَ ۝ فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۗ
وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ۝ قَالَا رَبَّنَا
ظَلَمْنَآ اَنْفُسَنَا ٚ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ۝ قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ
لَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ۝ قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَمِنْهَا تُخْرَجُوْنَ ۝ يٰبَنِىْٓ
اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِىْ سَوْاٰتِكُمْ وَرِيْشًا ۗ وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ۗ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ
يَذَّكَّرُوْنَ ۝ يٰبَنِىْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ

21. (وقاسمهما . . . الناصحين) And[344] he swore to them both;[345] I am of your good counsellors.[346]

22. (فدلهما . . . مبين) In this wise with guile he caused the twain to fall.[347] Then when they tasted of the tree, their shame[348] was discovered to them,[349] and they began to cover themselves with leaves from the Garden. And their Lord called out to them: did I not forbid you yonder tree, and did I not tell you Satan is to you a manifest foe?[350]

23. (قالا . . . الخسرين) The twain said:[351] our Lord! we have wronged our souls,[352] and if Thou does not forgive us, we shall of a surety be of the losers.

24. (قال . . . حين) *Allah* said: get you[353] down,[354] one of you an enemy to another; and for you there shall be on the earth a dwelling and provision for a time.[355]

25. (قال . . . تخرجون) *Allah* said: on it you shall live and on it you shall die, and from it you shall be raised up.[356]

SECTION 3

26. (يبني . . . يذكرون) O Children of Adam! surely We have sent down to you[357] a garment[358] covering your shame[359] and *as* an adornment;[360] and the garment of piety[361]—that is the best.[362] This[363] is of the signs of Allah,[364] that perhaps they[365] may be admonished.

344. (to impress them all the more, and to profess yet more his friendship for them).

345. And neither Adam nor his consort could in their innocence imagine that anybody would have the audacity to perjure himself.

346. (desiring your own good).

347. Thus the Qur'ān exonerates completely and in a language that is unmistakable and unequivocal Adam and his consort of all deliberate sin. دلى denotes a fall both physical and spiritual. (Th).

348. *i. e.*, their private parts which were hitherto enrobed in the light garments of Paradise.

349. (as the immediate consequence of their action).

350. (and My injunctions were quite clear).

351. (by way of penitence immediately on the discovery of their mistake).

352. (by not pondering over Thy injunctions). The word ظلم does not necessarily imply a wilful sin. Primarily it signifies نقص as meaning the making to suffer loss or detriment. (LL). And it is here used to convey the sense of 'detriment.'

353. (all). The number is plural, not dual, and covers the progeny of Adam as well as of Satan, yet unborn.

354. (to the earth).

355. *i. e.*, till the expiry of your term of life. Existence on the earth would not be eternal, but only of a short duration.

356. (at the Resurrection).

357. (as Our special gift).

358. *i. e.*, not only its materials but also ingenuity of mind and dexterity of hand to make use of them.

359. This condemns, by implication, the cult of the nude revived in modern times under various names.

360. Dress, according to the Western investigators, 'owes its origin, at least in great many cases, to the desire of men and women to make themselves mutually attractive.' (Westermarck, quoted in EBr. VIII. p. 649).

361. *i. e.*, besides these outer physical apparels there is also an inner, moral garment.

362. *i. e.*, that is the main thing.

363. (gift of garments and costumes).

364. *i. e.*, of the signs of His grace and favour.

365. *i. e.*, the recipients of such gifts and favours.

كما اخرج ابويكم من الجنة ينزع عنهما لباسهما ليريهما سواتهما انه يريكم هو وقبيله من حيث
لا ترونهم انا جعلنا الشيطين اولياء للذين لا يؤمنون ۝ واذا فعلوا فاحشة قالوا وجدنا عليها اباءنا
والله امرنا بها قل ان الله لا يامر بالفحشاء اتقولون على الله ما لا تعلمون ۝ قل امر ربي بالقسط و
اقيموا وجوهكم عند كل مسجد وادعوه مخلصين له الدين كما بداكم تعودون ۝ فريقا هدى
وفريقا حق عليهم الضللة انهم اتخذوا الشيطين اولياء من دون الله ويحسبون انهم
مهتدون ۝ يبني ادم خذوا زينتكم عند

27. (يبنى . . . يؤمنون) O Children of Adam! let not Satan tempt you,[366] as he has driven forth your parents from the Garden, divesting the twain of the garment, that he might discover to the twain their shame.[367] Surely he beholds you, he and his tribe, in a way that you do not behold them.[368] Certainly We have made the satans patrons of those *only* who are not believers.[369]

28. (واذا . . . تعلمون) And when they[370] commit an indecency[371] they say:[372] we found our fathers on it and Allah has enjoined it on us.[373] Say thou:[374] certainly Allah does not enjoin an indecency,[375] you say falsely of Allah[376] what you do not know.

29. (قل . . . تعودون) Say thou:[377] my Lord has enjoined equity,[378] and that you[379] shall set your faces[380] aright[381] at every prostration,[382] and call on Him, making faith pure for Him.[383] Even as He has begun you,[384] you shall be brought back.[385]

30. (فريقا . . . مهتدون) A party[386] He has guided, and upon a party[387] straying has been justified.[388] Assuredly they have taken the satans as patrons instead of Allah and they fancy that they are guided ones.

366. (and turn you into infidels).

367. (so be on your guard against the machinations of your hereditary enemy).

368. This emphasizes the subtlety of Satan's attacks.

369. (and thus strong faith is the surest antidote to Satanic influences).

370. *i. e.*, the Arab pagans.

371. Or 'a filthy action.' The Arab pagans used to encompass the K'aba in a state of nudity. The allusion here is to this particular indecency.

372. (to justify their immodesty).

373. 'Excessively conservative by nature, the people observed the customs of their fathers without troubling their minds about their original significance, offered sacrifices to the gods (rude stone fetishes for the most part), and marched in procession round their sancturies.' (HHW. VIII, p. 9).

374. (to them, O Prophet!).

375. (such indecencies being indeed contrary to the pure nature of God).

376. قال عليه is 'He lied, or said what was false, against him'. (LL).

377. (O Prophet!)

378. (and other forms of righteousness).

379. (O mankind!).

380. Or 'your hearts.'

381. (towards Him).

382. *i. e.*, prayer.

383. *i. e.*, with devotion exclusive to Him.

384. (by His mere will).

385. (and called to account in the Hereafter).

386, 387. (of mankind).

388. *i. e.*, upon those who voluntarily chose the devils as their friends and associates.

كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ
لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَٰلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝ وَلِكُلِّ أُمَّةٍ
أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ۝ يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ
عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ

31. (يبني . . . المسرفين) O Children of Adam! take your adornment[389] at every worship:[390] and eat[391] and drink,[392] and be not extravagant; surely He does not approve of the extravagants.

SECTION 4

32. (قل . . . يعلمون) Say thou:[393] who has forbidden the adornment[394] that Allah has produced for His servants and the clean things of food?[395] Say thou: on the Day of Resurrection these[396] shall belong to them alone who in the life of this world were believers.[397] Thus We expound the signs[398] to a people who know.

33. (قل . . . تعلمون) Say thou: my Lord has forbidden the indecencies, the open thereof[399] and the hidden thereof,[400] and sin[401] and high-handedness without justice[402] and that you associate *aught* with Allah that for which He has sent down no warranty and that you speak of Allah what you know not.

34. (ولكل . . . يستقدمون) For every community[403] there is a doom;[404] then when its doom is come, not an hour will they stay behind nor go in advance.[405]

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389. (and be not in a state of nakedness). See n. 371, 373 above. زينة here signifies decent clothing.

390. (for which you enter a mosque). 'Worship' here is to be taken in its widest application, which includes prayer, circumambulation of K'aba and other forms of devotion. Compare the teachings of Judaism. 'The pious of ancient times occupied an hour in preparation for prayer. Ezra's ordinance required scrupulous washing of the body immediately before prayer. One must be properly attired. Raba b. Huna put on red gaiters, another rabbi placed a mantle over his shoulders and reverently crossed his hands,' like a servant in the presence of his master. (JE. X, p. 168).

391. (freely of clean, lawful foods).

392. (freely of clean, law beverages).

393. (O Prophet!).

394. *i. e.*, goodly apparel.

395. There are, in the code of Islam, certain meats which are unclean and therefore forbidden, and the rest are lawful. This definite division of meats into clean and unclean repudiates the Christian doctrine that 'there is nothing from without a man, that entering into him can defile him.' (Mk. 7: 15).

396. (gifts of God).

397. (and therefore made right and proper use of these gifts, and not for those who abused them). The meaning is that the believers alone can truly enjoy these gifts of God in this world with no aftermath of pain and penalty to fear in the Hereafter.

398. (and commandments).

399. *i. e.*, indecencies practised openly, such as the circuiting of K'aba in nakedness.

400. *i. e.*, indecencies practised secretly, such as fornication.

401. (of every variety).

402. *i. e.*, without a just cause.

403. *i. e.*, for each individual member of the community.

404. (in the Divine Plan).

405. (but shall meet with requital exactly at the arrival of the appointed hour).

ولا هم يحزنون ۝ والذين كذبوا بآياتنا واستكبروا عنها أولئك أصحاب النار هم فيها خلدون ۝ فمن
أظلم ممن افترى على الله كذبا أو كذب بآياته أولئك ينالهم نصيبهم من الكتب حتى إذا جاءتهم
رسلنا يتوفونهم قالوا أين ما كنتم تدعون من دون الله قالوا ضلوا عنا وشهدوا على أنفسهم أنهم
كانوا كفرين ۝ قال ادخلوا في أمم قد خلت من قبلكم من الجن والإنس في النار كلما دخلت أمة لعنت
أختها حتى إذا اداركوا فيها جميعا قالت أخرىهم لأولىهم ربنا هؤلاء أضلونا فآتهم عذابا ضعفا من النار
قال لكل

35. (يبنى . . . يحزنون) O Children of Adam![406] if there came to you messengers from among you recounting My signs to you, then whoever shall fear Allah and act right,[407] on them *shall come* no fear, nor shall they grieve.

36. (والذين . . . خلدون) And those who belie Our signs and are stiff-necked, against them—they shall be fellows of the Fire and therein they *shall* be abiders.

37. (فمن . . . كفرين) Who does greater wrong than he who fabricates a lie against Allah[408] or belies His signs?[409] These! their *full* portion[410] from the Book[411] shall reach them[412] until when Our messengers[413] come to them[414] causing them to die, and say: where is that which you were wont to call upon beside Allah? These[415] will say: they have strayed from us. And they will testify against themselves that they have been infidels.[416]

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406. This was said to men while yet they were in the world of spirits. (Th).

407. (*i. e.* on this way).

408. (and accepts as His words which are not His).

409. (and refuses to accept as His words which are His).

410. (of worldly happiness).

411. (of Divine decrees) *i. e.,* what is written for them in the Book of eternal decrees.

412. (in this world).

413. *i. e.,* angels of death and punishment.

414. (at the expiry of their term of life).

415. *i. e.,* the infidels.

416. (while in this world). Obviously such confession at the time of death or on the Day of Judgment would be of no avail whatever.

ضِعْفٌ وَلٰكِنْ لَّا تَعْلَمُوْنَ ۝ وَقَالَتْ اُوْلٰىهُمْ لِاُخْرٰىهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوْقُوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْسِبُوْنَ ۝ اِنَّ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ وَلَا يَدْخُلُوْنَ
الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ ؕ وَكَذٰلِكَ نَجْزِي الْمُجْرِمِيْنَ ۝ لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّمِنْ فَوْقِهِمْ
غَوَاشٍ ؕ وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ۝ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَآ اُولٰٓئِكَ اَصْحٰبُ
الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا
الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا

38. (قال . . . تعلمون) *Allah* will say:[417] enter the Fire[418] among the communities[419] of those who have passed before you, of jinn and mankind. So oft as a community enters it, it shall curse its sister,[420] until, when all have arrived one after another therein, the last of them[421] will say of the first of them:[422] our Lord: these led us astray; so mete out to them a double torment of the Fire. *Allah* will say: to each,[423] double;[424] but you know not.[425]

39. (وقالت . . . تكسبون) The first of them[426] will say[427] to the last of them:[428] you have then no preference over us.[429] Taste then *you all* the torment[430] for what you were wont to earn.

SECTION 5

40. (ان . . . المجرمين) Assuredly those who belie Our signs and are stiff-necked against them, for them[431] will not be opened the portals of heaven[432] nor will they enter the Garden until a camel passes through the eye of a needle.[433] Thus do We requite the culprits.

41. (لهم . . . الظلمين) Theirs will be a bed[434] in Hell, and over them coverings.[435] Thus do We requite the wrong-doers.

42. (والذين . . . خلدون) And those who believed and worked righteous *works*—We burthen not a soul except according to its capacity[436]—they are the fellows of the Garden; therein they *shall be* abiders.

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417. (on the Day of Judgment).
418. (O infidels!).
419. (of infidels).
420. (community) *i. e.*, like her in point of fidelity.
421. *i. e.*, the rank and file of the infidels.
422. *i. e.*, the chiefs and ringleaders of infidels.
423. (of the two classes, the leaders and followers alike).
424. (will be the torment). Of the ringleaders, because they set the example and occasioned the transgression of others; of the common folk, because of

their own infidelity and their imitating an evil example. (Bdh).

425. (just now; at the commencement of the torment). The torment of every one will grow in volume and intensity every moment.

426. *i. e.*, the leaders of unbelief and impiety.

427. (after they have heard the reply from God).

428. *i. e.*, to the rank and file of the infidels.

429. (in the matter of the lightness of punishment).

430. (doubled and multiplied to you and us alike).

431. *i. e.*, for their souls after their death.

432. (when trying to ascend to heaven).

433. The phrase is symbolic of an impossibility. Compare for a somewhat similar passage, the NT:—'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' (Mt. 19: 24). Such proverbs and comparisons occur in many languages.

434, 435. (of fire).

436. So good works are never very difficult to perform. The phrase is parenthetical.

لهذا وما كنا لنهتدي لولا ان هدىنا الله لقد جاءت رسل ربنا بالحق ونودوا ان تلكم الجنة
اورثتموها بما كنتم تعملون ﴿٤٣﴾ ونادى اصحب الجنة اصحب النار ان قد وجدنا ما وعدنا ربنا
حقا فهل وجدتم ما وعد ربكم حقا قالوا نعم فاذن مؤذن بينهم ان لعنة الله على الظلمين ﴿٤٤﴾
الذين يصدون عن سبيل الله ويبغونها عوجا وهم بالاخرة كفرون ﴿٤٥﴾ وبينهما حجاب وعلى
الاعراف رجال يعرفون كلا بسيمىهم ونادوا اصحب الجنة ان سلم عليكم لم يدخلوها وهم يطمعون ﴿٤٦﴾

وإذا صرفت ابصارهم

43. (ونزعنا ... تعملون) And We shall recover[437] whatever of rancour[438] may be in their breasts,[439] rivers flowing beneath them, and they will say:[440] *all measure of* praise be to Allah who has guided us on to this, we were not such as to find guidance[441] were it not that Allah had guided us; the messengers of our Lord came with truth.[442] And this shall be cried out to them:[443] this is the Garden; it you inherit for what you have been working.[444]

44. (ونادى ... الظلمين) And the fellows of the Garden shall cry out to the fellows of the Fire: surely we have found true what our Lord had promised us,[445] have you found true what your Lord had promised you?[446] They shall say: yea![447] Then a crier[448] in-between them shall cry;[449] the curse of Allah be upon the wrong-doers—

45. (الذين ... كفرون) Those who turned away from the way of Allah and would seek *to render* it crooked and in the Hereafter they were disbelievers.

46. (وبينهما ... يطمعون) And between the twain[450] there will be a veil,[451] and on the heights[452] will be men recognising them all by their marks;[453] and they will cry to the fellows of the Garden: peace be on you![454] They will not have *yet* entered it while they will be longing.[455]

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437. (and cause to be forgotten).

438. (that they might have felt against each other in their lifetime).

439. (and shall replace it with sincere love and amity). This will sharply contrast the dwellers of Heaven with the inmates of Hell whose breasts will rankle with envy, hatred and rancour.

440. (in true humility, and overpowered with gratitude).

441. (ourselves; single-handed).

442. (of which we are now convinced by ocular demonstration).

443. The crier will be some angel.

444. (in your lifetime). Good works in this world are the immediate, proximate cause of man's felicity in the Next while the real, ultimate cause is the grace of God.

445. (that sound belief and good works would lead to Paradise).

446. (that unbelief and infidelity would lead to Hell).

447. (all these promises have come true to the very letter).

448. Who would be some angel.

449. (to aggravate further the misery of the damned).

450. *i. e.*, between the blessed and the damned.

451. *i. e.*, a dividing wall.

452. (thereof). اعراف literally is an elevated place or an elevated portion of the earth or ground; and الاعراف is applied to a wall between Paradise and Hell, or its upper parts (LL).

453. *i. e.*, by their very looks; by their facial expression.

454. This, with a negligible grammatical modification, is the usual form of salutation among the Muslims.

455. (to enter it). They will be the people whose good and bad deeds are equal, and who, though eventually due to be received in Paradise are not immediately fit for admittance thereinto.

تِلْقَآءَ اَصْحٰبِ النَّارِ قَالُوْا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ ۝ وَنَادٰٓى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ
بِسِيْمٰهُمْ قَالُوْا مَآ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُوْنَ ۝ اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ
بِرَحْمَةٍ ؕ اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ اَنْتُمْ تَحْزَنُوْنَ ۝ وَنَادٰٓى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ اَنْ
اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا رَزَقَكُمُ اللّٰهُ ؕ قَالُوْٓا اِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَ ۝ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ
لَهْوًا وَّلَعِبًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسٰىهُمْ كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ هٰذَا ۙ وَمَا كَانُوْا بِاٰيٰتِنَا
يَجْحَدُوْنَ ۝ وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ

47. (و اذا . . . الظلمين) And when their eyes[456] will be turned to the fellows of the Fire, they will cry:[457] our Lord! place us not with *these* wrong-doing people.

SECTION 6

48. (و نادى . . . تستكبرون) The fellows of the heights[458] will cry to the men[459] whom they would recognise by their marks,[460] and say: your multitude[461] availed you naught nor that over which you were wont to be stiff-necked.[462]

49. (اهؤلاء . . . تحزنون) Are these[463] the men of whom you swore[464] that Allah would not reach them with *His* mercy?—Enter the Garden, on you *shall come* no fear nor shall you grieve.

50. (و نادى . . . الكفرين) And the fellows of the Fire[465] will cry to the fellows of the Garden: pour out on us some water or aught what Allah has provided you with.[466] They will say: surely Allah has forbidden[467] them both to the infidels—

51. (الذين . . . يجحدون) Who took their religion[468] as an idle sport and a play and whom the life of the world beguiled. So[469] Today We shall forget them[470] even as they neglected[471] the meeting of this Day of theirs and as they were ever gainsaying Our signs.

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456. Literally 'sights'.
457. (horror-struck at the sight).
458. See nn. 452, 455 above.
459. (of Hell).
460. *i. e.*, by their very looks; by their facial expression.
461. (on which you presumed so much).
462. *i. e.*, your overweaning conceit and inordinate self-esteem.
463. *i. e.*, the dwellers of Heaven.
464. (despisingly).
465. (overpowered with pangs of hunger and thirst).

466. (of refreshments).

467. 'Forbidden' not in the moral, legal, sense of the word, but physically. It would be physically impossible for the inmates of Hell to enjoy any of the comforts and the pleasures of Paradise. They would have no apparatus within them to receive those blessings.

468. 'Their religion' means the religion which it was incumbent upon them to accept.

469. —what can they expect to reap when they sowed nothing at all ?—

470. 'Forgetting them' is here clearly in the sense of ignoring them.

471. *i. e.*, deliberately ignored.

فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ۝ هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ؕ يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ يَقُوْلُ الَّذِيْنَ
نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ
الَّذِيْ كُنَّا نَعْمَلُ ؕ قَدْ خَسِرُوْٓا اَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ۝ اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۫ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ
بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ؕ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝

52. (ولقد . . . يؤمنون) And surely We have brought to them[472] a Book[473] which We have detailed according to knowledge, a guidance[474] and a mercy to a people who believe.[475]

53. (هل . . . يفترون) They[476] await only[477] its fulfilment.[478] The Day whereon its fulfilment arrives those who had been negligent to it will say:[479] surely the messengers of our Lord brought the truth;[480] are there no intercessors for us that they might intercede for us or could we be sent back[481] that we might work otherwise than we were wont to work? Surely they have lost themselves, and there has strayed from them what they were wont to fabricate.

SECTION 7

54. (ان . . . العلمين) In truth your Lord is Allah who created[482] the heavens and the earth[483] in six days,[484] then established Himself on the Throne,[485] making the night cover the day, seeking it swiftly,[486] and *created* the sun and the moon and the stars subjected to His command.[487] Lo! His[488] is the creation[489] and the command.[490] Blessed[491] is Allah, the Lord of worlds.

55. (ادعوا . . . المعتدين) Call on[492] your Lord[493] in humility[494] and in secrecy;[495] surely He approves not the trespassers.[496]

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472. *i. e.*, the infidels of the Qur'ānic and the post-Qur'ānic period.

473. Notice once again that the Qur'ān speaks of itself as a Book, intended from the very first to be a complete volume. Perhaps it is the only Sacred Book that so clearly proclaims itself to be a Book. See also P. I, n. 30.

474. (to one and all).

475. *i. e.*, only the believers profit by it and therefore are the fit objects of Divine mercy.

476. *i. e.*, the infidels who remain unmoved by the Qur'ān.

477. —as it seems—

478. *i. e.*, the actual fulfilment of the threats uttered in the Qur'ān.

479. *i. e.*, shall cry in bewilderment.

480. (and fools we were to reject them).

481. (into the world).

482. (out of nothing).

483. Heavens and earth are all created like other beings, and there exist no such absurdities as a 'sky god' or an 'earth-goddess.'

484. These pre-creation 'days' are obviously not the 'days' of a few hours' duration such as we know them in our experience caused by the movements of the sun and the earth, both of which were till then non-existent. The Bible also assigns a period of six days to the creation of heavens and the earth. 'And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.' (Ge. 1: 31).

485. (of authority and majesty). عرش is literally 'a booth, or shed, or thing constructed for shade.' It also signifies 'might, or power; regal power; sovereignty; dominion.' العرش is applied to the عرش of God, which is not definable, and is immeasurable (LL). It is not as the vulgars hold, the seat or throne of God, 'for were it so it would be support to Him, not supported' (LL). The phrase means, 'He reigned as King' (LL).

486. *i. e.*, each seeking the other in rapid succession.

487. So all these grand heavenly bodies, adored and worshipped by so many polytheistic nations and peoples, are mere helpless, inert, created beings; and it is the height of folly to offer homage to any of the 'nature-gods,' solar or lunar.

488. (alone, involving no co-partnership).

489. God is the sole Creator, the sole Originator, and the sole 'Creative Principle' with no minor gods to help and assist Him.

490. God is the Sole Ruler, the sole Sovereign, the sole Maintainer of the universe. It is not, as the Hindus believe, that He 'having performed his legitimate part in the mundance evolution by His original creation of the universe, has retired into the background' (EBr, XI, p. 577), leaving the governance of the world to minor local deities. Nor is His divine activity, as the deists imagine, confined 'to creation of the world and fixation of its primary collocation' (EBr, VII, p. 144), the world-process being determined by these alone.

491. (with every perfection).

492. (O mankind!).

493. (and on none other; in every need and on all occasions).

494. (and not in annoyance and vanity).

495. (and not in ostentation). *Cf.* the NT:—'But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking' (Mt. 6: 7).

496. *i. e.*, those who go beyond the proper limits in prayer, and are either vain, vociferous or frivolous in their prayers. The Hindus believe that *mantras*, or magical formulae, if enchanted punctiliously by a Brahman, 'will constrain the gods to gratify the worshipper's wishes' (EBR. III, p. 1012). And 'prayer' in the Hindu sense of the term, 'denotes a compulsory, not a devotional attitude in the officiant.' Clearly Islam repudiates all this.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝ وَهُوَ
الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ
الْمَاءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ۝ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ
رَبِّهِ ۖ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ۝ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝ قَالَ

56. (ولا . . . المحسنين) Act not corruptly on the earth[497] after its good ordering,[498] and call on Him[499] fearing[500] and longing,[501] surely the mercy of Allah is nigh to the well-doers.

57. (وهو . . . تذكرون) He it is who sends forth heralding winds before His mercy,[502] until when they have gathered up heavy-laden cloud, We drive it on to a dead land[503] and send down rain thereby, bringing forth with it all manner of fruit. In this wise[504] We raise the dead; perchance you may take heed.[505]

58. (والبلد . . . يشكرون) A good soil! Its herbage comes forth[506] by the will of Lord, and that which is barren brings forth[507] scantily. In this wise We vary the signs[508] for a people who return thanks.

SECTION 8

59. (لقد . . . عظيم) Assuredly We sent Nūh[509] to his people,[510] and he said: O my people! worship Allah, no god you have other than He;[511] verily I fear for you the torment of a Mighty Day.[512]

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497. (by means of your blasphemous conduct).

498. *i. e.*, after God has sent His prophets and revealed His will for the good order and moral government of mankind.

499. (in all your devotions).

500. (and not presuming on your merits) *Cf.* the NT:—'Work out your own salvation with fear and trembling' (Ph. 2: 12).

501. (and not despairing of His grace).

502. *i. e.*, rains. 'In northern Arabia, rain is brought by the prevailing winds from the Mediterranean across Palestine in the winter. It makes the desert blossom in the spring (*Ar-Rabi*); and ushers in two months of comparative peace and plenty for the Bedouins. All prosperity depends upon the rain, which the Arabs, consequently, call "God's mercy" (*Rahmat Allah*), the words "rain" and "beneficence" being synonymous is the Arabic language.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 24).

503. *i. e.*, land depending for its productive power upon the rain alone.

504. *i. e.*, in a manner analogous.

505. (by these parables and similitudes).

506. (abundantly).

507. —if it comes forth at all—

508. —(and arguments demonstrating Our providence, power and unity).

509. (as a Prophet). He is Noah of the Bible, but unlike the Biblical character, he is a true apostle of God, an embodiment of piety and virtue, and has nothing about him of the shameless drunkenness so shamelessly imputed to him in the Bible: 'And he drank of the wine, and was drunken; and he was uncovered within his tent' (Ge. 9:21). Probable dates:—2948-1998 B.C.

510. A people of very great antiquity, who lived probably in Iraq or Mesopotamia.

511. (so renounce polytheism in all its forms).

512. (if you reject me and my message).

الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ ۝ قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَٰكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ۝
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۝ أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ
مِنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ۝ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ۝ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ
أَفَلَا تَتَّقُونَ ۝ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي

60. (قال . . . مبين) The chiefs[513] of his people said: surely we see you[514] in error manifest.[515]

61. (قال . . . العلمين) *Nūh* said: O my people! not with me is error, but I am a messenger from the Lord of the worlds.

62. (ابلغكم . . . تعلمون) I preach to you the messages of my Lord and I counsel you good, and I know from Allah what you do not know.[516]

63. (او عجبتم . . . ترحمون) Do you marvel that an admonition from your Lord should come to you through[517] a man from amongst you, so that he may warn you, and that you may fear *God*, and that perchance you may be shown mercy.[518]

64. (فكذبوه . . . عمين) Then they disbelieved him:[519] thereupon We delivered him[520] and those with him in the ark,[521] and drowned those who disbelieved Our signs, certainly they were a people blind.[522]

SECTION 9

65. (والى . . . تتقون) And to 'Ād[523] We sent their brother,[524] Hūd[525] He said: O my people! worship Allah, no god you have other then He.[526] Do you not fear?[527]

513. ملأ is 'an assembly'; also 'nobles, chiefs, princes, principal persons, persons whose opinion is respected.'

514. (O Noah!)

515. (in thy denial of our pantheon).

516. (so do not feel amazed at my warnings).

517. *i. e.*, by means of. Literally, 'upon.'

518. The idea of messengership is directly opposed by the theory of 'Incarnation.' To the polytheistic peoples it is always a matter of utmost amazement that a mere man should be divinely commissioned with the reform of his fellow-beings. It must be, according to their conception, the very God who should incarnate himself in human form to redeem humanity, and all mortals laying claim to apostleship

are *ipso facto* so many impostors and must be condemned unheard.

519. (and persisted in their denial, and defiance in spite of all his endeavours).

520. (from drowning in the flood).

521. The believers had entered with him into the vessel.

522. (in their hatred of the prophet and in their aversion to God's truths).

523. An Arab people, flourishing in the south of the Arabian peninsula, with their dominion extended from the north of the Persian Gulf in the east to the southern end of the Red Sea in the west. Their story was well known to the Arabs of the Holy Prophet's time. 'The ancient poets knew 'Ād as an ancient nation that had perished, hence the expression "since the time of 'Ād." Their kings are mentioned in the Dīwān of the Hudhailites and their prudence in that of Nābighā' (EI. I, p. 121). They were zealous idolaters.

524. *i. e.*, their countryman; belonging to the same tribe and town.

525. (as a prophet, to preach to and reclaim them). Hūd is identified by some with Heber.

526. (so renounce polytheism in all its forms).

527. (the consequence of your infidelity).

سفاهة وإنا لنظنك من الكذبين ﴿٦٦﴾ قال يقوم ليس بي سفاهة ولكني رسول من رب العلمين ﴿٦٧﴾
أبلغكم رسلت ربي وأنا لكم ناصح أمين ﴿٦٨﴾ أوعجبتم أن جاءكم ذكر من ربكم على رجل منكم لينذركم
واذكروا إذ جعلكم خلفاء من بعد قوم نوح وزادكم في الخلق بصطة فاذكروا آلاء الله
لعلكم تفلحون ﴿٦٩﴾ قالوا أجئتنا لنعبد الله وحده ونذر ما كان يعبد آباؤنا فأتنا بما تعدنا إن
كنت من الصدقين ﴿٧٠﴾ قال قد وقع عليكم من ربكم رجس وغضب أتجدلونني في أسماء

66. (قال . . . الكذبين) The chiefs of those who disbelieved among his people said: in truth, we see thee in folly and in truth we deem thee to be of the liars.

67. (قال . . . العلمين) *Hūd* said: O my people! not with me is folly, but I am a messenger from the Lord of the worlds.

68. (ابلغكم . . . امين) I preach to you the messages from my Lord; and I am to you a counsellor faithful.

69. (او عجبتم . . . تفلحون) Do you marvel that an admonition from your Lord should come to you upon a man from amongst you so that he may warn you?[528] Remember what time He made you successors after the people of Nūh[529] and increased you amply in stature[530]. Remember the bounties of Allah,[531] that perchance you may fare well.[532]

70. (قالوا . . . الصدقين) They said: art thou come to us that we should worship Allah alone and leave what our fathers were wont to worship?[533] Bring thou then upon us that[534] wherewith thou hast threatened us if thou sayest sooth.[535]

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528. See n. 518 above.

529. The 'Ādites were separated only by a few generations from the people of Noah. 'The tribe of 'Ād, the son of Aws, the son of Aram, the son of Sem, the son of Noah, who after the confusion of tongues, settled in Al-Ahqaf, or the winding sands in the province of Haḍhramaut, where his posterity greatly multiplied (SPD. p. 20).

530. The 'Ādites 'became a renowned tribe, and made themselves masters of all eastern and southern Arabia; they built dwelling-houses, obtaining, besides, an ascendancy over all the other tribes. The men of this tribe were conspicuous among those of others, for their stalwart figures.' (Syed Ahmad Khan, *Essays on the*

Life of Prophet Muhammad, I, pp. 17-18).

531. (and be grateful and obedient to Him).

532. (both in this world and the Next).

533. *i. e.*, our 'tribal gods,' 'national goddesses' and other deities and subdeities.

534. (judgment).

535. Literally, 'if thou art of the truth-tellers.'

سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ ۚ فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ
الْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ
إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ
اللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَ
بَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا آلَاءَ

71\. (قال . . . المنتظرين) *Hūd* said: surely there have befallen you wrath and indignation from your Lord.[536] Do you dispute with me over the names[537] you have named, you and your fathers, for which Allah has sent down no warranty?[538] Wait then;[539] I *also* will be of those who wait.

72\. (فانجينه . . . مؤمنين) Then We delivered him[540] and those with him by a mercy from Us, and We utterly cut off those who belied Our signs,[541] and would not be believers.

SECTION 10

73\. (وإلى . . . أليم) To Thamūd[542] We *sent* their brother Sālih.[543] He said: O my people! worship Allah; no god you have but He;[544] surely there has come to you an evidence from your Lord;[545] yonder is the she-camel of Allah,[546] a sign to you;[547] so leave her alone, pasturing on Allah's earth, and do not touch her with evil, lest there seize you a torment afflictive.

536\. The tense of the verb used in the sentence is prophetic past; the calamity to come is as good as already befallen.

537\. *i. e.*, your false gods; mere names with no corresponding reality whatever.

538\. (whether in reason or Revelation).

539\. (the wrath of the Lord).

540\. The prophet Hūd afterwards returned into Haḍhramaut, and after his death was buried near Hasiq, where there is a small town known as Qabr Hūd. Doughty, whose hatred of everything Islamic is both deep and undisguised, speaks at two places of Hūd's sepulchre. (*Travels in Arabia Deserta*, I, p. 49; II, p. 51).

541\. (by sending upon them a hot and suffocating wind which blew for seven nights and eight days).

542\. Another ancient and powerful people of Arabia, closely related to the ʻĀdites and heirs to their civilizations and culture, with their seat in the north-west corner of Arabia, forming the southern boundary of Syria. 'Unlike the ʻĀdites, of

whom we find no trace in historical times, the Thamudites are mentioned as still existing by Diodorus Siculus and Ptolemy; and they survived down to the fifth century A. D. in the corps of equites Thamudeni attached to the army of the Byzantine emperors.' (Nicholson *Literary History of the Arabs*, p. 3). See also P. XIV, n. 95. 'The recently excavated rocky city of Petra, near Ma'ān, may go back to Thamud.' (AYA)

543. 'the son of Obaid, the son of Asif, the son of Mashaj, the son of Abeed, the son of Jader, the son of Thamud' (Syed Ahmad Khan, *op. cit.*, I, p. 22). There were two prophets of this name, apparently, in ancient Arabia. The more important of the two was Salih ibn 'Ubaid, whose assassination was responsible for the destruction of the Nabataean (Thamud) city of Madain Salih in the north.' (Philby, *Sheba's Daughters*, p. 301). It is probably his tomb which stands in a valley known after his name on the eastern border of Sinai. 'Who he was, when he lived, is entirely unknown. Possibly he may have been the founder of the tribe of that name which still exists in the Peninsula, possibly the ancient prophet mentioned in the Koran.' (Stanley, *Sinai and Palestine*, p. 56).

544. (so renounce polytheism in all its forms).

545. *i. e.*, a miracle such as you desire.

546. *i. e.*, a she-camel big with young came out of the rock in the rejecters' presence, and was immediately delivered of a young one ready weaned. 'Near the summit of Jebel Musa is a peculiar mark in the stone which has a strong resemblance to the imprint of a camel's foot. It is regarded by the Bedawin with great veneration, and the girls, when tending their flocks on the mountains, often milk their goats into it as a sure means of obtaining increase and prosperity. This is called *Athār Nāqat en Nabi*, "the footprint of the Prophet's she-camel" . . . . . . I should therefore conclude that the Nabi Saleh of the tomb in Wady es Sheikh, the prophet of the camel's footprint, and the Saleh of the Quran are identical, and that the "people of Thamud" are the Saracen inhabitants of Sinai, who preceded the Mohammedan invasion.' (Palmer, *Desert of Exodus*, p. 50).

547. In the phrase, 'the words ناقة الله are the predicate خبر of هذه and آية is a circumstantial accusative, '*this is the she-camel of God, (as) a sign unto you*' (WGAL. II, p. 278).

اللهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ
اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ
بِهِ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا
عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ
فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ
لَكُمْ وَلَٰكِنْ لَا تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ

74. (واذكروا . . . مفسدين) And remember what time He made you successors of 'Ad, and inherited you in earth; you take for yourselves palaces in the plains, and you hew out the mountains as houses.[548] Remember the bounties of Allah and commit not evil on the earth as corrupters.[549]

75. (قال . . . مؤمنون) The chiefs of those who were stiff-necked amongst his people said to those who were counted weak[550]—to such of them as believed: do you know that Sāliḥ is a sent one of his Lord? They said: indeed we are believers in that with which he has been sent.

76. (قال . . . كفرون) Those who were stiff-necked said: surely we are disbelievers in what you believe.

77. (فعقروا . . . المرسلين) Then they hamstrung the she-camel and disdained the command of their Lord,[551] and said:[552] O Sāliḥ, bring upon us[553] that[554] with which thou hast threatened us, if thou art in sooth of the sent ones.

78. (فأخذتهم . . . جثمين) Thereupon an earthquake[555] seized them so that they lay prone[556] in their dwellings.[557]

79. (فتولى . . . النصحين) Then he turned from them,[558] and said:[559] O my people! assuredly I did deliver to you the messages of my Lord, and counselled you good,[560] but you do not approve the good counsellors.

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548. This implies that they were a nation of engineers and architects, and that their civilisation was far advanced in the science of mechanics and the art of masonry.

549. This implies that the Thamūdites were highly iniquitous in their dealings and great oppressors.

550. (on account of their poverty, or owing to the smallness of their number).

551. (to renounce idolatry and to accept and receive His messenger).

552. —over-confident as they were of their strong dwellings hewn in the rocks—

553. (here and now).

554. (judgment).

555. (accompanied with terrible noise as violent earthquakes generally are). رجفة is 'violent commotion.'

556. (and dead).

557. In the territory of Hijr in the province of Hejaz, says Sale, 'their habitations cut out of the rocks, mentioned in the Qur'ān, are still to be seen, and also the crack of the rock whence the camel issued, which as an eye-witness hath declared, is sixty cubits wide.'

558. (after they had been annihilated).

559. (in soliloquy lamenting their end).

560. (but ye went on rejecting my warnings and admonitions).

بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ
مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾
فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُجْرِمِينَ ﴿٨٤﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ ع
جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا
فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ

80. (و لوطا . . . العلمين) And *We sent* Lūt,[561] when he said to his people:[562] do you commit an indecency with which none has preceded you in the worlds.[563]

81. (انكم . . . مسرفون) Verily you go in lustfully to men instead of women![564] Aye! you are a people extravagant.[565]

82. (و ماكان . . . يتطهرون) Naught was the answer of his people save that they said:[566] drive them[567] forth from your city; indeed they are a people who would be pure![568]

83. (فانجيه . . . الغبرين) Then We delivered him and his family,[569] save his wife,[570] she was among the lingerers.[571]

84. (وامطرنا . . . المجرمين) And we rained upon them a rain.[572] So behold![573] what like was the end of the culprits.[574]

SECTION 11

85. (و الى . . . مؤمنين) To Madyan[575] *We sent* their brother Shu'aib.[576] He said: O my people! worship Allah, no god you have but He.[577] Surely there has come to you an evidence[578] from your Lord; so give full weight and measure,[579] and do not defraud people of their things,[580] and do not act corruptly on the earth after its ordering;[581] that[582] is best for you if you be believers.[583]

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561. Lot of the Bible. (Ge. 19:1-38) The story is biblical, 'but freed from some shameful features which are a blot on the biblical narrative' (AYA).

562. *i. e.*, the people whom he was sent to reclaim, not his kindred. Hence the omission of the usual form, 'unto .... *their brother* Lut.' This people lived in the region of Kikkar in the Jordan valley, an extremely fertile land and full of exuberant vegetation.

563. Mark the implication of the word 'preceded.' Of course, there have been nations and nations since the time of Lot, not before it, revelling in sodomy, and calling it euphemistically 'homo-sexual practices.' That 'in Greek society of the fifth and fourth centuries homo-sexualism, was frankly recognized' (ESS. I, p. 25), that among the ancient Greeks 'it was idealized not merely in association

with military virtues but with intellectual, aesthetic, and even ethical qualities'; (Ellis, *Psychology of Sex*, p. 219); that in the Middle Ages it 'flourished not only in camps but also in cloisters' (p. 220); and that it plays a conspicuous part in the modern civilised world are almost truisms.

564. They 'were wicked and sinners before the Lord exceedingly' (Ge. 13: 13), 'They were proverbial for wickedness.' (EBr. XXV, p. 342, 11th Ed.). 'The wickedness of the Sodomites appears to have been so heinous and debasing as to have become proverbial. The term "Sodomite" is used in Scripture to describe offences against the laws of nature which were frequently connected with idolatrous practices.' (DB. IV, p. 559). 'The Sodomites grew proud, on account of their riches and great wealth . . . and abused themselves with Sodomitical practices' ("Ant." I, 11:1).

565. *i. e.*, given to transgression. The crime of the Sodomites was not due to any sporadic outburst of passion, but was the result of a confirmed habit-perversion almost congenital.

566. (to one another).

567. *i. e.*, Lot and his followers.

568. (and consider us impure!) 'This one fellow came in to sojourn, and he will needs be a judge' (Ge. 19 : 9).

569. (from common destruction).

570. (who was an infidel).

571. 'But his wife looked back from behind him, and she became a pillar of salt' (Ge. 19: 26).

572. (of stones) probably in the year 2061 B.C. Thus writes Philo, a celebrated Alexandrian Jew born a few years before the Christian era :—'He (God) suddenly orders the air, overcast with clouds, to pour down an abundant rain not of water but of fire. The dense flame rains down with a continuous and unceasing rush. Burnt are the fields and the meadows and the bushy groves and the luxuriant marsh-lands and the deep cattle-runs. Burnt is the plainland and all its produce of corn and other seed-crops. Burnt is the forest land in the hillsides, the trunks of the trees being consumed to the very roots. Cattle-pens and houses and fortifications and whatever the dwellings contained of public or private utility are all burnt together. The populous cities in a single day become the tomb of their inhabitants, the furniture of wood and stone becomes ashes and fine dust.' Sir Charles Marston after quoting the above adds his own observation :—'It is remarkable how this fanciful description of what happened to Sodom and the other cities of the Plain, conveys a sense of reality to modern tourists standing on the Plain of Jordan, trying to locate, and to account for the cataclysm.' (*The Bible is True*, pp. 129-30).

573. (O reader!)

574. 'And he overthrew those cities, and all the plains, and all the inhabitants of the cities, and that which grew upon the ground' (Ge. 19: 25). God

'condemned the Sodomites to universal destruction, ... and then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning' ("Ant." I, 11: 4).

575. Now known as Maghair Shu'āib, the city was situated on the Red Sea coast of Arabia, south-east of Mount Sinai. 'Madyan was a station on the pilgrim route from Egypt to Mecca, the second beyond Aila (Elath). Here in the Middle Ages was shown the well from which Moses watered the flocks of Sho'aib (Jethro) and the place is still known as the 'caves of Sho'aib.' It has considerable ruins, which have been described by Sir R. Burton.' (EBr. XVIII, p. 419, 11th Ed.). 'It is bound on the north by Lat. 29° 29' and on the south by Lat. 27° 39'. In other words it extends from the head of the Gulf of Akaba, and down the eastern shore of the Red Sea for about two hundred miles in all' (Marston, *The Bible is True*, p. 43). 'Madian was the name of one of Abraham's sons by Katurah, and the land takes its name from him ... This Madyan lies inland about two-thirds of the way down the Gulf of Akaba' (*ibid.*, pp. 185, 186). See also P. XVII, n. 392, P. XX, nn. 160, 162.

576. Identified by some, though on rather slender grounds, with Jethro of the Bible. In any case the personality of Shu'aib is not so mythical as some worthy Biblical scholars used to imagine till recently. 'Perhaps even the mysterious figure of Shu'aib may have been derived from genuine Midianite tradition.' (EBi. c. 3081).

577. (so renounce polytheism in all its forms).

578. (of my apostleship). The reference must be to some miracle, not specified in the Qur'ān.

579. These Midianites were a trading people addicted to commercial malpractices,

580. (as is your wont), *i. e.*, deprive not people of their rightful dues.

581. (by Divine ordinance).

582. *i. e.*, compliance with my teachings.

583. *i. e.*, if you are going to believe in me.

تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُوْنَهَا عِوَجًا ۚ وَاذْكُرُوْٓا اِذْ كُنْتُمْ
قَلِيْلًا فَكَثَّرَكُمْ ۖ وَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿٨٦﴾ وَاِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِيْٓ
اُرْسِلْتُ بِهٖ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللّٰهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿٨٧﴾

86. (ولا . . . المفسدين) And do not beset every highway menacing[584] and turning aside from the path of Allah those who believe in Him and seeking to render it crooked. And remember when you were small,[585] and He thereafter multiplied you;[586] and behold! what like was the end of the corrupters.[587]

87. (وان . . . الحكمين) And if there is a party of you who believe in that with which I am sent and a party who do not believe,[588] then have patience[589] until Allah judges between us[590] and He is the Best of Judges.

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584. (the listeners of my call).

585. (in numbers or in resources).

586. The exhortation here is by persuasion.

587. The exhortation here is by warning.

588. (and you are deluded by the fact that both parties share the same fate to all appearances and the rebels are not visited with immediate punishment).

589. (and do not be misled into thinking that judgment delayed is judgment abolished).

590. (at its proper time, and executes His sentence on the guilty).

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ

يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾
قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُم بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَا أَن نَّعُودَ
فِيهَا إِلَّا أَن يَشَاءَ اللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ عَلَى اللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا افْتَحْ بَيْنَنَا وَ
بَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ
إِذًا لَّخَاسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٩١﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا

PART IX

88. (قال . . . كرهين) The chiefs of those who were stiff-necked[1] among his people said: surely we will drive thee forth, O Shu'aib and those who have believed with thee from our city, or else you[2] shall return to our faith.[3] He said: *what!* even though we abhor—

89. (قد . . . خير الفاتحين) We must have been fabricating a lie against Allah if we returned to your faith after Allah has delivered us from it.[4] And it is not for us[5] to return thereto except that Allah our Lord *so* willed;[6] everything our Lord comprehends in His knowledge,[7] in Allah we place our trust.[8] O our Lord! decide Thou between us and our people with truth;[9] Thou art the Best of the Deciders.

90. (وقال . . . لخسرون) And the chiefs of those who disbelieved among his people said:[10] should you follow Shu'aib, lo! verily you shall be the losers.

91. (فاخذتهم . . . جثمين) An earthquake thereupon[11] felled them; so that they lay prone[12] in their dwelling.

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1. (in the pride of their power).
2. *i. e.*, thou and they.
3. A reference to the old faith in the case of the Prophet Shu'aib can only mean that he, before he began to preach, was taken for an infidel by his countrymen, and not that he was really so; for a prophet according to the teachings of Islam can, at no period of his life, be an infidel. Besides, the verb عود does not always mean, coming back, or coming for a second time, but it also means to come to a state for the first time or originally. (LL)
4. This expresses abhorrence that a man of God must feel at all suggestions of impiety and infidelity.
5. (possible by any manner of means).

6. Such is the humility of the truly righteous. Always looking up to God they are never trustful of their own selves.

7. (so He knows who is to become what).

8. (so He shall never let us go astray).

9. (in a practical, demonstrable way).

10. (to their co-religionists, alarmed at the growing influence of the Prophet).

11. (at long last, after every persuasion and warning had failed).

12. (and dead).

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ
أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن ع
نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ
عَفَوا وَّقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ
أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا
كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ

92. (الذين ... الخسرين) Those who had belied Shu'aib[13] *became* as though they had not dwelt therein;[14] those who had belied Shu'aib, *it is* they who were losers.

93. (فتولى ... كفرين) Then[15] he turned from them and said:[16] O my people! assuredly I delivered to you the messages of my Lord and cousellled you good;[17] how then should I lament over a disbelieving people?

SECTION 12

94. (وما ... يضرعون) We did not send a prophet to any town but We afflicted its people[18] with calamities and disasters that perchance they might humble themselves.

95. (ثم ... لا يشعرون) Thereafter We changed ease for adversity until they abounded[19] and said:[20] *even thus* did tribulation and prosperity touch our fathers.[21] Then We laid hold of them of a sudden while they perceived not.[22]

96. (ولو ... يكسبون) And had the people of *those* towns believed and feared *Allah*, We would of a surety have opened up to them blessings from the heavens[23] and the earth;[24] but they belied,[25] so We seized them for what they had been earning.

97. (افامن ... نائمون) Are the people of towns[26] then secure that Our wrath would not visit them[27] at night while they are slumbering?[28]

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13. (and threatened to banish him and his followers).
14. *i. e.*, utterly annihilated.
15. (after they were dead).
16. (in soliloquy, lamenting their end).
17. (but you persisted in your career of denial and defiance).
18. (who disregarded the warnings of the Prophet and flouted his authority).
19. *i. e.*, grew and multiplied.

20. (in arrogance and conceit and in utter disregard of the expostulations of the Prophet).

21. (and so these vicissitudes have nothing to do with belief and unbelief, piety and impiety).

22. (that Our punishment was so near at hand).

23. Such as the rains in abundance.

24. Such as the produce of the earth in plenty.

25. (Our apostles).

26. The reference is to the citizens of the holy Prophet's time.

27. (although they are guilty of the same crime of denying their Prophet as their predecessors).

28. (as it came upon their predecessors).

أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ۝ أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ۝
أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ
عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ۝ تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَائِهَا ۚ وَلَقَدْ جَاءَتْهُمْ
رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ۝ وَمَا
وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ۝ ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ
فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝ وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي

98. (اوامن . . . يلعبون) Or, are the people of towns then secure that Our wrath would not visit them by daylight while they are disporting *themselves?*[28-A]

99. (افامنوا . . . الخسرون) Are they then secure against the contrivance of Allah?[29] None feels secure against Allah's contrivance except the people *who are lost.*[30]

SECTION 13

100. (اولم . . . يسمعون) Does it not guide the people who inherit the land after its people, that[31] had We willed, We would have afflicted them[32] for their sins?[33] And We have put a seal upon their hearts,[34] so that they are bereft of hearing.

101. (تلك . . . الكفرين) Those towns![35] We recount to thee[36] some of their tidings. Assuredly there came to them their messengers with evidences, but they were not such as to believe what they had first rejected.[37] Thus Allah put a seal upon the hearts of the infidels.

102. (وما . . . فسقين) We found no regard for covenant[38] in most of them; and most of them We found ungodly.

103. (ثم . . . المفسدين) Then We sent[39] after them Mūsā[40] with Our signs to Fir'awn[40-A] and his chiefs, but they wronged them.[41] Behold then what like was the end of the corrupters.

28-A. (as in the case of the destruction of Herculaneum and Pompeii). In the words of an ancient Roman historian, 'day was turned into night, and light into darkness; an inexpressible quality of dust and ashes was formed out, deluging land, sea and air, and burying two . . . . cities, Herculaneum and Pompeii, while the people were sitting in the theatre.'

29. (by respiting them). مكر الله signifies God's granting a man respite or delay, and enabling him to accomplish his worldly aims; . . . or His taking men little and little, so that they do not reckon upon it.' (LL)

30. *i. e.*, those doomed to perish.

31. *i. e.*, does it not open the eyes of the present generations after they have learnt well the fate of the arrogant nations in the past.

32. (with some calamity).

33. (and would have wiped them off like the rebellious nations of old).

34. (through their contumacy).

35. (destroyed for their wilful rejection of God's truth).

36. (O Prophet !).

37. (So blind and unreasoning was their opposition to the call of truth).

38. *i. e.*, no observance of their covenant; no serious effort to fulfil their pledge of obedience.

39. Literally 'raised.'

40. 'The Moses of Qurān is a Muhammad in disguise' is the interesting comment of a Christian writer.

40-A. For Fir'awn and its Biblical equivalent Pharaoh see P. I, n. 205. It is to be observed that the holy Qurān never mentions the Egyptian king (or kings) by name. It only uses his general designation, *viz.*, Pharaoh. Now the fact is, as 'it has long ago been noted by many Egyptologists that in the Egyptian literature it was customary to speak of the king as "Pharaoh" without mentioning his name. By a great number of examples from the Egyptian literature it can be found that it was precisely in the New Kingdom (1580-945 B. C.) that the proper name of the king was given only in solemn inscriptions or in purely historical records . . . . even in royal edicts, in judicial reports and in general records, the king is simply alluded to as "Pharaoh." A mere pursuit of Egyptian records, tales and narrations of that period makes this perfectly clear.' (Yahuda, '*Accuracy of the Bible,*' p. 42).

41. *i. e.*, they dealt with those signs and miracles in a most unjust manner.

رَسُولٌ مِّن رَّبِّ الْعٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلٰٓى أَن لَّآ أَقُولَ عَلَى اللّٰهِ إِلَّا الْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ
فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئْتَ بِاٰيَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ الصّٰدِقِينَ ﴿١٠٦﴾ فَأَلْقٰى
عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِىَ بَيْضَآءُ لِلنّٰظِرِينَ ﴿١٠٨﴾ قَالَ الْمَلَأُ مِن قَوْمِ
فِرْعَوْنَ إِنَّ هٰذَا لَسٰحِرٌ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوٓا أَرْجِهْ وَأَخَاهُ وَ
أَرْسِلْ فِى الْمَدَآئِنِ حٰشِرِينَ ﴿١١١﴾ يَأْتُوكَ بِكُلِّ سٰحِرٍ عَلِيمٍ ﴿١١٢﴾ وَجَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوٓا إِنَّ لَنَا
لَأَجْرًا إِن كُنَّا نَحْنُ الْغٰلِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يٰمُوسٰىٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن

104. (وقال . . . العلمين) And Mūsā said: O Fir'awn! I am a messenger from the Lord of the worlds[42]—

105. (حقيق . . . اسرائيل) Incumbent *it is* upon me that I speak naught concerning Allah except the truth; surely I have brought to you[43] an evidence from your Lord:[44] so let the Children of Israil[45] depart with me.

106. (قال . . . الصدقين) *Fir'awn* said: if thou hast brought a sign,[46] forth with it if thou art of the truth-tellers.

107. (فالقى . . . مبين) Then he threw his rod, when, lo! it was a serpent manifest.[47]

108. (ونزع . . . للنظرين) And he drew forth his hand,[48] it was white[49] to the beholders.

SECTION 14

109. (قال . . . عليم) The chiefs of the people of Fir'awn[50] said: this[51] is indeed a magician knowing[52]—

110. (يريد . . . تامرون) he will banish you from land; so what is it that now you propose.[53]

111. (قالوا . . . حشرين) They said:[54] put him and his brother off,[55] and send callers[56] to the cities[57]——

112. (ياتوك . . . عليم) that they may bring to thee every magician knowing.

113. (وجاء . . . الغلبين) And the magicians came to Fir'awn.[58] They said: certainly there is a reward for us if we are the victors.

114. (قال . . . المقربين) *Fir'awn* said: yea! and you shall be of those brought nigh.[59]

42. (commissioned to call you to the worship of true God).

43. The address is to the people of Pharaoh in general.

44. Mark the words 'your Lord.' The Quranic God is the Universal God of Egyptians as well as of the Israelites, and not the Biblical God 'the Lord God of the Hebrews.'

45. (hitherto persecuted and oppressed by your government). *Cf.* the Bible :—'And afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, let my people go.' (Ex. 5 : 1)

46. *i. e.*, some extraordinary event confirmatory of thy claim.

47. 'It becomes a serpent—it lives and moves, and not only appears to be, but is, an actual living reptile' (Rawlinson, *Moses : His Life and Times*, p. 93). See also Ex. 4 : 2, 3 ; 7 : 9 10. Wrong and confused as usual, the Bible attributes this miracle, when performed before Pharaoh, not to Moses but to Aaron. The serpent has a special prominence in Egyptian mythology and symbolism. 'Of all the animals receiving the homage of the people none were so numerous or were so universally feared and venerated as the snakes. The serpent was adored where Amon was but a name, and where Ra was looked upon as belonging, like fine horses and clothes, to the rich and the mighty.' (Sayce, *Religion of the Ancient Egypt*, p. 208).

48. (from the folds of the garment on his bosom).

49. (and radiant with divine light). See Ex. 4 : 6, 8.

50. 'The priests and military men held the highest position in the country after the family of the King, and from them were chosen his ministers and confidential advisers, "the wise counsellors of Pharaoh." (HHW. I. p. 200)

51. (pretender to prophethood).

52. Egypt was then 'the true home of all kinds of magic.' (EBi. c., 1221)

53. Thus they discussed and deliberated among themselves.

54. (to Pharaoh as the result of their deliberation).

55. (by fair promises, for a while).

56. حاشر is 'one who congregates, or collects together people.'

57. (of the empire, replete with expert magicians).

58. 'Then Pharaoh also called the wise men and the sorcerers.' (Ex. 7 : 11) 'The Pharaoh is impressed to a certain extent ; but, before determining what weight he will attach to his credential, he will see what his own magicians can do.' (Rawlinson, *Moses : His Life and Times*, p. 93).

59. (to my person and throne) *i. e.*, over and above big reward you will be raised in rank.

نكون نحن الملقين ﴿١١٥﴾ قال ألقوا فلما ألقوا سحروا أعين الناس واسترهبوهم وجاءو بسحر عظيم ﴿١١٦﴾ وأوحينا
إلى موسى أن ألق عصاك فإذا هي تلقف ما يأفكون ﴿١١٧﴾ فوقع الحق وبطل ما كانوا يعملون ﴿١١٨﴾ فغلبوا هنا
لك وانقلبوا صاغرين ﴿١١٩﴾ وألقي السحرة ساجدين ﴿١٢٠﴾ قالوا آمنا برب العالمين ﴿١٢١﴾ رب موسى وهارون ﴿١٢٢﴾ قال
فرعون آمنتم به قبل أن آذن لكم إن هذا لمكر مكرتموه في المدينة لتخرجوا منها أهلها
فسوف تعلمون ﴿١٢٣﴾ لأقطعن أيديكم وأرجلكم من خلاف ثم لأصلبنكم أجمعين ﴿١٢٤﴾ قالوا إنا إلى
ربنا منقلبون ﴿١٢٥﴾ وما تنقم منا

115. (قالوا ... الملقين) They said:[60] O Mūsā! either thou cast down,[61] or we shall be the ones to cast down.[62]

116. (قال ... عظيم) *Mūsā* said: cast down yours. Then when they cast down,[63] they enchanted the eyes of the people[64] and frightened them[65] and brought mighty magic[66] *to bear.*

117. (واوحينا ... يافكون) And We Revealed to Mūsā: cast thou rod. And lo! it[67] was swallowing up what they had feigned.[68]

118. (فوقع ... يعملون) Thus the truth prevailed, and what they had prepared vanished.

119. (فغلبوا ... صغرين) Thus were they[69] overcome and made to look abject.[70]

120. (والقى ... سجدين) And the magicians flung themselves prostrate.[71]

121. (قالوا ... العلمين) They said:[72] we believe in the Lord of the worlds——

122. (رب ... هرون) The Lord of Mūsā and Harūn.

123. (قال ... تعلمون) Fir'awn said:[73] did you[74] believe before I gave you leave? Assuredly this is a plot you[75] have plotted in the city that you drive forth its people.[76] So now you shall know.[77]

124. (لاقطعن ... اجمعين) Surely I will cut off your hands and feet on the opposite sides[78] and thereafter I will crucify you all.[79]

125. (قالوا ... منقلبون) They said:[80] verily to our Lord we are turning[81]——

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60. (as the contest began).

61. (thy rod first).

62. (what we have with us).

63. (their cords and their rods).

64. According to the Bible, the Egyptian magicians cast down their rods 'and they became serpents.' (Ex. 7: 12). Note that the Holy Qur'ān lends no support to the view that the rods and cords of the magicians actually 'became serpents.' It only affirms that the magicians 'enchanted the eyes of the people.'

This is for the hundredth time that Qur'ān is correcting an inaccuracy of the Bible. The findings of the modern European scholars agree with the Qur'ān rather than with the Bible. 'It would be quite wrong,' says a modern authority, 'to ascribe the miracles performed by the Pharaoh's magicians to anything else than jugglery.' (EBi. c. 1221) 'What was done on this occasion was probably a clever piece of sleight of hand.' (Dummelow, *op. cit.*, p. 55) 'Most modern critics are of opinion that the magicians bore in their hands real snakes, rendered torpid and stiffy, so as to look like rods, which, on being thrown to the ground, were disenchanted, and resumed their natural character. Another explanation is that they were mere clever jugglers, adepts in sleight of hand, and that the snakes were substituted for the rods, which were skilfully hidden away.' (Rawlinson, *Moses: His Life and Times*, p. 93).

65. (as the onlookers imagined that they saw serpents running about before them).

66. 'Mighty' because the number of rods and ropes thus changed into the appearance of serpents was very great. 'For they cast down every man his rod, and they became serpents.' (Ex. 7 : 12)

67. --now transformed into a huge snake—

68. *i. e.*, the faked serpents of the magicians.

69. *i. e.*, Pharaoh and his nobles.

70. (in the eyes of onlookers).

71. (recognising in Moses the true messenger of God).

72. (now converted to the true faith and confessing the One true God).

73. (in his extreme discomfiture). The triumph of Moses and Aaron was complete. The supreme magic of Egypt had been vanquished and humbled by the divine messengers, and yet Pharaoh cold-bloodedly hardened his heart and deliberately shut his eyes against the light.

74. (O magicians !).

75. (conspiring with Moses).

76. *i. e.*, surely all this is due to your secret understanding with Moses to turn out the real inhabitants of the country and to establish the Israelites in their place.

77. (the punishment at my hands).

78. The right hand and the left foot, for example.

79. The punishment of crucification was known to, and widely employed by, many ancient nations and, among them, the Egyptians. (EBr. VII, p. 505, 11th Ed.). See also P. XIX n. 214.

80. (in the noble spirit of true martyrs).

81. *i. e.*, it is to our loving and gracious Lord that we shall be thereby returning, and so we are to be no losers.

إِلَّآ أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ۝ وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ
أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَ
إِنَّا فَوْقَهُمْ قَاهِرُونَ ۝ قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ
عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۝ قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ
رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ۝ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ
بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ۝

126. (وما . . . مسلمين) and what is it that for which thou takest vengeance on us save that we believed in the signs of our Lord when they came to us.[82] Our Lord! pour out on us perseverance[83] and cause us to die *as* Muslims.[84]

SECTION 15

127. (وقال . . . قهرون) And the chiefs of the people of Fir'awn said:[85] wilt thou[86] leave alone Mūsā and his people to act corruptly in the land[87] and to leave alone thee and thy gods?[88] *Fir'awn* said: soon we shall slay their sons and let live their women;[89] we are masters over them.[90]

128. (قال . . . المتقين) Mūsā said to his people:[91] seek help in Allah and perseverance;[92] verily the earth is Allah's; He makes whomsoever of His bondmen He wills inherit it; and the *happy* end is of the *God*-fearing.

129. (قالوا . . . تعملون) They said:[93] oppressed we have been before thou camest to us and since thou hast come to us.[94] He said: belike your Lord will destroy your foe and establish you[95] in their stead in the land,[96] that He may see how you act.

SECTION 16

130. (ولقد . . . يذكرون) Assuredly We afflicted the people of Fir'awn with *lean* years and lack of fruits, that they might take heed.[97]

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82. (and abandoned the superstitious plurality of gods).
83. (so that not the severest ordeal may cause us to swerve or falter).
84. (only bowing to Thy will).
85. (now greatly alarmed and distressed).
86. (O Pharaoh!).
87. *i. e.*, to preach freely the doctrine of the one Unseen God.
88. *i. e.*, to defy thy religious and temporal authority. See also P. XXIV. n. 175.
89. (as we did before the birth of Moses).
90. (so we have no difficulty in reviving the old repressive laws. *Cf.* the

Bible: "And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from this burdens . . . . Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words . . . . And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten . . . ' (Ex. 5: 5, 9, 14).

91. (greatly alarmed at the news of this new oppression). 'It must indeed have a bitter moment. Having proclaimed himself a deliverer, ... he now stood before his nation convicted, so far, of absolute failure; not only no helper but an injurer, one who by his officious and clumsy interference had done them infinite harm. They had been in the "lowest deep" of calamity previously, but he had plunged them into a "lower deep." They had been scourged with whips; he had brought them a scouring with scorpions.' (Rawlinson, *Moses: His Life and Times;* p. 92).

92. (for it is faith that shall triumph).

93. (to Moses, in a spirit of truculence).

94. *Cf.* the Bible:—'And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.' (Ex. 5: 20, 21). According to Josephus the king commanded the chief taskmaster of the Hebrews 'to give them no relaxation from their labours, but to compel them to submit to greater oppressions than before.' ("Ant." II. 13: 4) 'Now when their labour was thus doubled upon them, they laid the blame upon Moses.' (*ib.*) "Not unnaturally, Moses and Aaron were assailed with bitter reproaches by the sufferers. What good had their interference done? Nay, what harm had it not done! The whole nation had been made to stink in the nostrils of Pharaoh—his anger had been aroused, his vengeance provoked. The oppression of the entire people had been made very much severer than before, and the head men were in actual peril of their lives, for men died under the bastinado,' (Rawlinson, *Mose: His Life and Times,* p. 91).

95. (as a free, independent nation).

96. *i. e.*, in Palastine or elsewhere.

97. (and be warned).

فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَٰذِهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَائِرُهُمْ
عِنْدَ اللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ۝ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ۝ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِنْدَكَ ۖ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ۝ فَلَمَّا كَشَفْنَا عَنْهُمُ
الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَالِغُوهُ إِذَا هُمْ يَنْكُثُونَ ۝ فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ

131. (فاذا . . . يعلمون) So whenever good came their way, they would say: ours is this.[98] And if evil afflicted them, they would lay it to the ill augury of Mūsā and those with him. Lo! their ill augury *was* only with Allah;[99] but most of them knew not.[100]

132. (وقالوا . . . بمؤمنين) They said:[101] whatever *the nature* of a sign thou mayest bring to us with which to enchant us, in thee we are not going to be believers.[102]

133. (فارسلنا . . . مجرمين) Thereafter We sent upon them the flood,[103] and the locusts,[104] and the lice,[105] and the frogs,[106] and the blood:[107] signs detailed;[108] yet they remained stiff-necked and they were a people sinful.[109]

134. (ولما . . . اسرائيل) Whenever a plague fell on them they said: O Mūsā! supplicate thy Lord for us by what thy Lord has covenanted with thee;[110] if thou removest the plague from us we will believe in thee, and we will send with thee the Children of Israil.[111]

135. (فلما . . . ينكثون) Then whenever We removed the plague from them[112] till a term which they were to reach,[113] lo! they were breaking faith.[114]

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98. *i. e.*, this is our due; the result of our knowledge and industry.

99. *i. e.*, the cause of their evil fortune lay with God.

100. (that the root of evil was within them).

101. (to Moses).

102. This gives a measure of their perversity and unreasoning obstinacy.

103. Or 'the plague.' The word though usually meaning 'an overpowering rain' or 'deluge' may also signify any other universal destruction or mortality. The word may allude to the plague of hail and fire as vividly described in the Bible. 'And the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.' (Ex. 9 : 23, 24)

104. (which devoured everything of their corn and fruits). 'They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.' (Ex. 10: 15) 'The Egyptians well knew what a pest the locust could be, what terrible devastation it could effect in a few days, or even in a few hours . . . . The locusts came in their myriads; they covered and hid the ground, which their brown forms "darkened"; they settled on every herb that the hail had left, . . . where the land was as the garden of Eden before them, behind them it was a desolate wilderness.' (Rawlinson, *Moses: His Life and Times*, pp. 111-12)

105. '. . . . And it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.' (Ex. 8: 17) This particular plague was eminently fitted to work upon the Egyptian abhorrence of impurity and defilement. 'The Egyptians had an intense hatred of lice, and looked upon them as so impure that the priests were required to shave their entire bodies every other day in order that no louse or other impure creature might adhere to them.' (Rawlinson, *Moses: His Life and Times*, p. 100)

106. (which filled their houses and their food). '. . . . And the frogs came up, and covered the land of Egypt.' (Ex. 8: 6) 'One of the Egyptian divinities, Heka, has the head of a frog, and we may presume therefore that the frog was a sacred animal which it was not lawful to destroy . . . . . . How could those creatures be Divine which had aroused such hatred and loathing in the hearts of the entire people? How could they henceforth be looked upon without detestation? . . . The whole theory of sacred animals must have suffered a shock when Heka's sacred sign, the emblem of fecundity and productiveness, became an object of hatred and abhorrence.' (Rawlinson, *Moses: His Life and Times*, pp. 98-99)

107. (in their waters). 'And all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.' (Ex. 7: 20, 21) This plague coming out of the sacred river Nile must have caused a severe shock to the Nile-worshipping Egyptians. 'That sacred stream, so fondly worshipped as the giver of all good, was the generator of this great evil. Nile, wont to bestow nothing but blessings, brought forth this curse.' (Rawlinson, *Moses: His Life and Times*, p. 99)

108. (serving both as Divine judgments and as wonders accrediting Moses and Aaron as God's ambassadors).

109. 'And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart.' (Ex. 11: 10)

110. (that He would withdraw the punishment from us if we believed).

111. 'Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let

the people go, that they may do sacrifice unto the Lord.' (Ex. 8 : 8) See also Ex. 9 : 27 ; 10 : 16-17.

112. (in response to the intercession and prayer of Moses, and granted them respite).

113. (in God's foreknowledge).

114. 'When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.' (Ex. 8 : 15) نكث, literally, is to undo the threads of a garment, or to undo, or untwist a rope.

فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ۝ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ
الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا
كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ۝ وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ
يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ ۚ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ۝ إِنَّ
هَٰؤُلَاءِ مُتَبَّرٌ مَا هُمْ فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ۝ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ۝
وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ

136. (فانتقمنا . . . غافلين) Therefore We took vengeance on them and drowned them into the sea:[115] for they belied Our signs and were neglectful of them.

137. (واورثنا . . . يعرشون) And We caused the people who had been oppressed[116] to inherit[117] the land, the eastern[118] and western[119] parts of it, which We had blessed [120] And fulfilled was the good word of thy Lord to the Children of Israil[121] for they were long-suffering, and We annihilated what Fir'awn[122] and his people had built[123] and what they had raised.[124]

138. (وجوزنا . . . تجهلون) And We led the Children of Israil across the sea.[125] Then[126] they came upon a people cleaving to the idols they had.[127] They said: O Mūsā! make for us a god, even as they have gods.[127-A] He said: verily you are a people given to paganism.

139. (ان . . . يعملون) Verily those! vain is that in which they were *engaged*[128] and vain[129] became what they had been doing.

140 (قال . . . العلمين) He said:[130] shall I seek for you[130-A] a god other than Allah, whereas He has raised you above the world?[130-B]

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115. See P. I, n. 213.

116. (by Pharaoh and were considered by him weak and of no account).

117. (in the reign of Solomon).

118. (of Syria or its highland, Palestine).

119. The reference is to the lands on the eastern and western sides of the Jordan, the artery of the whole country, and as a river 'unique on the surface of the globe.'

120. (with fertility). Palestine 'not merely by its situation, but by its comparative fertility, might well be considered the prize of the Eastern world, the possession of which was the mark of God's peculiar favour; the spot for which the nations would contend.' (Stanley, *Sinai and Palestine*, p. 98)

121. *i. e.*, the promise of liberating them from the oppression of Pharaoh and making them masters of Palestine.

122. —the great builder—

123. 'Thebes still offers the greatest assemblage of monumental ruins in the world.' (EBr. XXII, p. 45).

124. (as edifices and structures).

125. (on their exodus from Egypt when they landed in Sinai).

126. (in the course of their wanderings).

127. These people were either Amalekites or the tribe of Lakhm. Their idols, anyway, were images of oxen, which gave to the Israelites the impetus to the making of the golden calf. (Bdh) 'Every careful reader of the Bible,' observes a Christian commentator of that book, 'notices the number and variety of the forms of idolatry with which the Israelites came into contact. Nor was it a mere external contact. Idolatry and the pollutions attendant on it appealed with too much force to something in the people's character.' (Dummelow, *op. cit.*, Intro. p. XXXVII)

127-A. 'All mankind was, at the period of the world's history, so prone to idolatry, and Israel was so deeply infected by the contagion of Egyptian superstition, that if God had appeared to them in any form, they would infallibly have seized upon that form, have reproduced it, imitated it, and made it an object of idolatrous veneration.' (Rawlinson, *Moses: His Life and Times*, p. 145)

128. *i. e.*, their cult of idols shall be smashed by God.

129. (in itself).

130. The speech of Moses is continued.

130-A. —you of all peoples!—

130-B. (and distinguished you by the doctrine of monotheism).

يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۚ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾ وَ
وَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ
هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ
قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ
تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَ
أَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾ قَالَ يَٰمُوسَىٰٓ إِنِّى

141. (واذ . . . عظيم) *Re-call* what time We delivered you from the house of Firʿawn perpetrating upon you terrible torment, slaying your sons and letting your women live; and in that was a trial by your Lord, tremendous.[131]

SECTION 17

142. (وواعدنا . . . المفسدين) And We treated with Mūsā[132] thirty nights,[133] and We completed them with ten;[134] so the appointment of his Lord was completed by forty nights.[135] And Mūsā said to his brother Hārūn: act thou[136] in my place[137] among my people and rectify, and do not follow the way of the corrupters.

143. (ولما . . . المؤمنين) And when Mūsā came at Our appointment[138] his Lord spoke[139] to him,[140] he said:[141] Lord! show *Thyself* to me,[142] that I may look at Thee![143] *Allah* said: thou canst not see Me,[144] but[145] look at the yonder mount;[146] if it stands in its place, then thou wilt see Me.[147] Then when his Lord unveiled His glory to the mount, it[148] turned it[149] to dust,[150] and Mūsā fell down thunder struck.[151] Then when he recovered, he said: hallowed be Thou![152] I turn to Thee repentant,[153] and I am the first of the believers.[154]

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131. See P. I, nn. 208, 209.
132. (as a prelude to his receiving the Law).
133. (and a fast of 30 days).
134. (more days and nights).
135. See P. I, n. 216.
136. (as the ruler and leader of my nation).
137. (during my absence on the mount).
138. *i. e.*, at Our appointed time on the mount.
139. (as a matter of exceptional grace).
140. (directly; not through an intermediary angel).
141. (moved to the very depths of his existence and overwhelmed with exhilerating joy).
142. (even as Thou hast spoken to me direct).

143. Moses said to his Lord: 'I beseech thee, show me thy glory. (Ex. 33 : 18)

144. (with thy physical eye while yet thou art in the realm of the living).

145. —in order that the human incapacity may become still more apparent to thee—.

146. (on which I am going to release a ray of My radiant glory, and which is far stronger and firmer than a human being).

147. *i. e.*, thou wilt be able to see Me.

148. *i. e.*, the radiance of Divine glory.

149. *i. e.*, the mount Ṭūr.

150. *i. e.*, levelled it with the ground and reduced it to powder. So powerful was the Ineffable glory of the Lord!

151. (dazzled by the splendour and radiance of Divine glory).

152. (and Thou art far above the grasp of our physical senses).

153. (for the prayer that I had made in the intensity of my fondness for Thee).

154. (in the impossibility of seeing Thee with the eyes of the flesh in this world).

اصطفيتك على الناس برسلتي وبكلامي فخذ ما اتيتك وكن من الشكرين ۝ وكتبنا له في الالواح
من كل شيء موعظة وتفصيلا لكل شيء فخذها بقوة وامر قومك يأخذوا باحسنها
ساوريكم دار الفسقين ۝ ساصرف عن ايتي الذين يتكبرون في الارض بغير الحق وان يروا كل اية
لا يؤمنوا بها وان يروا سبيل الرشد لا يتخذوه سبيلا وان يروا سبيل الغي يتخذوه سبيلا
ذلك بانهم كذبوا بايتنا وكانوا عنها غفلين ۝ والذين كذبوا بايتنا ولقاء الاخرة
حبطت اعمالهم هل يجزون الا ما كانوا يعملون ۝ واتخذ قوم موسى من بعده

144. (قال . . . الشكرين) *Allah* said: O Mūsā! I have chosen thee indeed above mankind by My messages and by My speaking; so hold fast what I have given thee,[155] and be of the grateful.[156]

145. (وكتبنا . . . الفسقين) And in the tablets[157] We wrote for him of everything[158] an exhortation, and a detail of everything.[159] So hold thou fast[160] with firmness, and bid thy people follow the best of it;[161] soon I shall show you[162] the abode of the ungodly *people*.[163]

146. (ساصرف . . . غفلين) I will turn away from My signs those who are big with pride on the earth[164] unjustly,[165] and even though they may see every sign, they will not believe; and if they see the path of rectitude they will take it as *their* path, and if they see the path of error they will take it as *their* path. This is because[166] they belied Our signs[167] and they were ever neglectful of them.[168]

147. (والذين . . . يعملون) Those who belie Our signs and the meeting of the Hereafter—vain shall be their works.[169] They shall be requited only for what they wrought.

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155. *i. e.*, apostleship and the Book.

156. (unlike thy ungrateful nation).

157. 'The tables were written on both their sides: on the one side, and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' (Ex. 32: 15) 'Archaeological evidence has now established the fact that alphabetical writing was actually in existence in Sinai at the very time when Moses led the tribes there after the Exodus from Egypt.' (Marston, *The Bible is True*, p. 22).

158. 159. (requisite for religion).

160. (these Divine precepts and injunctions, O Moses!). This was said to Moses by God.

161. *i. e.*, the whole of the Law, as all precepts therein are 'the best.'

162. (O Irraelites!).

163. *i. e.*, the dwelling-places of the ungodly Amalekites.

164. (in requital of their inordinate pride, and shall not open their hearts to receive the truth).

165. *i. e.*, without any just cause or valid reason.

166. *i. e.*, this repugnance to the call of truth has been caused in them because—

167. (out of sheer arrogance and conceit).

168. *i. e.*, never paused to consider their significance.

169. (and this worthlessness of their works would become apparent to them on the Day of Judgment).

مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ ۚ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ اتَّخَذُوهُ وَكَانُوا
ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٤٩﴾ وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعَجِلْتُمْ
أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا
يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا
فِي رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾ إِنَّ الَّذِينَ

SECTION 18

148. (واتخذ . . . ظالمين) And the people of Mūsā, after him,[170] took[171] to them of their trinkets[172] a calf;[173] a body with a low.[174] Did they not see that it neither spake to them nor could it guide them to a way?[175] They took it[175-A] *for their god,* and they became evil-doers.[176]

149. (ولما . . . الخاسرين) And when they repented[177] and saw that they had strayed, they said:[178] if our Lord have not mercy on us and does not forgive us, we shall surely be of the losers.[179]

150. (ولما . . . الظالمين) When Mūsā returned[180] to his people indignant and sorrowing,[181] he said: ill is that which you have acted as my successor, in my absence! Did you outstrip[182] your Lord's commandments?[183] And he cast the tablets[184] and seized the head of his brother,[185] dragging him to himself.[186] *Aaron* said:[187] son of my mother:[188] the people held me weak,[189] and well-nigh slew me,[190] so do not cause the enemies rejoice over me and do not place me with the wrongdoing people.[191]

151. (قال . . . الراحمين) *Mūsā* said:[192] O Lord: forgive me[193] and my brother,[194] and cause us *twain* to enter into Thy mercy, and Thou art the most Merciful of the merciful.

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170. *i. e.*, in his absence; after he had departed for the mount.

171. (unto themselves for worship).

172. *i. e.*, the ornaments borrowed by the Israelites on the eve of their departure from the Egyptians. 'They borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required.' (Ex. 12: 35, 36)

173. —of course lifeless—

174. The fact of the calf bellowing is mentioned in the Talmud, though not in the Bible.

175. (of this world or of the Next).

175-A. (for their good). *Cf.* the OT :—'And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.' (Ex. 32 : 4). 'They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These by thy gods, O Israel, which have brought thee up out of the land of Egypt.' (Ex. 32 : 8)

176. (who did great wrong to their own souls).

177. The phrase in Arabic means : 'they struck their hands upon their hands, by reason of repentance : or repented greatly : because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon by his teeth.' (LL)

178. (by way of penitence).

179. This verse is parenthetical. The sequence of events leads direct from verse 148 to verse 150.

180. (after 40 days from the mount, after being in the closest communion with the All-Holy, All-Supreme One).

181. *i. e.*, shocked beyond measure at the going back of his people, not only in thought and word but also in act and deed, to the grossest form of materialism—calf worship—which was nothing short of apostasy.

182. اعجلتم is here synonymous with آسبقتم. (LL)

183. (and so did not think it meet to wait for my return from the mount). Moses, the emblem of piety and devotion, is naturally extremely indignant at the sight of sin, his burning indignation springing from his deep jealousy for the honour and sanctity of God's Unity.

184. (in the height of his righteous indignation). *Cf.* the OT :—'And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.' (Ex. 32 : 19) Note that there is no mention of Moses' 'breaking' the tablets in the Qur'ān. 'The action was not deliberate—it was momentary, instinctive ; it sprang from a fierce and fiery indignation at the unworthy conduct of his nation, who did not deserve the precious gift which he was bringing them, and whom he therefore deprived of the gift.' (Rawlinson, *Moses : His Life and Times*, p. 150)

185. (whom he had left in charge of the nation in his absence).

186. obviously all this heat was in the cause of God's religion, truly befitting a prophet of God.

187. (expostulating his innocence and helplessness in the matter).

188. (I did everying in my power to combat the outrageous blasphemy of my people, but—). The form of the address is meant to arouse love and affection in the heart of Moses who is for the moment filled with righteous indignation. The phrase also makes it clear that Aaron and Moses were brothers both on their father's and their mother's side and not half-brothers or step-brothers.

189. (and paid no heed to my admonitions).

190. (when I tried hard to put a stop to their blasphemy). According to the Jewish sources, when Hur stepped in to rebuke the Israelites for their blasphemy, 'he was at once put to death, and Aaron was threatened with the same fate.' (JE. III. p. 509)

191. Contrast this highly meritorious attitude of Aaron as depicted by the Qur'ān with the Biblical version which fathers the very responsibility of calf-worship on Aaron. *See* Ex. 32 : 2-6. According to biblical scholars a clue to the contradictory delineation of Aaron in the Old Testament is found in the documentary analysis which shows that the 'narrtive is the retult of combining to distinct accounts (J. and E.)'. (NSBD, pp. 15, 121).

192. (now deeply moved at the guiltlessness of Aaron).

193. (for my anger against Aaron).

194. (for his inability to nip the evil in the bud).

اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَكَذٰلِكَ نَجْزِي الْمُفْتَرِينَ ۝ وَ
الَّذِينَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَاٰمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ۝ وَلَمَّا سَكَتَ عَنْ
مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسْخَتِهَا هُدًى وَّرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ۝ وَاخْتَارَ مُوسٰى
قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا ۚ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّنْ قَبْلُ وَإِيَّايَ ۖ
أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۚ إِنْ هِيَ إِلَّا فِتْنَتُكَ ۚ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ ۖ أَنْتَ وَ
لِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغٰفِرِينَ ۝ وَاكْتُبْ لَنَا

SECTION 19

152. (ان . . . المفترين) Those who took to themselves the calf,[195] presently will overtake them wrath from their Lord and abasement in the life of world.[196] Thus do We requite the forgers.

153. (و الذين . . . رحيم) And those who committed evils, and thereafter repented and believed,[197] verily thy Lord is thereafter[198] Forgiving, Merciful.[199]

154. (و لما . . . يرهبون) And when the anger of Mūsā was allayed and he took up the tablets,[200] and in the inscription thereon were guidance and mercy[201] unto those who have an awe of their Lord.

155. (و اختار . . . الغفرين) And Mūsā singled out of his people seventy men[202] for Our appointment;[203] then when the earthquake seized them,[204] he said:[205] Lord: hadst Thou willed,[206] Thou would have killed them afore[207] and me *also*. Wilt thou kill us[208] for what the fools among us have done?[209] It[210] is only Thy trial by which Thou sendest astray whom Thou wilt, and keepest guided whom Thou wilt. Thou art our Patron. So forgive us Thou and have mercy on us; and Thou art the Best of the forgivers.[211]

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195. (for worship).

196. All this was said by God to Moses in respect of the calf-worshippers. Compare the Jewish view of the enormity of this sin. 'Next to the fall of man, the worship of the golden calf is, in rabbinical theology, regarded as the sin fraught with the direct consequences to the people of Israel. "There is not a misfortune that Israel has suffered which is not partly a retribution for the sin of the calf." (JE. III. pp. 508-509)

197. (renouncing and repudiating their previous infidelity and blasphemy).

198. *i. e.*, after their repentance.

199. And not vindictive or revengeful.

200. 'Tablets', not their fragments, which implies that the tablets were whole, not broken into pieces.

201. *i. e.*, commandments leading to full guidance and ultimately to God's mercy.

202. (who had not worshipped the calf).

203. (to go up with him to the mountain to witness Our discourse with him).

204. (as a punishment for their impertinence). See P. 1, nn. 226-29.

205. (fearing that they were dead and apprehending that he would be charged with their death by his own unruly people).

206. (in the course of Thy ordinary plan of the universe).

207. (*i. e.*, before their coming to this place with me).

208. *i. e.*, my chosen elders and myself. Moses meant: the death of these elders here on the mount means my certain death at the hands of my infuriated people on my return.

209. *i. e.*, the atrocious offence of calf-worship.

210. *i. e.*, this violent convulsion which has led to the apparent death of the seventy elders.

211. The prayer of Moses was granted and the elders revived.

في هذه الدنيا حسنة وفي الآخرة إنا هدنا إليك قال عذابي أصيب به من أشاء ورحمتي وسعت
كل شيء فسأكتبها للذين يتقون ويؤتون الزكوة والذين هم بآيتنا يؤمنون ﴿١٥٦﴾ الذين يتبعون
الرسول النبي الأمي الذي يجدونه مكتوبا عندهم في التورىة والإنجيل يأمرهم بالمعروف وينههم
عن المنكر ويحل لهم الطيبت ويحرم عليهم الخبئث ويضع عنهم إصرهم والأغلل التي كانت عليهم
فالذين آمنوا به وعزروه ونصروه واتبعوا النور الذي أنزل معه أولئك هم المفلحون ﴿١٥٧﴾ قل يأيها
الناس إني رسول الله

156. (و اكتب . . . يؤمنون) And ordain for us good in the world and in the Hereafter; surely we have been guided to Thee.[212] *Allah* said: *as to* My chastisement, I afflict therewith whom I will,[213] and *as to* My mercy,[214] it comprehends everything.[215] I will therefore ordain it for those who fear *God* and pay poor-rate and those who believe in Our signs.

157. (الذين . . . المفلحون) Those who follow the messenger,[216] the unlettered prophet,[217] whom they find described[218] in the Taurāt[219] and Injīl[220] which are with them;[221] he bids them to the seemly[222] and forbids them the unseemly,[223] allows to them things clean,[224] and prohibits them things unclean, and relieves them of their burdens and the shackles[225] which have been upon them.[226] Then those who believe in him and side with him and succour him and follow the light[227] which has been sent down with him;[228] those: they are the prosperous.[229]

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212. (in humility and sincerity).

213. (in consonance with My universal plan and in consequence of man's own persistent contumacy).

214. Or 'loving-kindness.'

215. So that His love is universal, all-embracing, while His retributive justice is restricted to particular and exceptional cases.

216. *i. e.*, the holy Prophet of Islam.

217. Even according to the Christian writers not altogether blinded by their hatred of Islam:—'As to acquired learning, it is confessed he had none at all; having had no other education than what was customary in his tribe, who neglected, and perhaps despised, what we call literature.' (Sale) 'It is probable that he could neither read nor write, and it is almost certain that he could not have done so sufficiently.' (Palmer)

218. (by very full description).

219. Here are a few references with a running commentary:—

1. 'I will raise them up a Prophet from among their brethren, like unto

thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.' (Dt. 18: 18)

'Their' referring to the Israelites, 'their brethren', must clearly be the Ismailites; and thus the promised Prophet must be an Ismailite. 'Like unto thee' obviously means 'like unto Moses' in having a Law of his own.

The description "will put my words . . . . . . shall command him" is alluded to in Jn. 16: 13 also. *See* n. 220-7.

2. 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.' (Dt. 33: 2)

Coming after Moses ('from Sinai') and Jesus ('from Seir') the allusion in 'from mount Paran,' which is in Makka, is clearly to the Prophet born in Makka. It was he who entered that city as a victor at the head of 10,000 saintly companions and holding in his hand 'a fiery law.'

3. 'And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.' (Ge. 17:20)

This promise of God to bless Ismail found its complete fulfilment in the person of Muhammad (on him be peace!)—an Ismailite being appointed the Prophet for the entire world.

4. 'The sceptre shall not be taken away from Judah, not a ruler from his thigh, till he come that is to be sent: and he shall be the expectation of nations.' (Ge 49: 10. DV)

It was at the advent of this Ismailite 'sent one' that prophecy in Israel ceased, and it was he under whom the nations of the world gathered.

5. 'I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.' (Ps. 45: 17)

'Muhammad' is literally 'the praised one.' And it is his name coupled with that of his Creator, which is being proclaimed from the mosque minarets five times every day throughout the world.

6. 'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles . . . . And the isles shall wait for his law.' (Is. 42: 1, 4)

It is precisely Muhammad, the 'servant of God' and His 'elect' (Mustafa) who brought judgment to the Gentiles, and whose law has been awaited by the distant 'isles.'

7. 'Yea, he is altogether lovely. This is my beloved, and this is my friend.' (So. 5: 16)

The word "lovely" used in the English Bible is a substitute for the

Hebrew one, "Mohammdīn." As this name of our Prophet is noun adjective, the sacred poet uses it in a manner answering both the interpretation of a proper noun and an adjective.' (Syed Ahmad Khan, *op. cit.*, X, p. 16)

As further references, may be cited the following :—Hab. 3 : 3 ; Hag. 2 : 7-9 ; Mal. 3 : 1.

220. Even in the manipulated and mutilated NT of the present-day the allusions are neither too scanty nor too enigmatical.

1. 'Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner ; this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.' (Mt. 21 : 42-44)

   It was the progeny of Ismail that was so long rejected and looked down upon by the Jews (and also by the Christians). It was one of those very Ismailies who at long last was raised to the highest honour. The announcement that this prophet's opponents shall be smashed is even more clear.

2. 'Tarry in the city of Jerusalem until ye be endued with power from on high.' (Lk. 24 : 49)

   It was after the advent of the holy Prophet of Islam that the reverence paid to Jerusalem was transferred to Ka'ba.

3. 'Who art thou ? And he confessed, and denied not ; but confessed, I am not the Christ. And they asked him, what then ? Art Thou Elijah ? And he saith, I am not. Art thou that Prophet ? And he answered, No. . . . . And they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elijah, neither that Prophet ? (Jn. 1 : 19-21, 25)

   The questions were put by the learned among the Jews to John the Baptist, which clearly indicate that besides Christ and Elijah (Elias in the Authorised King James' Version of 1611), they expected another prophet, who was so well known that instead of designating him by name, a mere pronoun, '*that* Prophet' was deemed quite sufficient.

4. 'Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet, Others said, This is the Christ,' (Jn. 7 : 40-41)

   Another very clear reference to the advent of the well-known prophet, '*the* Prophet.'

5. 'And I will pray the Father, and he shall give you another Comforter

that he may abide with you for ever.' (Jn. 14 : 16)

6. 'But when the Comforter is come, whom I shall send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.' (Jn. 15 : 26)

7. 'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment . . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself, but whatsoever he shall hear, that shall he speak : and he will shew you things to come.' (Jn. 16 : 8-13)

All this description of the Comforter exactly fits the holy Prophet. He it is who, as the Final Prophet, brought an abiding Message ('abiding with you for ever'), who testified to the truth of Jesus ('he shall testify of me'), and who 'reproved the world of sin, and of righteousness, and of judgment.' And he, above all, was the Divine mouthpiece, reproducing the Words of God precisely as he received them ('he shall not speak of himself, but whosoever he shall hear, that shall he speak').

This much as regards the 'gospels' accepted as canonical by the Christian Church. When we come to the 'Gospel of St. Barnabas' we find the references as plain as they could possibly be—the Prophet is not only delineated in full detail but also prophesied by name. *Vide* pp. 33, 99, 101, 103, 105, 167, 169, 223, 301.

221. 'Them' refers to the people of the Book.

222. معروف is what is approved by reason and by the law.

223. منكر, contrary of معروف, is what is deemed abominable or unseemly.

224. (but hitherto forbidden).

225. *i. e.*, difficult tasks and fatiguing works.

226. (his law superseding all previous laws involving hardship).

227. (which can illumine the life of everyone who cares to be guided by it).

228. *i. e.*, the Holy Qur'ān.

229. See P. I, n. 43.

إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ
الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ۝ وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ ۝ وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِب بِّعَصَاكَ
الْحَجَرَ ۖ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ
وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝ وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ
الْقَرْيَةَ

SECTION 20

158. (قل . . . تهتدون) Say thou:[230] O mankind![231] verily I am Allah's messenger to you all[232]—of Him whose is the dominion of the heavens and the earth.[233] No god is there but He; He gives life and causes death.[234] Believe then in Allah and His messenger, the unlettered prophet,[235] who believes in Allah and His words;[236] and follow him that haply you may be guided.

159. (ومن . . . يعدلون) And of the people of Mūsā there is a community[237] guiding *others* by the truth[238] and judging[239] thereby.[240]

160. (وقطعنهم . . . يظلمون) And We divided them into twelve tribes as nations.[241] And We revealed to Mūsā, when his people asked him for water:[241-A] smite the rock with thy rod. Then gushed forth from it twelve springs; each people already knew their drinking-place.[242] And We shaded them with thick clouds;[243] and We sent down upon them the manna and the quails,[244] *saying:* eat of the pure things with which We have provided you. And they wronged Us not, but themselves they were wont to wrong.[245]

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230. (O Prophet !).

231. Mark once again the universal character of the holy Messenger. It aims to reclaim and uplift the whole of humanity, not any particular nation or people.

232. (as distinguished from the apostles of old who always addressed some particular people). Muhammad's people are thus the people of the world at large, and his religion is the most cosmopolitan of all religions.

233. As He is the One Universal God, so is Muhammad His messenger to all mankind.

234. See P. III, n. 19, 20.

235. 'There is no evidence that he was able to read.' (EBr. XIII, p. 483). See also n. 217 above.

236. Or, 'His commandments.' (Th)

237. The allusion is to men like Abdullah Ibn Salām who were well disposed towards Islam and ultimately embraced it.

238. *i. e.*, the true religion.

239. (their own affairs).

240. *i. e.*, according to the laws of Islam.

241. (each, under its own leader, constituting a social entity). *Cf.* the OT:—'All these are the twelve tribes of Israel.' (Ge. 49 : 28) 'And the stones shall be with the names of the children of Israel, twelve, according to their names; . . . . every one with his name shall they be according to the twelve tribes.' (Ex. 28 : 21)

241-A. 'The Sinaitic Peninsula . . . is a region nearly without water. Here and there in the wadys a little may be obtained by scraping holes in the ground.' (Rawlinson, *Moses: His Life and Times*, p. 132).

242. See P. I. nn. 247, 252.

243. See P. n. 231.

244. See P. I. nn. 232, 233.

245. (by their gross acts of ingratitude and rebellion).

وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ ۝
فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ۝
وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا
وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ۝ وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ
قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ۝ فَلَمَّا نَسُوا مَا
ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ

161. (وإذ . . . المحسنين) *Recall* what time it was said to them: reside in the yonder town and eat from it wherever you wish, and say : 'forgiveness' and enter the gate bowing; and We shall forgive you your trespasses. We give abundance to the well-doers.[246]

162. (فبدل . . . يظلمون) Then those of them who did wrong changed the word that had been told them for another; thereupon We sent a scourge upon them from the heaven for they were wont to transgress.[247]

SECTION 21

163. (وسئلهم . . . يفسقون) And ask thou[248] them[249] about the town that stood by the sea when they[250] transgressed in the matter of the sabbath, when their fish came to them openly on the sabbath day, and did not come to them on the day they did not observe the sabbath.[251] Thus[252] We tested them for they were wont to transgress.

164. (وإذ . . . يتقون) And *recall* what time a community of them[253] said:[254] why do you exhort a people whom Allah is going to kill or chastise with a severe chastisement?[255] They[256] said: to justify *us* before your Lord,[257] and that haply you may fear God.

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246. See P. I. nn. 237-242.

247. See P. I, nn. 243-246.

248. (O Prophet!).

249. *i. e.*, the Jews of thy time.

250. *i. e.*, the inhabitants of that town. The reference is to the port of ancient Ailah (Elath) or modern 'Aqaba, in the north-east of the Red Sea.

251. The fish, to tempt the offending Jews, used to come in great numbers to the shore on the night of the sabbath and stay there all the sabbath ; but as the night spread they returned into the sea again. The Jews cut canals from the sea for the fish to enter, with sluices, which they shut on the sabbath, to prevent their return to the sea; and they dressed and ate them as soon as the sabbath had

ended. This was tantamount to circumventing the sabbath and violating its sanctity.

252. *i. e.*, in this way of their being tempted by the fish.

253. (pious and still observing the sabbath).

254. (to those endeavouring to reclaim the offenders).

255. (in view of their persistence in sin and impiety).

256. *i. e.*, the preachers.

257. *i. e.*, to plead before Him that we did our duty in dissuading the offenders from their course of wickedness.

يَنْهَوْنَ عَنِ السُّوْءِ وَأَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍ بَئِيْسٍ بِمَا كَانُوْا يَفْسُقُوْنَ ۝ فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا
عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ۝ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلٰى يَوْمِ الْقِيٰمَةِ مَنْ يَّسُوْمُهُمْ سُوْءَ
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيْعُ الْعِقَابِ وَإِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ۝ وَقَطَّعْنٰهُمْ فِي الْأَرْضِ أُمَمًا مِنْهُمُ الصّٰلِحُوْنَ
وَمِنْهُمْ دُوْنَ ذٰلِكَ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ۝ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَّرِثُوا
الْكِتٰبَ يَأْخُذُوْنَ عَرَضَ هٰذَا الْأَدْنٰى وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا وَإِنْ يَّأْتِهِمْ عَرَضٌ مِّثْلُهٗ يَأْخُذُوْهُ أَلَمْ يُؤْخَذْ
عَلَيْهِمْ مِّيْثَاقُ الْكِتٰبِ

165. (فلما . . . يفسقون) Then when they forgot[258] what they had been exhorted with, We delivered those who restrained *others* from evil and We seized those who did wrong with a distressing torment for they were wont to transgress.

166. (فلما . . . خسئين) So when they exceeded the limits of what they were prohibited, We said to them : be ye apes despised.[259]

167. (و اذ . . . رحيم) And *recall* when thy Lord proclaimed[260] *that* He would surely raise upon them,[261] till the Day of Resurrection, someone[262] perpetrating upon them worst oppression.[263] Verily thy Lord is Swift in retribution;[264] and verily He is Forgiving, Merciful.[265]

168. (و قطعنهم . . . يرجعون) And We cut them up into communities on the earth;[266] *some* of them righteous, and some of them otherwise; and We tempted them with good[267] and evil,[268] that perchance they may return.

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258. (wilfully) *i. e.*, ignored.

259. See P. I, n. 292.

260. (through the prophets of Israel).

261. *i. e.*, the race of Israel.

262. Whether an individual or a nation,

263. *Cf.* the OT :—'And I will set my face against you, and ye shall be slain before your enemies : they that hate you shall reign over you; and ye shall flee when none pursueth you.' (Le. 26 : 17) 'And thou shalt be only oppressed and crushed always.' (Dt. 28 : 33) *See* also (Dt. 28 : 48-51)

264. (in the case of confirmed unrepentant sinners).

265. (to the repentant).

266. *i. e.*, cut off from each other and dispersed on the entire globe.

267. *i. e.*, health and affluence.

268. *i. e.*, want and disease.

قال الملأ ٩ الاعراف ٧

أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ۝
وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ۝ وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ
كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ۝ وَإِذْ أَخَذَ
رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ
أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ۝ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً
مِّن بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ

169. (خلف . . . تعقلون) Then succeeded them a posterity;[269] they inherited the Book taking this near world's gear[270] and saying:[271] assuredly it will be forgiven us.[272] And if there comes to them *another* gear like it they shall take it.[272-A] Has there not lain upon them the bond of the Book that they shall say of God aught but truth?[273] And they have read what is in it,[274] and the abode of the Hereafter is better for those who fear. Do you not then understand?

170. (والذين . . . المصلحين) And those who stand fast by the Book[275] and establish prayer — verily We will not waste the wages of rectifiers.

171. (و اذ . . . تتقون) And *recall* when We shook the mountain over them as though it was a canopy and they imagined that it was going to fall upon them; *and We said*: hold firmly what We have given you and remember what is in that; haply you may fear.[276]

SECTION 22

172. (و اذ . . . غفلين) And *recall* when[277] thy Lord brought[278] forth from the children of Adam their posterity from their backs and[279] made them testify as to themselves, *saying*: am I not your Lord? They said: yea![280] we testify.[281] *That was*[282] lest you should say[283] on the Day of Resurrection:[284] verily of this we have been unaware.[285]

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269. *i. e.*, the latter generations of the Jews.

270. The reference is to the Jews' acceptance of bribes for wresting judgment and corrupting the text of their Books and to their extortion of money.

271. (in excuse).

272. (as we are the chosen of the Lord). See P. I. n. 343.

272-A. (again). The teaching of the OT itself on this point is plain enough:—'And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.' (Ex. 23 : 8)

273. *Cf.* the OT:—'Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.' (Dt. 4 : 2) 'What thing soever I command

you, observe to do it: thou shalt not add thereto, nor diminish from it.' (Dt. 12:32)

274. (so they cannot plead ignorance).

275. (and not do it mere lip-service). The reference is to the real, good Jews who felt themselves bound by their own Scriptures to accept Islam.

276. 'It was not a mere "storm of thunder and lightning, whereof Moses took advantage to pursuade the people that they had heard God's voice"—it was not "an earthquake with volcanic eruptions"—it was not even these two combined—it was a veritable theophany, in which, amid the phenomena of storm and tempest, and fire and smoke, and thick darkness, and hearings of the ground as by an earthquake shock, first the land blast seemingly of a trumpet sounded long, commanding attention, and then a clear, penetrating voice, like that of a man, made itself heard in distinctly articulated words, audible to the whole multitude, proceeding out of the midst of the fire, and recognized by the multitude as superhuman as "the voice of God." (Rawlinson, *Moses: His Life and Times*, pp. 145, 146). See also P. I, n. 284.

277. (in the world of spirits).

278. *Lit.* "took"

279. (after endowing them with sufficient intelligence and understanding).

280. (Thou art). Thus was the covenant of Monotheism inscribed, not like the covenant of Israel upon the tablets of stone but impressed upon the heart, the soul, of man. That this will to acknowledge and obey the One God forms part of man's rational nature has at long last been recognized by the anthropologists who have now come to believe that instead of monotheism being a development of primitive polytheism the latter itself is a degeneration of the former. 'The earliest conception of deity is really monotheistic.' (Marston, *The Bible Comes Alive*, p. 273) Evolutionary ethnologists and anthropologists of the nineteenth century presupposed the primeval human culture as utterly barbaric and bewilderingly polytheistic or animistic. Later ethnological researches have, however, completely reversed this conclusion. 'The startling reports of Andrew Lang on the original monotheism of these Pygmies and related tribes, belonging, like them, to Primeval culture, marked a new epoch in ethnological research. The Viennese ethnologist, Prof. Father W. Schmidt (now working at the Ethnographic Museum of the Vatican) collected all data and reports, referring to the subject. The result of this undertaking supported Andrew Lang's ideas on the broadest basis. Monotheism appears to be really at the very beginning of religious thought . . . . The point which mostly concerns us in these studies is the fact that monotheism is found to have been the original form of religion.' (Ehrenfels in *The Islamic Culture*, Hyderabad, Deccan, Oct. 1940; pp. 436-37). See also P. II, nn. 383, 384, XXV, n. 45.

281. According to some commentators 'we' stands for God and ought to be written with a capital.

282. *i. e.*, this confession of man's dependence on the One God.

283. (by way of excuse).

284. (when receiving sentence).

285. (of the significance of monotheism). The yearning for perfect goodness which is engraved in human nature is a witness of this prenatal compact.

الْمُبْطِلُونَ ۝ وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ۝ وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ
مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ۝ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ
كَانُوا يَظْلِمُونَ ۝ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضْلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ
كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ

173. (او . . . المبطلون) Or *lest* you should say:[286] it was only our fathers *who* associated[287] before, and we have been a posterity after them,[288] wilt Thou destroy us then for what the followers of falsehood did?[289]

174. (وكذلك . . . يرجعون) And thus do We detail the revelations,[290] that haply they[291] might return.[292]

175. (واتل . . . الغوين) And recite[293] to them[294] the story of one[295] to whom We gave Our signs,[296] but he sloughed them off;[297] so Satan followed him,[298] and he became of the perverted.[299]

176. (ولو . . . يتفكرون) And had We willed[300] We would surely have lifted him thereby;[301] but he clung to the earth and[302] pursued his desire,[303] so his parable is the parable[304] of a dog,[305] who, if thou assailest him lolls out his tongue[306] and if thou leavest him alone, *then also* lolls out his tongue.[307] Such is the parable of the people who belie Our signs.[308] So recount thou[309] the story[310] that haply they may reflect.

177. (ساء . . . يظلمون) Vile is the likeness of the people who belie Our signs, and their *own* souls they are wont to wrong.[311]

178. (من . . . الخسرون) Whomso Allah guides he is the *rightly* guided, and whomso He sends astray[312]—those! they are the losers.

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286. (by way of excuse for your idolatry).
287. (others with God).
288. (only following suit).
289. *i. e.*, wilt Thou punish us for what our forefathers did in foolishness.
290. (that the sinners may be reminded of the original covenant).
291. *i. e.*, the infidels.
292. (to the true faith).
293. (O Prophet!).
294. (that they may draw lessons thereby).
295. The story is preferably to be taken in a general sense, and not with reference to any particular individual. But many of the commentators think the

person intended here is one Umayya ibn Abu Salt who read the old Scriptures and therefore knew that God could send a prophet about that time, but when the Promised one did arrive, he refused to acknowledge him. Some think the narrative relates to Balaam, of the Canaanite race, whose story occurs in the Bible (Nu. 22, 23, 24).

296. *i. e.*, who was endowed with a knowledge of Divine commandments.

297. *i. e.*, instead of profiting by them he slipped out of them and misused his excellent opportunities.

298. *i. e.*, the devil seeing his opportunity caught the man up. Notice the force of 'so.' The initiative comes from the man himself—by his own choice of the wrong path.

299. *i. e.*, of the confirmed sinners; of those given to perdition.

300. (in Our universal Plan).

301. *i. e.*, by means of the Divine knowledge bestowed on him. The meaning is: had he lived up to his knowledge, We would surely have raised him, in conformity with Our will and law, to spiritual eminence.

302. *i. e.*, instead of striving to rise to spiritual eminences he deliberately chose the path of error and guilt.

303. هوىٰ is not simple desire, but 'blameable or evil inclination.'

304. The comparison is in point of utter contemptibility and restiveness.

305. Dog is, with many nations and peoples, a term of abuse. In the Bible it is mentioned in many places, but almost 'always with contempt. The Eastern street dog is a type of all that is cowardly, lazy, filty, treacherous, and contemptible.' (DB. I, p. 616) The word is in English, synonymous, in a secondary and derived sense, with 'worthless, surly, or cowardly fellow.' Though admired and even worshipped by some, it has been execrated by most others. The Hindus denounced it as unclean. Certain other nations, on the other hand, have venerated and worshipped the dog. 'In ancient Egypt, dogs were commonly respected and mummified, in particular at Cynopolis. In ancient Persia the dog was held in the highest esteem, and most rigorous penalties were exacted for killing it' (ERE. I, p. 512). In ancient Syria, 'the dog was sacred among the Harranians. They offered sacrificial gifts to it, and in certain mysteries dogs were solemnly declared to be the brothers of the mystics.' (Smith, *Religion of the Semites*, p. 291).

306. (to drive him away).

307. Which is symbolic of base restiveness. The Jews still seem to see in the parable an allusion to Ka'ab, Jewish poet of Madina, who had travelled to Makka to incite the pagans against the Muslims. 'The points of simile are not only the alliteration of Ka'ab and "kalb" (dog) but also the putting forth of the tongue, which was regarded as a symbol of poetic satire.' (JE. II, p. 59)

308. (out of perversity).

309. (unto them, O Prophet!).

310. *i. e.*, the histories of the nations of old.

311. (thereby) *i. e.*, by rejecting the Divine signs and revelations.

312. (in consequence of his contumacy and wilful blindness). اضلال is 'the decreeing that one shall err or stray, because he has done so already.' Another meaning of God's اضلال of a man is His 'so constituting man that when he observes and pursues a certain course, or way, of acting or the like . . . he habituates himself to it.' (LL)

قال الملأ ٩

لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾
أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن

179. (و لقد . . . الغفلون) Assuredly We have created for Hell many of the jinn and mankind.[313] They have hearts, yet do not understand with them;[314] they have eyes yet do not see with them; and they have ears yet do not hear with them. They are like cattle:[315] nay, even further astray.[316] Those! they are the heedless ones.

180. (و لله . . . يعملون) Allah's are the excellent names[317]; so call Him by them, and leave alone those who profane His names.[318] Presently will they be requited for what they have been doing.

181. (و ممن . . . يعدلون) And of those whom We have created there is a community guiding *others* with truth[319] as by it they act justly.[320]

SECTION 23

182. (و الذين . . . يعلمون) And those who belie Our signs We lead them on,[321] step by step, in a way they do not know.[322]

183. (و املى . . . متين) I respite them;[323] My contrivance[324] is severe.[325]

184. (اولم . . . مبين) Do they[326] not reflect that there is no madness[327] in their compatriot?[328] he is naught but a warner manifest.

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313. *Cf.* the OT:—'The wicked is reserved to the day of destruction.' (Job. 21 : 30) 'The Lord hath made all things for himself: yea, even the wicked for the day of evil.' (Pr. 16 : 4) And the NT:—'These, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness.' (2 Pe. 2 : 12-13)

314. *i. e.*, they do not exert their will to understand.

315. (in their listlessness).

316. The reason is plain. The listlessness of the cattle is involuntary, instinctive and unblamable, while that of the infidels is deliberate, acquired and culpable. *Cf.* the OT:—'The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.' (Is. 1 ; 3)

317. (conveying His excellent attributes and functions). This repudiates the queer doctrine of the namelessness of God, characteristic of the Alexandrian schools of philosophy and also, to some extent, of Jewish thought. 'Philo taught that God was without qualities and incomprehensible in His essence. He was the Nameless Existing. So to Plotinus God as the One could be described only negatively.' (ERE, IX, p. 172)

318. (by applying those names to the gods of polytheism).

319. *i. e.*, in accordance with the true religion.

320. (among themselves).

321. (to Hell).

322. The purport is : the destination of the wicked in Hell where they are being led stealthily but surely. And so their apparent prosperity in this world is not worth looking at.

323. *i. e.*, I grant them a respite in this world, and do not inflict punishment immediately.

324. 'God's practising an artful device towards the unbelievers means His taking them unawares, so that they do not reckon upon it ; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state.' (LL)

325. *i. e.*, most effectual ; unfailing.

326. *i. e.*, the infidels of the holy Prophet's time and country.

327. The Prophet's almost incredible achievements are still the wonder and admiration of an unbelieving world. 'The success of Mohammad as a law-giver, . . . and the stability of his institutions during a long series of generations, and in every condition of social polity, prove that this extraordinary man was formed by a rare combination of the qualities both of a Lycurgus and an Alexander.' (Finlay, *op. cit.*, p. 446) 'Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself. . . . The fair character and honourable bearing of the unobtrusive youth was the approbations of his fellow-citizens ; and he received the title, by common consent, of Al-Amin, the Faithful.' (Muir, *op. cit.*, pp. 19-20). Savary, who, "as an enlightened Westerner," of course, refused 'to call Mohammed a prophet,' is 'nevertheless forced to recognize him as one of the greatest men who ever lived,' and finds himself bound to concede that 'his political and military ability and his capacity for governing men were extraordinary,' and to regard him 'as one of those unusual personalities occasionally appearing in history, who remake their environment and enlist men in their triumphant train.' (Andrae, *op. cit.*, pp. 244, 245)

328. *i. e.*, the holy Prophet ; their constant companion, who mixes with them freely and lives with them intimately, and whose sainty and sobriety of judgment they have every means to test. And yet he is "possessed one !"

شَيْءٍ ۙ وَّاَنْ عَسٰۤى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْ ۚ فَبِاَيِّ حَدِيْثٍۭ بَعْدَهٗ يُؤْمِنُوْنَ ۝ مَنْ يُّضْلِلِ اللّٰهُ
فَلَا هَادِيَ لَهٗ ۚ وَيَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ۝ يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ۚ قُلْ اِنَّمَا عِلْمُهَا
عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَاۤ اِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ۚ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِيٌّ
عَنْهَا ۚ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝ قُلْ لَّاۤ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا
اِلَّا مَا شَآءَ اللّٰهُ ۚ وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۚ وَمَا مَسَّنِيَ السُّوْٓءُ ۚ اِنْ اَنَا اِلَّا نَذِيْرٌ
وَّبَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝ هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ

185. (اولم . . . يؤمنون) Do they not[329] look at the governance of the heavens and the earth and whatever Allah has created of aught and *at the fact*[330] that their *own* term might be drawn nigh? In what discourse will then they believe thereafter?[331]

186. (من . . . يعمهون) Whoso Allah sends astray[332] no guide is then for him and He lets them wander perplexed in their exorbitance.[333]

187. (يسئلونك . . . يعلمون) They[334] ask thee[335] concerning the Hour and when it is to come? Say thou: its knowledge is with my Lord alone:[336] none can disclose its time but He; heavy it is in the heavens and the earth; it shall not come upon you except of a sudden.[337] They ask thee[338] as if thou wert familiar with it.[339] Say thou: knowledge of it is with Allah; but most of them know not.[340]

188. (قل . . . يؤمنون) Say thou: I possess no power[341] of benefit or hurt to myself save as Allah wills;[342] and had I knowledge of[343] Unseen I would have amassed ample good, and evil would not have touched me.[344] I am naught but a warner and bringer of good tidings to a people who believe.

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329. (to be convinced of His Oneness as well as His power and glory).

330. (which reflection would make them think of this fate).

331. *i. e.*, after, receiving a Message so plain and effective as the Qur'ān is.

332. (in consonance with His universal Plan, and in consequence of the offender's own contumacy).

333. (and He does not take away their liberty of action).

334. *i. e.*, the Arab pagans who were disbelievers in Resurrection.

335. (O Prophet!).

336. (shared by none). *Cf.* the NT:—'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' (Mt. 24: 36)

337. It has often been held that the NT 'contains indications of the signs of the approaching End, and from time to time enthusiasts have identified the approaching End, with their own time or that immediately ahead. Nevertheless the End

has not arrived : and even if it did come, now it would not be a real fulfilment of what is written in the New Testament.' (EBr. III, p. 523)

338. —with a view to test thy knowledge of the Unseen, which they think is an implication of thy prophethood—

339. *i. e.*, well acquinted with the detailed timings of this and other future events.

340. (that omniscience forms no part of the prophetic equipment).

341. (as an apostle and servant of God, beyond that of ordinary mortals).

342. Note the unparalleled monotheistic note ringing in the verse and the preceding verses. Every power, big or small, is God's ; and the greatest and holiest of the prophets is nothing before Him. Contrast this with the doctrines of Sonship, consubstantiation, Incarnation and coequality with God, common to so many religions

343. Mark the phrase لو كنت أعلم which means, 'if I kept knowing' and not 'if I knew.'

344. (which not being the case, it is clear that I am not endowed with

نفس واحدة وجعل منها زوجها ليسكن اليها فلما تغشها حملت حملا خفيفا فمرت به
فلما اثقلت دعوا الله ربهما لئن اتيتنا صالحا لنكونن من الشكرين ﴿١٨٩﴾ فلما اتهما صالحا جعلا
له شركاء فيما اتهما فتعلى الله عما يشركون ﴿١٩٠﴾ ايشركون ما لا يخلق شيئا وهم يخلقون ﴿١٩١﴾ ولا
يستطيعون لهم نصرا ولا انفسهم ينصرون ﴿١٩٢﴾ وان تدعوهم الى الهدى لا يتبعوكم سواء
عليكم ادعوتموهم ام انتم صامتون ﴿١٩٣﴾ ان الذين تدعون من دون الله عباد امثالكم
فادعوهم فليستجيبوا لكم ان كنتم صدقين ﴿١٩٤﴾ الهم ارجل يمشون

SECTION 24

189. (هوالذى . . . الشكرين) He it is Who created you[345] from a single soul,[346] and He created of him his mate[347] that he might find comfort in her.[348] Then when he covers her she bears a light burden and passes by with it;[349] then when she grows heavy the twain[350] call upon Allah their Lord: if Thou grantest us a goodly *child*[351] we shall surely be of the grateful.

190. (فلما . . . يشركون) But when He bestowed the twain a goodly *child* they set up to Him the associates in respect of what He has bestowed upon them.[352] Exalted be Allah *far* from what they associate!

191. (ايشركون . . . يخلقون) Do they associate those who cannot create aught, and are[353] created?——

192. (ولا . . . ينصرون) And who cannot succour them, nor can succour themselves.[354]

193. (وان . . . صامتون) And if you[355] call them[356] towards guidance they do not follow you. It is the same to you whether you call them or be silent.

194. (ان . . . صدقين) Verily those whom you[357] call upon besides Allah[358] are creatures like you; so call on them and let them answer you, if you say sooth.[359]

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345. (O mankind!).

346. *i. e.*, Adam. The implication of which fact is, that all men belong to one species, and that racial variations notwithstanding, there is no essential difference between man and man. If the modern world had only kept this elementary truth in mind, there would have been no occasion for it to lament that 'the progress of civilization is threatened by the serious danger of racial conflict and the still more serious evil, the demoralization caused by inter-racial and colour prejudice' (EBr. VI, p. 571). The time must come when it will seem absurd that French and Germans, Americans and Japanese, French and English, can even have been divided by imaginary barriers—no less absurd than the recollection that the people of Burgandy and Artoris, of Mecklanbourg and Hanover, of Wessex and Northum-

berland were once taught to believe themselves natural enemies.' (Fyfe, *The Illusion of National Character*. See also P. IV, n. 477 : p. XXIII, n. 481)

347. *i. e.* Eve, or Hawwah, the first woman.

348. The word 'repose' puts in a nutshell the various attitudes the two sexes can adopt towards each other—of love in youth, of companionship in middle age, and of care and attendance in infirmity. Contrast with this the status of woman in Christianity. 'Woman was represented as the door of hell, as the mother of all human ills . . . . Women were even forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the Eucharist into their naked hands. Their essentially subordinate position was continually maintained,' (Lecky, *op. cit.*, II, 1869 ed., pp. 357-58). See also P. XXI, n. 126.

349. *i. e.*, with the child in her womb.

350. *i. e.*, the parents in their anxiety.

351. *i. e.*, sound in body, mind and spirit.

352. (by ascribing the sound birth of their child to agencies other than the favour of God).

353. (themselves).

354. So helpless and so insignificant are the gods of polytheism!

355. (O Muslims!).

356. *i. e.* those false deities.

357. (O infidels!).

358. Such as sun-deity, moon-deity, and star-deities.

359. *Cf.* the OT :—'And they took the bullock, which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered.' (1 Ki. 18 : 26)

بِهَا ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ۖ أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ادْعُوا
شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٩٥﴾ إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾ وَالَّذِينَ
تَدْعُونَ مِن دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ
لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ
الْجَاهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ إِنَّ الَّذِينَ اتَّقَوْا إِذَا
مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾

195 (الم . . . تنظرون) Have they feet with which they walk? Have they hands with which they grip? Have they eyes with which they see? Have they ears with which they hear?[360] Say thou:[361] call upon your associate-*gods* and then plot against me and give no respite.[362]

196. (ان . . . الصلحين) My protector surely is Allah who has revealed the Book,[363] and who protects the righteous.[364]

197. (والذين . . . ينصرون) And those whom you call upon beside Allah cannot succour you nor themselves can they succour.[365]

198. (وان . . . يبصرون) And if you[366] call them[367] towards guidance they will not hear, and thou wilt behold them looking[368] at thee, yet they do not see.[369]

199. (خذ . . . الجهلين) Show forgiveness[370] and enjoin what is honorable[371] and turn away from the ignorant.[372]

200. (واما . . . عليم) And if there come to thee[373] a prompting[374] from Satan,[375] seek then refuge in Allah;[376] verily He is Hearing,[377] Knowing.[378]

201. (ان . . . مبصرون) Verily those who fear *God* when an instigation from Satan[379] touches them, they[380] call to mind,[381] and lo! they are enlightened.[382]

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360. *Cf.* the OT:—'Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.' (Ps. 115: 4-7)

361. (O Prophet! by way of challenge).

362. The point is that the idols are as impotent in harming their opponents as in protecting their friends.

363. And this is a special reason for God's protection of His Prophet.

364. And this is a general reason for God's protection of the most righteous of the righteous.

365. See n. 354 above.

366. (O Muslims!).

367. *i. e.*, the idols.

368. *i. e.*, as though they were looking.

369. *Cf.* the OT :—'They have mouths, but they speak not ; eyes have they, but they see not.' (Ps. 135 : 16)

370. (O Prophet !) *i. e.*, be not too critical of the doings of the infidels, but accept of them what is apparently good in the purity of their sincerity and other atttending circumstances.

371. (upon thy people when they deviate even from what is ostensibly good and proper).

372. (when in spite of all thy remonstrances they persist in their ways of sin and evil).

373. (consequent on the defiant provocation by the devil).

374. (of impatience or retaliation).

375. —as all evil suggestions have their rise in the prompting of the devil—

376. (and slacken not in thy mission of preaching).

377. *i. e.*, Hearer of thy words.

378. *i. e.*, Knower of purity of motives.

379. *i. e.*, any prompting of rage, retaliation etc.

380. (immediately).

381. (God and His commandments).

382. *i. e.*, immediately the men of God are assailed by the devil they bring to their minds God and His commandment, and are thus forthwith able to see through the viles of the devil.

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ۝ وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ
إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي ۚ هَٰذَا بَصَائِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ۝ وَإِذَا
قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ۝ وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ۝ إِنَّ الَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ
عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ۩

202. (واخوانهم . . . يقصرون) And their[383] brethren[384] drag them on towards error,[385] so they stop not short.[386]

203. (و اذا . . . يؤمنون) And whence thou[387] bringest them[388] not a *particular* sign[389] they say: why hast thou not brought it?[390] Say thou: I follow only what has been revealed to me by my Lord.[391] This[392] is an enlightenment[393] from your Lord and a guidance and a mercy to people who believe.

204. (و اذا . . . ترحمون) So when the Quran is recited listen to it and keep silence;[394] haply you may be shown mercy.[395]

205. (و اذكر . . . الغفلين) Remember thou[396] thy Lord within thyself[397] with humility and reverence, without loudness[398] in word, morning and evening, and be thou not of the heedless.

206. (ان . . . يسجدون) Assuredly those who are with thy Lord[399] do not disclaim against His service,[400] they hallow Him[401] and before Him they prostrate themselves.[402]

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383. *i. e.*, the wrong-doers.

384. *i. e.*, the devils.

385. (and make them plunge into error yet deeper).

386. (from pursuing the course of perdition).

387. (O Prophet!).

388. *i. e.*, the infidels.

389. *i. e.*, a miracles such as they demand but which God in His wisdom does not will.

390. As if the miracles were a performance of the Prophet himself.

391. That is the gist of prophethood in Islam. Prophets are only the faithful Messengers of God. No prophet is empowered to perform miracles on his own accord in order to please the infidels. It is only God who, in His infinite wisdom and power, can, and does sometimes, alter the working of His usual, ordinary, normal laws, and bring about what to the limited, finite, intelligence of men appears miraculous. He alone is the Author, equally with the ordinary, every-day events, of natural, extraordinary, and 'super' natural events, known in human

language as miracles. To conceive men of God—even the greatest and holiest of them—as the authors, habitual or occasional, of any happenings in the universe is to ascribe to them attributes of Divinity. See also VII. n. 423, XI, n. 188.

392. (Book).

393. *i. e.*, a stupendous miracle in itself; every little chapter of which constitutes a distinct miracle.

394. (in order to listen properly).

395. *i. e.*, in order that you may derive full moral and spiritual benefits from it.

396. (O reader!).

397. (constantly).

398. See P. VIII, n. 495.

399. *i. e.*, angels high in rank with Him, not near Him in point of physical contact. The presence signified by عند here is ideal, not spatial.

400. Attitude indicative of devotion in spirit.

401. Attitude indicative of devotion in words.

402. Attitude indicative of devotion in deeds. (A prostration is prescribed at the end of this Surah.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ۭ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۠ وَاَطِيْعُوا اللّٰهَ
وَرَسُوْلَهٗٓ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ
زَادَتْهُمْ اِيْمَانًا وَّعَلٰي رَبِّهِمْ يَتَوَكَّلُوْنَ ۝ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ اُولٰۗىِٕكَ
هُمُ الْمُؤْمِنُوْنَ حَقًّا ۭ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝ كَمَآ

Sūrat-ul-Anfāl[403]

The Spoil. VIII

(Madinian, 10 Sections and 76 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (يسئلونك . . . مؤمنين) They ask thee[404] concerning the spoils;[405] say thou: the spoils are Allah's[406] and the messenger's.[407] So fear Allah,[408] and set right *the matter* among you,[409] and obey Allah and His messenger if you are believers.[410]

2. (انما . . . يتوكلون) The believers are only those whose hearts quake with awe[411] when Allah is mentioned, and when His revelations are rehearsed to them, it increases their faith[412] and they put trust in their Lord——

3. (الذين . . . ينفقون) who establish prayer and *who* spend of what We have provided them.

4. (اولئك . . . كريم) These are they *who are* the true believers.[413] For them are degrees[414] with their Lord[415] and forgiveness and a provision honourable.

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403. The title is taken from the question of the division of the property obtained at the first battle of Islam, fought at Badr. The booty 'consisted of 115 camels, 14 horses, an endless store of vestments and carpets, articles of fine leather, with much equipage and armour.' (Muir, *op. cit.*, p. 228)

404. (O Prophet!).

405. *i. e.*, concerning its division. 'By ancient custom a special share of the booty taken in war falls to the commander; he has the first choice, and in old Arabia was entitled to a fourth of the whole. In ancient Israel the practice was similar.' (EBi. c. 4905) In Israel, 'booty was to be divided in equal shares between

those who went into the battle and those who guarded the camp. A chosen part was sometimes dedicated to the Lord, ... or reserved for a leader.' (DB. IV, p. 895)

406. *i. e.*, He is their sole Master, Arbiter and Dispenser.

407. (as He is chief representative on the earth). In modern parlance, all acquisitions of war must absolutely go to the theocratic State as such.

408. This exhorts the Muslim soldiery to maintain detachedness and not to be lured by the booty.

409. (by bringing to mind your duty towards God and man). This serves as a mild rebuke to the Muslims who were inclined to dispute among themselves about the division of the booty.

410. (indeed). The dispute was between those who had risked their lives in pursuing the enemy and those stationed to guard the camp—an equally onerous duty.

411. (as God's grandness and glory). *Cf.* the OT :—'Fear ye not me? saith the Lord: will ye not tremble at my presence.' (Je. 5 : 22) And the NT :—'Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.' (Re. 15 : 4)

412. (yet more). Each fresh Revelation strengthens the faith of the true believers.

413. (and not those who are greedy of material wealth).

414. (of honour and felicity).

415. *i. e.*, in the Hereafter.

أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ ۝ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ
كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ ۝ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ
غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۝ لِيُحِقَّ الْحَقَّ
وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ
مُرْدِفِينَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ

5. (كما . . . لكرهون) As[416] thy Lord had caused thee to go forth[417] from thy houses[418] for a right *cause*,[419] while a party of the faithful were reluctant[420]——

6. (يجادلونك . . . ينظرون) disputing with thee[421] respecting the right *cause* after it had become manifest, as though they were led forth to death while they looked on.[422]

7. (وإذ . . . الكافرين) And *recall* when Allah was promising you[423] one of the two parties[424] that it should be yours[425] and you wished that the one not armed should be yours;[426] while Allah sought to justify[427] the truth[428] by His words[429] and to cut off[430] the root of the infidels[431]——

8. (ليحق . . . المجرمون) in order that He might justify[432] the truth and falsify the false,[433] though the guilty ones were averse *to it*.[434]

9. (إذ . . . مردفين) And *recall* when you implored your Lord[435] and He answered you: surely I am about to succour you with a thousand of angels rank in rank.

416. The ellipse if supplied in full must be:— As God's wise and just distribution of the booty is, in its apparent disagreeableness, like the expedition of Badr when— .

417. (O Prophet!).

418. (in Madina).

419. *i. e.*, to fight the infidels.

420. (to go to the battle, in view of their small number and scanty equipment).

421. —as they were not all convinced that it was wise or prudent for them to give battle —

422. *i. e.*, with death staring them in the face. The reference is throughout to the battle of Badr. The Prophet having learnt, by revelation, the approach of a caravan of the Quraish laden with Syrian merchandise and under Abū Sufyān, went forth from Madina with his followers to meet it. Abū Sufyān got scent of the Muslim expedition, gave them the slip by taking another route altogether. Urgent

appeal for succour in the meantime reached Makka, and 'immediately the city was in a stir; for the caravan was the chief one of the year, in which every Koreishite of any substance had a venture; and the value of the whole was 50,000 golden pieces . . . . The resolve, at any sacrifice, to chastise and crush the Muslims was universal. Every man of consequence prepared to join the army. A few, unable themselves to go, sent substitutes.' (Muir, *op. cit.*, p. 217) No less than 950 armed men, well-equipped and mounted on horses and camels answered the summons. And notwithstanding the safety of the caravan, which was by now assured, they now advanced, full of zeal and fury, to annihilate from the face of the earth the meagre band of 300 Muslims, ill-fed and poorly equipped.

423. (through the Prophet).

424. *i. e.*, either the caravan comprising 40 men who constituted its guard or the strong Makkan force.

425. *i. e.*, would be delivered into your hands. The holy Prophet had announced the Divine promise that the Muslims would have either the merchandise of the caravan or victory over the Makkan army.

426. The Muslims naturally desired that they should face the caravan, not the army.

427. (demonstrably).

428. *i. e.*, His true religion.

429. *i. e.*, by His desires. (Th) The Muslims wanted to avoid danger and to gain the spoils of the caravan; their Lord willed otherwise. He desired to put to test their faith by open war and to vanquish their powerful enemy in the field.

430. (by that encounter).

431. Muir's description of the pagan *debacle* is both vivid and faithful. 'Before the onset of the brave three hundred, they began to waver. Their movements were impeded by the heavy sands on which they stood; and, when the ranks gave way, their numbers added but confusion. The Muslims followed eagerly their retreating steps, slaying or taking captive all that fell within their reach. Retreat soon turned into ignominous rout; and the flying host casting away their armour, abandoned beasts of burden, camp and equipage. . . . Many of the principal men of Mecca, and some of Mohammed's bitterest opponents were amongst the slain. Chief of those was Abū Jahl.' (*Muir, op. cit.*, p. 226)

432. (demonstrably).

433. (by inflicting a crushing defeat on the Makkan pagans and smashing their supremacy completely).

434. (thereto).

435. (for succour). The holy Prophet's own supplication on this occasion, a noble specimen of the earnestness of his soul, will bear reproduction. Raising his hands aloft, he poured forth his soul thus: 'O Lord! I beseech Thee, forget not Thy promise of assistance and of victory. O Lord! if this little band be vanquished, idolatry will prevail; and the pure worship of Thee cease from off the earth!' And he continued to repeat these words till his cloak fell from off his back.

حَكِيمٌ ۝ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ
عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي
مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ۝ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ

الَّذِينَ كَفَرُوا زَحْفًا فَلَا

10. (وما . . . حكيم) And Allah did not make this[436] *promise* save as a glad tidings[437] and that[438] your minds might be assured; and victory comes only[439] from Allah.[440] Verily Allah is Mighty,[441] Wise.[442]

SECTION 2

11. (اذ . . . الاقدام) *Recall* when He caused a slumber to cover you as a security from Himself,[443] and He sent down[444] water on you from heaven[445] that He might cleanse you thereby[446] and take away from you the defilement of Satan,[447] and that He might gird up your hearts and make *your* feet firm thereby.[448]

12. (اذ . . . بنان) And *recall* when thy Lord inspired the angels:[449] verily I am with you, so keep firm those who have believed; I will cast terror into the hearts of those who have disbelieved;[450] so strike them above the necks[451] and smite of them every fingertip.[452]

13. (ذلك . . . العقاب) This, because they defied Allah and His messenger and whoever defies Allah and His messenger, then surely Allah is Severe in chastisement.[453]

14. (ذلكم . . . النار) This! taste it then,[454] and *know* that for the infidels is the torment of the Fire.[455]

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436. (announcement).

437. (to you) *i. e.*, to cheer you up.

438. *i. e.*, with this support of the angels.

439. (in fact and reality).

440. It is God alone, not His angels, who can, and does, cause victory.

441. *i. e.*, Able to cause victory without any ostensible cause.

442. *i. e.*, One who makes concession to the vulgar mind that looks up more and more to the proximate causes.

443. (so that ye may refresh yourself and renew your energy). 'The Muslim army, wearied with its long march, enjoyed sound and refreshing sleep—a mark of

Divine favour, we are told.' (Muir, *op. cit.*, p. 222) This slumber at Badr is different from slumber at Ohud mentioned in *Surah* AL-'IMRAN, verse 154. See also IV. n. 263.

444. (as a matter of special favour).

445. 'It rained during the night, but more heavily towards the camp of Coreish.' The pagan forces 'moved forward slowly over the sandy hillocks which separated them from the enemy, and which the rain had made heavy and fatiguing. The same rain acting with less intensity, had rendered the ground in front of Mohammed lighter and more firm to walk upon.' (Muir, *op. cit*, p. 223)

446. (of all impurities, and that you may perform your ablutions).

447. The 'pollution of the devil' refers to his evil suggestion to the Muslims that had they been in the right they would not have been put to distress and trouble.

448. 'The spot where the Prophet's little army lay was a dry and deep sand, into which their feet sank as they walked, the enemy having the command of water. Then having fallen asleep, the greater part of them that were disturbed with dreams, wherein the devil suggested to them that they could never expect God's succour in the battle, since they were cut off from the water, and besides suffering the inconvenience of thirst, were obliged to pray without washing, though they imagined themselves to be favourites of God. In the night, however, rain fell so plentifully that it formed a little brook, and not only supplied them with water for all their uses, but made the sand between them and the infidel army firm enough to bear them, wherefore the diabolical suggestions ceased.' (Bdh.)

449. (deputed to succour the Muslims).

450. 'Prodigies of valour were exhibited on both sides; but the army of the Faithful was borne forward by an enthusiasm which the half-hearted warriors opposite were unable to withstand.' (Muir, *op. cit.*, pp. 225-226)

451. (to finish them off at once without prolonging their agony).

452. This was perhaps with a view to rendering them incapacitated, and hence to make them prisoners of war. 'Civilized warfare, the text-books tell us is confined, as far as possible, to disablement of the armed forces of the enemy.' (EBr. XXVIII. p. 312, 11th Ed.)

453. (whether that retribution comes in this world or in the Hereafter).

454. (here and now).

455. (over and above this immediate chastisement).

تُوَلُّوهُمُ الْأَدْبَارَ ۝١٥ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ
مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ۝١٦ فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝١٧ ذَٰلِكُمْ وَأَنَّ اللَّهَ
مُوهِنُ كَيْدِ الْكَافِرِينَ ۝١٨ إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ۖ وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا
نَعُدْ وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ۝١٩ يَا أَيُّهَا الَّذِينَ آمَنُوا
أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا

15. (يا يها . . . الادبار) O you who believe! when you face[456] those who disbelieve marching[457] *to battle,* do not turn *your* backs to them.

16. (ومن . . . المصير) And whosoever[458] turns his back to them on such a day, unless it be swerving to a fight[459] or wriggling round to *another* company,[460] he has surely drawn upon himself wrath from Allah, and his resort is Hell— —an evil destination.

17. (فلم . . . عليم) You[461] therefore[462] slew them not,[463] but Allah slew them;[464] threwest thou[465] not[466] when thou threwest,[467] but Allah threw;[468] in order that He might try the believers with a goodly trial from Him.[469] Surely Allah is Hearing,[470] Knowing.[471]

18. (ذلكم . . . الكفرين) Thus! and *know* that Allah weakens the plot of the infidels.[472]

19. (ان . . . المؤمنين) If you[473] beseech a judgment[474] then surely a judgement has come to you.[475] If you desist,[476] better it will be for you, and if you revert,[477] We will also revert;[478] and your host shall avail you not,[479] numerous though it might be,[480] and know that surely Allah is with the believers.[481]

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456. (in a battle array).

457. (in consequence of their great number, to attack you). زحف is 'an army, or a military force, marching little and little, or leisurely, or heavily, by reason of their multitude and force.' (LL)

458. (of the faithful).

459. متحرفا لقتال means 'turning away for the purpose of returning to fight: the doing of which is one of the stratagems of war.' (LL)

460. او متحيزا الى فئة signifies 'or turning aside to a different company of the Muslims.' (LL)

461. (O Muslims!).

462. *i. e.,* when the fighting was in the cause of God and for the sake of His good-will, and no action on the part of the Muslims was undertaken except by

His command.

463. *i. e.*, it was not you who slew them in reality.

464. Every action by the loyal and faithful agents of God is ascribed to God Himself. He alone was the real, effective Cause, they being mere instruments.

465. (O Prophet!).

466. (the gravel), *i. e.*, it was not thou who in reality cast the gravel.

467. (the gravel seemingly). The holy Prophet, who, even according to the Christian historians, 'was watching the encounter from a leafy hut on a rising ground and praying to God with great ardour and excitement that He would not allow His faithful few to be destroyed, suddenly declared that victory had been promised him in a vision, and flinging a handful of dust after the Koreish, he called out, "Shame on their faces." Soon confusion seized the enemy and the battle ended with a complete defeat of the Koreish.' (HHW. VIII. p. 120)

468. *i. e.*, it was God who threw it in reality. The allusion is to a miracle of the Prophet. The battle was raging furiously when he, as directed by the angel Gabriel, stooped, and taking a handful of gravel flung it at the enemy shouting, 'Confusion seize their faces!" Immediately did confusion seize them; and they took to their heels. Here it is said that it was not the Prophet but his Lord who was the real and effective Cause of their confusion and rout.

469. (and reward them accordingly).

470. So He hears the words of the prayer uttered by the believers.

471. So He knows well the purity of their motives.

472. And this working of His is seen all the more remarkably when a powerful, well-organised army is vanquished at the hands of a small ill-equipped band.

473. (O Makkans!).

474. *i. e.*, a clear sign of Divine supervention.

475. (at Badr, by your complete rout and Islam's most notable victory). 'The battle of Bedr was of the greatest importance for the victory of Islam.' (HHW. VIII. p. 121) 'The prize of victory on the field of Bedr was of incomparably greater consequence to Mohammad than any spoil, however costly.' (Muir, *op. cit.*, p. 221)

476. (even now, after this great witness of Badr, from resisting the Prophet).

477. (to your old habit of persecution and resistance).

478. (to the help of the Prophet and the believers). Note the 'We' with a capital.

479. (as witnessed at Badr).

480. (and howsoever well-equipped).

481. This is the universal rule. The exceptions are only apparent, and those too for very good reasons.

تَوَلَّوْا عَنْهُ وَأَنتُمْ تَسْمَعُونَ ۝ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ۝ إِنَّ
شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ۝ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوا وَّهُم مُّعْرِضُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ۝ وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا
مِنكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ
تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم

SECTION 3

20. (يا يها . . . تسمعون) O you who believe! obey Allah and His messenger,[482] and do not turn away while you are hearing.

21. (ولا . . . يسمعون) And do not be like those who say: we hear; whereas they do not hear.

22. (ان . . . يعقلون) Verily the vilest of beasts[483] in Allah's sight are the deaf[484] *and* the dumb[485] who do not understand.[486]

23. (ولو . . . معرضون) And had Allah known in them any good[487] He would surely have made them hear;[488] and even if He[489] had made them hear, they[490] would surely turn away as backsliders.[491]

24. (يا يها . . . تحشرون) O you who believe! answer Allah and the messenger when he[492] calls on you to what gives you life; and know that Allah interposes between man and his heart,[493] and know that verily to Him you *all* shall be gathered.

25. (واتقوا . . . العقاب) And fear the tribulation that shall afflict not those alone who among you do wrong;[494] and know verily that Allah is Severe in chasting.

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482. (as the transmitter, interpreter and amplifier of His commands).

483. or 'creatures.'

484. *i. e.*, those who give no ear to the voice of truth.

485. *i. e.*, those who do not utter the words of truth.

486. *i. e.*, those who do not reflect on the religious truth.

487. 'Good' here stands for the will to believe—the yearning for truth.

488. (the admonitions of the Qur'ān). The meaning is; these infidels are totally wanting in the will to believe; had there been any such *will*, in them, God was sure to have led them to the right path.

489. —as a matter of special grace—

490. —constituted as they are, void of the will to believe—

491. (as they are now).

492. *i. e.*, the apostle as God's deputy.

493. (by disposing the faithful to obedience and virtue and the backslider to sin and guilt).

494. The Divine chastisement visits not only those who are the actual perpetrators of crime but it falls on those also who keep indifferent to the sin and vice around them, and do not admonish the wicked. Islam does not expect of its followers to be passive spectators of guilt and crime; it requires them to be active opponents, so far as in their power, to all forms of irreligion and impiety.

بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا
أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ ۝ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ۝ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَ
يَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۝ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا
إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝ وَإِذْ قَالُوا اللَّهُمَّ إِن

26. (واذكروا . . . تشكرون) And remember when[495] you were few *and* down-trodden in the land[496] and fearing that the people[497] would snatch you away;[498] then He gave you refuge[499] and strengthened you with His help[500] and provided you with good things that haply you might be grateful.[501]

27. (يايها . . . تعلمون) O you who believe: do not defraud Allah and the messenger,[502] and do not defraud your trusts[503] while you know.

28. (واعلموا . . . عظيم) And know that your riches and your offspring are but a temptation,[504] and that verily with Him is a mighty wage.[505]

SECTION 4

29. (يايها . . . العظيم) O you who believe: if you fear[506] Allah He will make for you a distinction[507] and will expiate for you your misdeeds and forgive you; and Allah is the Owner of Mighty Grace.

30 (واذ . . . المكرين) And *recall* when those who disbelieved[508] were plotting against thee[509] to confine thee[510] or to slay thee or to drive thee forth:[511] they were plotting and Allah was plotting,[512] and Allah is the Best of plotters.[513]

31. (واذا . . . الاولين) And when Our revelations are rehearsed to them, they say:[514] we have heard,[515] we could, if *only* we willed, say the like of this; naught is this but fables of the ancients.[516]

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495. This refers to the time before Hijrat.
496. (in view of your extremely weak position).
497. (opposed to you) *i. e.*, the persecuing pagans.
498. *i. e.*, despoil and extirpate you.
499. (in Madina).
500. (by increasing you in numbers and in power).
501. (and become good, loyal servants of God).
502. (of their dues) *i. e.*, do not fail in your duties towards them.
503. *i. e.*, your merits, deposited as 'trusts' with God, consequent on the observance of your duties towards God and His apostle.

504. *i. e.*, a trial, a test, to find out who mishandles these gifts of God and who uses them in a proper legitimate way. Note that 'temptation' is not synonymous with sin, nor is love of children or fondness for wealth in itself sinful. Such emotions, appetites, instincts, etc., are part of man, as it has pleased God to make him so: It is only the human will that can shape them into sins.

505. (for those who place the love of God above the love of wealth and children).

506. *i. e.*, continue fearing.

507. *i. e.* some tangible evidence of His grace and favour; some notable victory in battle.

508. (at Makka).

509. (O Prophet!).

510. (to thy place). Or 'to bring thee to a stand.'

511. The Makkan chiefs 'assembled to deliberate on what might be their wisest course. Should they imprison him? his followers would come to ransom him. Should they forcibly expel him? he might agitate his cause among the tribes of Arabia, and readily lure adherents by the prospect of supremacy at Mecca. Should they assassinate him? the Beni Hāshim would exact an unrelenting penalty for their kinsman's life.' (Muir, *op. cit.*, p. 136)

512. For مكر الله see P. III. nn. 466, 467 and P. IX, n. 29.

513. So He defeated their purpose and frustrated their plots.

514. (in a spirit of denial and defiance).

515. (enough of the verses of the Qur'ān).

516. (borrowed from foreigners and dressed up to suit the occasion). See P. VII. nn. 321, 322.

كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء أو ائتنا بعذاب أليم ۝ وما كان الله ليعذبهم
وأنت فيهم وما كان الله معذبهم وهم يستغفرون ۝ وما لهم ألا يعذبهم الله وهم يصدون عن المسجد
الحرام وما كانوا أولياءه إن أولياؤه إلا المتقون ولكن أكثرهم لا يعلمون ۝ وما كان صلاتهم عند البيت إلا مكاء
وتصدية فذوقوا العذاب بما كنتم تكفرون ۝ إن الذين كفروا ينفقون أموالهم ليصدوا عن
سبيل الله فسينفقونها ثم تكون عليهم حسرة ثم يغلبون والذين كفروا

32. (واذ . . . اليم) And *recall* when they[517] said: O Allah, if this be *indeed* the truth from Thee, rain down stones upon us from the heaven or bring on us a torment afflictive.[518]

33. (وما . . . يستغفرون) And Allah is not one to chastise them[519] while thou[520] art in their midst; nor was Allah going to chastise them while they were asking forgiveness.[521]

34. (وما . . . يعلمون) And what ails them that Allah should not chastise them[522] when they are hindering *people* from the Sacred Mosque, whereas they[523] are not *even* its guardians[524]——its guardians[525] are none but the *God*-fearing——yet most of them[526] do not know.[527]

35. (وما . . . تكفرون) And naught was their prayer at the House[528] but whistling and hand-clapping.[529] Taste then the torment[530] for you were wont to disbelieve.

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517. —the hard-hearted fools—

518., 519. (in a miraculous 'super' natural way).

520. (O Prophet !).

521. The Arab pagans though so hostile to Islam yet prayed to God and implored His forgiveness in their own way.

522. (in a natural, normal way, such as through the victorious Muslim army).

523. (being idolaters).

524. *i. e.*, owing to their idolatry they have forfeited the right of the guardianship of the House. Far less could they have any justification for debarring the true worshippers from visiting the House—a right which even its rightful guardians and trustees could not claim.

525. (as a matter of right, law and justice).

526. *i. e.*, the idolaters.

527. *i. e.*, are not even conscious of their incompetence and disability.

528. —so long as they possessed it.

529. 'They used to go round the Caaba naked, both men and women, whistling at the same time through their fingers, and clapping their hands.' (Sale) Witness also the present-day practices of many a creed which not only allow but prescribe the use of musical instruments at public worship. Worse still, dancing has formed part and even now forms part of the chief acts of devotion and worship in many religions. 'Religious processions went with song and dance to the Egyptian temples, and Plato said that all dancing ought to be thus an act of religion. In fact, it was so to a great extent in Greece, as were the Cretan chorus, moving in measured pace, sang hymns to Apollo, and in Rome, where the Salian priests sang and danced, beating their shields, along the streets at the yearly festival of Mars . . . Remnants of such ceremonies, come down from the religion of England before Christian times, are still sometimes to be seen in the dances of boys and girls round the Midsummer bonfire, or of the mummers of Yuletide.' (Tylor, *Anthropology*, Vol. II p. 53, Thinkers' Library Edition.)

530. (in this world, even though in a natural way). The form that the punishment was immediately to take was the signal defeat at Badr, and later on, utter extirpation.

إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا
فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾ قُل لِّلَّذِينَ كَفَرُوا إِن يَنتَهُوا يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَ
إِن يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ
فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۚ نِعْمَ الْمَوْلَىٰ وَنِعْمَ
النَّصِيرُ ﴿٤٠﴾

36. (ان . . . يحشرون) Those who disbelieve are spending their riches in order to hinder *people* from the way of Allah;[531] so they will go on spending them.[532] Thereafter they[533] will become an anguish[534] to them; then they shall be overcome.[535] And those who disbelieve shall be gathered for Hell——

37. (ليميز . . . الخسرون) in order that Allah may distinguish the vile from the good, and the vile He shall put one upon another, and shall pile them all together, and shall place them into Hell. Those: *it is* they *who* are the losers.

SECTION 5

38. (قل . . . الاولين) Say thou[536] to those who have believed: if they *now* desist,[537] what in past will be forgiven them, and if they revert,[538] then already has gone forth the dispensation[539] of the ancients.[540]

39. (وقاتلوهم . . . بصير) Fight[541] them[542] untill there be no persecution[543] and religion be wholly Allah's.[544] So if they *now* desist,[545] then[546] Allah is the Beholder of what they are doing.[547]

40. (وان . . . النصير) And if they turn away,[548] then know that Allah is your Patron.[549] Excellent Patron, and Excellent Helper!

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531. The allusion is to a particular group of very determined foes of Islam.

532. (here and now).

533. *i. e.*, those riches.

534. *i. e.*, a matter of intense regret and sighing.

435. (and vanquished).

536. (O Prophet!).

537. (from unbelief, and accept Islam.)

538. (to unbelief and persist in it).

539. *i. e.*, the doom; the exemplary punishment.

540. *i. e.*, the ancient rejectors of truth.

541. (O Muslims!).

542. *i. e.* the Arab idolaters.

543. See P. II. n. 281.

544. See P. II. n. 283.

545. (from the ostensible profession of idolatry).

546. (that is sufficient; cease fighting against them).

547. He shall reckon with them as to their inner faith and real motives.

548. (from the true religion, and persist in their idolatry).

549. (and go on fighting determinedly against the infidels).

وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ
السَّبِيْلِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ وَاللّٰهُ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ﴿٤١﴾ اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى وَالرَّكْبُ اَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُّمْ
لَاخْتَلَفْتُمْ فِي الْمِيْعٰدِ وَلٰكِنْ لِّيَقْضِيَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا لِّيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَّيَحْيٰى مَنْ
حَيَّ عَنْ بَيِّنَةٍ وَاِنَّ اللّٰهَ لَسَمِيْعٌ عَلِيْمٌ ﴿٤٢﴾ اِذْ يُرِيْكَهُمُ اللّٰهُ فِيْ مَنَامِكَ قَلِيْلًا وَلَوْ اَرٰىكَهُمْ كَثِيْرًا لَّفَشِلْتُمْ

PART X

41. (واعلموا . . . قدير) And know[1] that whatever of spoils[2] you get then verily to Allah belongs one-fifth thereof[3] and to the messenger[4] and to *his* kindred[5] and the orphans and the needy and the wayfarer,[6] if you have believed in Allah and what We sent down[7] upon Our bondman[8] on the day of distinction,[9] the day when the two hosts met.[10] And Allah is over everything Potent.[11]

42. (اذ انتم . . . عليم) And *recall* when you were on the hither[12] side[13] and they[14] were on the yonder[15] side and the caravan below you.[16] And if you[17] were mutually to make the appointment[18] you would have surely failed the appointment.[19] But *the action was so brought*[20] *about* in order that Allah may accomplish a decree *already* ordered,[21] so that he who was to perish[22] might perish[23] after an evidence[24] and he who was to survive[25] may survive after an evidence.[26] And verily Allah is Hearing, Knowing.

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1. (O Muslims!).

2. (of war) غنيمة signifies what is obtained from the infidels during war.

3. Four-fifths of the total spoils are to be equally divided among the warriors; only one-fifth is to be appropriated to the particular uses here mentioned.

4. The apostle's one-fifth is the same thing as God's one-fifth, and is not apart from it. The apostle here is obviously the commander of the faithful, and his share is the share assigned to the State. According to Imām shāfa'ī and some other great jurists of Islam, God's fifth (or, call it the apostle's fifth) is to go to the treasury and is to be employed in building and repairing fortresses, bridges, and other public works, and in paying salaries to magistrates, civil officers, professors of learning, etc.

5. Since the demise of the Prophet, neither his share nor that of his relatives holds good any longer.

6. The Prophet's one-fifth is now to be devoted to these three charitable purposes.

7. *i. e.*, Divine help and succour through the angels.

8. Note that the Prophet is even at the highest occasion of elation and exultation no more than a 'bondman' of God.

9. *i. e.*, on the day of the battle of Badr. It is not for nothing that the Qur'ān has characterised this battle as the 'Day of Distinction'. A different result would have changed the entire fate of mankind. If there is any single episode in history of which it can be said that on it depended the march of the world's events, it was this. Even sceptics and rejectors have not entirely failed to grasp its full significance. The day 'both for internal and external policies was of incalculable advantage to Islam.' (EBr, XV. p. 648) 'Seldom has such an insignificant conflict had such far-reaching consequences . . . . The Prophet had received undeniable proof that God was on his side.' (Andrae, *op. cit.*, p. 205) 'Not only was a most decisive victory gained over a force three times his own in number, but the slain on the enemy's side included in a remarkable manner many of his most influential opponents.' (Muir, *op. cit.*, p. 236).

10. (and there ushered a new era in Islam). See p. IV. nn. 142, 144.

11. (so it is not you who won the battle by your arms or brains; it is God who bestowed victory).

12. Or 'nearer.' The holy Prophet with his warriors stood at the well on to the slope nearer Madina.

13. (of the valley of Badr). 'Badr lies in a plain which is bounded on the north and east by steep mountains and in the south by rocky hills and in the west by dunes of shifting sand. In the eastern mountains rises a stream with a good flow of water.' (E.I. Vol. I, p. 559).

14. *i. e.*, the Makkan army, who stood on the slope opposite.

15. Or 'further,' 'hither' and 'yonder' are used in reference to Madina.

16. (and at some distance, by the sea-side making good its escape to

وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَ
لَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا
مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۚ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَ
إِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ

43. (اذ يريكهم . . . الصدور) And *recall* when Allah showed them[27] few to thee[28] in thy dream.[29] Had He shown them numerous to thee,[30] surely you would have flagged[31] and surely you would have wrangled[32] over the affair,[33] but Allah spared *you*.[34] Verily He is the Knower of what is in the breasts.

44. (و اذ . . . الامور) And *recall* when He showed them few in your eyes[35] when you met,[36] and lessened you in their eyes[37] in order that Allah might accomplish an affair *already* ordained;[38] and to Allah are all affairs returned.[39]

SECTION 6

45. (يايها . . . تفلحون) O you who believe! when you encounter a party,[40] stand firm[41] and remember Allah fervently,[42] that haply you may fare well.

46. (واطيعوا . . . الصبرين) And obey Allah and His messenger,[43] and do not dispute,[44] *with an emotion*, lest you flag[45] and your predominance depart,[46] and be steadfast.[47] Verily Allah is with the steadfast.[48]

47. (ولا . . . محيط) And do not be like those who came forth from their homes vaunting and to be seen of men[49] and debaring *others* from the way of Allah. Allah is the Encompasser[50] of what they work.

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27. *i. e.*, the enemy.

28. (O Prophet).

29. (and with which vision the Prophet had acquainted his companions for their encouragement).

30. (O Prophet! and hadst thou related that vision to the believers).

31. (in your enthusiasm for Holy War).

32. (among yourselves).

33. *i. e.*, whether to fight against so powerful any enemy or not.

34. (from this internal dissension and weakness).

35. (so that you may not be afraid to fight). 'A sandhill at Akankal between which and Badr was the valley of Yalyal concealed the Maccans from the eyes of the Muslims.' (E.I. Vol. I. p. 559).

36. (them in the battle-field).

37. (so that they may not be afraid to fight). Note that the Muslim army is not spoken of as being *shown* small but as in fact being small: The actual strength of the two armies, according to Muir, was as follows :—

	Men	Camels	Horses
Muslim	305	70	2
Pagan	950	700	100 (horsemen all mail-clad)

38. *i. e.*, the utter discomfiture of the pagans at the hands of the Muslims.

39. *i. e.*, brought back for decision and disposal.

40. (of the enemy).

41. (This firmness of feet is the initial condition of success.

42. (and often, as that would make hearts firm). Mark the high place assigned in Islam to the remembrance of God. A Muslim even when face to face with death, is directed not to defer his devotion, but is on the contrary exhorted to remember his Lord God even more and oftener. This attitude of devotion and prayerfulness is the second condition of success.

43. (in every little detail of your conduct). The perfect obedience is the third requisite of success.

44. (among yourselves or with your leader). This unity of purpose and solidarity of corporate life is the fourth main requisite.

45. (and be demoralized). Morale is the one main thing in war ; everything else is secondary.

46. (from you). Internal dissension, specially in war time, is fatal. It inevitably leads to cowardice and loss of prestige. ريح signifies 'predominance or prevalence ; and power or force.'

47. *i. e.*, bear patiently and endure good-humouredly all the hardships of war. Tenacity and endurance, even more than the qualities of dash and courage, form the indispensable virtues of the soldier.

48. (and His presence is obviously the key to all success and every victory). The boast of the modern civilization is that 'the soldiery of our national armies has drawn the spirit of sacrifice, the sentiment of discipline and duty, from love of his country.' But surely much of the noblest and the best in the soldier would only come out when he would march forth to the way of 'God,' instead of to the way of 'crown' or 'country.'

49. The merchandise caravan, the immediate object of the Muslim attack, had already escaped the ambush by the clever management of its leader, Abū Sufyān. Yet Abū Jahl, the chief of the Makkan state, in his malice and vainglory persisted in the conflict. 'If we turn back,' said he and his associates, 'it will surely be imputed to our cowardice. Let us go forward to Badr ; and there, by the fountain, spend three days eating and making merry. All Arabia will hear of it, and ever after stand in awe of us.' (Muir, *op. cit.*, p. 218). Even *Jihad*, the highest act of devotion, is not accepted by God if performed in vainglory and ostentation.

50. (by his knowledge).

الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنكُمْ
إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝ إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي
قُلُوبِهِم مَّرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى
الَّذِينَ كَفَرُوا ۙ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ۝ ذَٰلِكَ بِمَا قَدَّمَتْ
أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝ كَدَأْبِ آلِ فِرْعَوْنَ ۙ وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا بِآيَاتِ اللَّهِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ

48. (وإذ . . . العقاب) And *recall* when Satan made their works[51] fair-seeming to them, and said:[52] there is none of mankind to overcome you to-day,[53] and surely I am your neighbour.[54] Then when the two parties faced each other, he turned on his heels,[55] and said: verily I am quit of you, varily I can see what you cannot;[56] verily I fear Allah;[57] and Allah is Severe in chastising.

SECTION 7

49. (إذ . . . حكيم) And *recall* when the hypocrites[58] and those in whose hearts *was* a disease[59] said:[60] their religion has deluded them.[61] And whoever relies on Allah, then verily Allah is Mighty,[62] Wise.[63]

50. (ولو . . . الحريق) And couldest thou[64] see when the angels take away the life of those who disbelieve striking their faces and their backs:[65] taste the torment of burning.[66]

51. (ذلك . . . العبيد) This, because of what your hands had forwarded[67] and Allah is never unjust to His creatures.[68]

51. (of sin and rebellion).

52. This 'saying' of the devil may mean either his inner instigation and his inspiration of the pagans with vain hopes or it may literally mean his conversation while appearing to them in flesh and bone in the likeness of some human being.

53. —so great is your might and so invincible your army—

54. (to assist and protect you).

55. (as he saw the descent of angels in support of the Muslim army).

56. *i.e.*, cannot see the hosts of angels.

57. (for He can inflict punishment on me in this very world). Fear divorced from faith has no merit at all (Th.); so this fear did not avail the devil in the least.

58. (of Madina).

59. This refers to the waverers of Makka who had accompanied the Badr expedition. مرض in the contrast signifies 'weakness of belief' and 'a flagging or

remissness in respect of the truth.' (LL).

60. (looking at the fewness of Muslims and their daring in facing an army so formidable as that of Makkans).

61. *i. e.*, their recklessness is only attributable to their religious fanaticism.

62. *i. e.*, Able to make the trusting believers victorious in every case.

63. *i. e.*, Withholder of the victory from the trusting believers when His universal wisdom determines otherwise.

64. (O Prophet!).

65. *i. e.*, belabouring them mercilessly.

66. This refers to the torment in the *Barzakhish* period—the interval between death and the Resurrection.

67. *i. e.*, your deeds of unbelief and acts of impiety.

68. This marks out the Just God of Islam from the capricious gods of polytheism and also from the 'jealous' God of the Bible. *Cf.* the OT: 'I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.' (Ex. 20 : 5).

العقاب ۝ ذلك بان الله لم يك مغيرا نعمة انعمها على قوم حتى يغيروا ما بانفسهم وان
الله سميع عليم ۝ كداب ال فرعون والذين من قبلهم كذبوا بايت ربهم فاهلكنهم
بذنوبهم واغرقنا ال فرعون وكل كانوا ظلمين ۝ ان شر الدواب عند الله الذين كفروا فهم لا
يؤمنون ۝ الذين عهدت منهم ثم ينقضون عهدهم في كل مرة وهم لا يتقون ۝ فاما تثقفنهم
في الحرب فشرد بهم من خلفهم لعلهم يذكرون ۝ واما تخافن من قوم خيانة فانبذ اليهم
على سواء ان الله لا يحب الخائنين ۝ ولا

52. (كداب . . . العقاب) Like[69] the wont of the house of Fir'awn and those before them, they disbelieved in the signs of Allah; so Allah seized them for their sins. Verily Allah is Strong,[70] Severe in chastising.

53. (ذلك . . . عليم) This,[71] because Allah is not one to change *His* favour once conferred on a people until they changed[72] what was in themselves.[73] Verily Allah is Hearing,[74] Knowing.[75]

54. (كداب . . . ظلمين) Like the wont of the house of Fir'awn and those before them,[76] they belied[77] the signs of their Lord, so We destroyed them for their sins, and drowned the house of Fir'awn and all of *them* were wrong-doers.

55. (ان . . . يؤمنون) Verily the vilest of moving creatures with Allah are those who disbelieve——wherefore they shall not believe——

56. (الذين . . . يتقون) they with whom thou[78] covenantedest,[79] then they break their covenant every time,[80] and they do not fear.[81]

57. (فاما . . . يذكرون) Wherefore if thou comest upon them in war, deal with them so as to scatter them, and then who are behind them[82] haply they may be admonised.[83]

58. (واما . . . الخائنين) And shouldst thou fear[84] treachery from *any* people cast then *back* to them *their covenant*[85] to be equal.[86] Verily Allah does not approve the treacherous.[87]

69. (in the point of receiving just and due punishment in this very world).

70. All such attributes are predicated of God with pointed reference to the gods of polytheism which were weaklings and in great many instances possessed very little potency.

71. *i. e.*, the Divine practice of no punishment without guilt.

72. (with their own hands).

73. (of His blessings, by misusing His great gifts of understanding and reflection).

74. So let the blasphemers with their words beware.

75. So let the blasphemers with their deeds beware.

76. (of the infidels).

77. (in their deliberate choice of the path of error and guilt).

78. (O Prophet!).

79. (not once, but several times). The allusion is to the Jews of the Prophet's time.

80. (they find a convenient opportunity).

81. (the punishment of God).

82. *i. e.*, so deal with them as to strike fear in those behind them.

83. Of the three Jewish clans here referred to, two were sent into exile and the third exterminated. 'They were a turbulent sect, always setting the people of Medina by the ears . . . . Both tribes had violated the original treaty, and had endeavoured in every way to bring Mohammad and his religion to ridicule and destruction. The only question is whether their punishment was not too light. Of the third clan a fearful example was made, not by Mohammad, but by an arbiter appointed by themselves.' (LSK, p. lxix).

84. (but not have actually experienced).

85. (at thy discretion, and inform them accordingly). It is obligatory on the part of the Muslim head of the government to apprise the enemy beforehand of the non-existence of compacts and treaties. Fighting without this previous notice is unlawful. Could a course of action be more chivalrous or honourable?

86. *i. e.*, so that the two parties shauld be equally acquainted with the true conditions.

87. All this implies disapproval of counter-treachery even in self-defence as justified and approved by some other religions.

يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ
الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا
مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾ وَإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى
اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِن يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ
وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ
اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

SECTION 8

59. (ولا . . . يعجزون) Let not those who disbelieve deem that they have escaped *Me*;[88] assuredly they cannot frustrate *Allah's purpose*.[89]

60. (واعدوا . . . تظلمون) And get ready[90] againt them[91] whatever you can of force[92] and well-fed horses[93] with which you may overpower Allah's enemy and your enemy[94] and others besides them whom you do not Know;[95] Allah knows them. And whatever you spend in the way of Allah shall be repaid to you in full,[96] and you shall not be wronged.

61. (وان . . . العليم) And if they incline to peace, then do thou[97] incline to it; and rely thou on Allah.[98] Verily He! He is Hearing; Knowing.[99]

62. (وان . . . بالمؤمنين) And if they seek to deceive thee,[100] then Allah is sufficient for them.[101] He it is who has confirmed thee with His help[102] and with the believers.[103]

63. (والف . . . حكيم) And He united their hearts[104] Hadst thou[105] spent all that is on the earth[106] thou couldst not have united their hearts,[107] but Allah united them;[108] Verily He is Mighty,[109] Wise.[110]

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88. (*i. e.*, God's just retribution).

89. Sooner or later, they are bound to receive their share of punishment.

90. (O Muslims!).

91. *i. e.*, the infidels. Every infidel community is a prospective enemy of Islam.

92. قوة literally 'force or strength,' includes every variety of arms and weapon of offence and defence, whether those held in the hand for cutting and thrusting or those which are thrown from a distance by hand or by machine. The plain meaning is: Be always on the alert, so that the enemy may not surprise you, and keep yourselves well armed and equipped with the best weapons against your enemy and fully trained in the art of war,

93. Text-books on military science still emphasize the importance of cavalry. 'Throughout the history of war, cavalry have been surrounded by a glamour possessed by no other arm.' (EBr. V. p. 67) Even so late as 1918, Ludendorff, while attributing his failure on the Western Front to lack of cavalry, has said: 'without cavalry it is impossible to reap the fruits of victory' (p. 71). And as these lines are being penned (in 1938) a military correspondent to an English daily has affirmed:—'In the opinion of many military experts, the Spanish civil war has vindicated the cavalry and restored its reputation for usefulness which, to a large extent, it lost in the Great War.' In ancient times of course 'battles were won and lost by cavalry, and, campaigns were conducted in terms of cavalry,' and 'almost every decisive tactical movement was a movement of horse.' (Hilaire Belloc, *The Crusade*, p. 50). See Appendix at the end of the *Surah*, and also P. XXX, n. 501 ff.

94. Distracting of the mind of the opponent, frightening him, attacking his morale, in a word, overcoming him in a 'battle of nerves' is the recognized and approved method both of the ancients and moderns. 'The commander's object' writes an Oxford professor of military history, 'is to outwit his antagonist and to demoralize the opposing army.' (EBr. XXIII. p. 325).

95. (definitely and positively). The allusion may well be to the neighbouring Christian and Zoroastrian empires of Byzantine and Persia respectively, with which the rising power of Islam was to collide a few years later.

96. —even more generously than what you can hope for—

97. (O Prophet!)

98. (even when thou hast reason to distrust their word and to fear treachery on their part).

99. (and well able to smash their plots and designs).

100. (by means of false treaties of peace).

101. (in the future, as He has been in the past).

102. *i.e.*, secret succour, by means of angels.

103. *i.e.*, open soccour, by means of believers.

104. (so that they may prove a source of support and strength to thee). It was nothing short of a miracle that a people so disorganised, so prone to mutual rivalries and jealousies and so addicted to internecine warfare as the Arabs could be united and brought under the control of a single leader. Of the time of Paganism no fewer than seventeen hundred battles are recorded.

105. (with all thy plenitude of wisdom and persuasiveness).

106. (of its riches).

107. So hopeless was the prospect of any general union.

108. (as if by a miracle).

109. *i.e.*, Able to effect whatever He will.

110. *i.e.*, Able to adopt any manner His wisdom likes.

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ۝ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن
يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ
قَوْمٌ لَّا يَفْقَهُونَ ۝ ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّا۟ئَةٌ صَابِرَةٌ
يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ۝ مَا كَانَ لِنَبِىٍّ أَن
يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ
حَكِيمٌ ۝ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ

64. (يايها . . . المؤمنين) O Prophet! sufficient for thee is Allah[111] and those who follow thee of the believers.[112]

SECTION 9

65. (يايها . . . يفقهون) O Prophet! urge the believers unto fighting.[113] If there be twenty of you steadfast, they will overcome two hundred and if there be of you a hundred, they will overcome a thousand of those who disbelieve,[114] for they are a people who do not understand.[115]

66. (الئن . . . الصبرين) Now[116] Allah has lightened your *burden*, and He knows that there is in you a weakness.[117] So if there be a hundred of you steadfast, they will overcome two hundred, and if there be a thousand of you they will overcome two thousand by the will of Allah; and Allah is with the steadfast.[118]

67. (ماكان . . . حكيم) It does not behove a prophet[119] that he should have captives[120] until he has greatly slaughtered in the land.[121] You[122] seek the gains of this world, while Allah seeks the Hereafter;[123] and Allah is Mighty,[124] Wise.[125]

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111. (Who is thy real and ultimate Suppor).

112. (who are the ostensible means of supporting thee).

113. According to a Christian student of psychology, 'it is doubtful if prayer and the pilgrimage would have sufficed in themselves to create the required brotherhood. Circumstances threw Mohammad at once upon the defensive, and though he began by preaching peace and love, he soon was driven to proclaiming the Jehad or holy war against all unbelievers.' (Dennison, *op. cit.*, p. 275)

114. Undaunted are the men of faith, however heavy the odds be against them.

115. (and therefore believe not; and hence as infidels they are deprived of Divine succour and a spirit of fortitude).

116. There was a considerable intervening period between the revelation of preceding verse and this one.

117. *i.e.*, lack of resolution and cohesion, perhaps because the number of the believers had by now increased.

118. (helping and supporting them), *Cf.* the OT :—'When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee.' (Dt. 20: 1)

119. (who always fights for pure righteousness, and never for any ignoble purpose or with any personal motive).

120. *i.e.*, as prisoners of war alive. They were clearly the very persons who had gathered and combined to fight for the forces of darkness, and to extinguish, if possible, the light of God.

121. (sufficient to uproot the tentacles of vice and evil). The object of the Islamic *Jihad* being the extirpation of the forces of paganism and the restoration of the kingdom of God, there was no sense in the warrior-prophet sheathing his sword until the culprits had got their deserts and their capacity for mischief utterly smashed. *Cf.* the far more rigid military law of the OT :—'And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword' (Dt. 20: 13). 'And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man' (Judg. 21: 11). Among the Jews, 'if a city resisted their summons, the males, without distinction, were put to the sword: the seven nations of Canaan were devoted to destruction; and neither repentance nor conversion could shield them from the inevitable doom, that no creature within their precincts should be left alive.' (GRE. VI, pp. 245-46).

122. The address is to certain Muslims who preferred ransom-money to the slaughter of the captives..

123. (regard for which requires that the power of the infidels be entirely broken and their numbers exterminated).

124. *i.e.*, Able to grant you easy victory, and to make you prosperous by other means than the ransom money.

125. *i.e.*, Allowing you only such means as conform to His universal Plan.

سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (68) فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ (69) يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا
مِمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ (70) وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ
فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (71) إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا
مَا لَكُمْ مِنْ وَلَايَتِهِمْ

68. (لولا . . . عظيم) Were it not that a writ had already gone forth from Allah[126] that would surely have touched you a mighty torment for what you took.[127]

69. (فكلوا . . . رحيم) Enjoy you then[128] of what you have obtained of spoil,[129] lawful *and* clean, and fear Allah.[130] Verily Allah is Forgiving,[131] Merciful.[132]

SECTION 10

70. (يايها . . . رحيم) O Prophet! say to the captives that are in your hands:[133] if Allah knows any good[134] in your hearts He shall give you better[135] than what has been taken away from you, and shall forgive you; and Allah is Forgiving,[136] Merciful.[137]

71. (وان . . . حكيم) And if they seek tricking thee,[138] they have tricked Allah before,[139] yet Allah gave *thee* power over them;[140] and Allah is Knowing,[141] Wise.[142]

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126. *i.e.*, had it not been written in God's decrees that many of the captives would be converted to Islam, and thus would not prove a source of danger to the cause of Islam and the Muslims.

127. (of the ransom money). When the 70 prisoners of war taken at Badr, all of them pillars of paganism, were brought before the holy Prophet, he asked the advice, as was his wont, of his companions as to what should be done with them. 'Omar advised slaughter, but the Prophet, ever gentle and lenient, agreed with the opinion of Abu Bakr and ordered their release on their paying ransom. Here is Divine rebuke administered to the ill-timed leniency, which, by the way, affords another instance of the exclusively Islamic doctrine that the Prophet, angelic in his character, was only human in his judgement.

128. *i.e.*, now that your action is condoned and the matter is passed over.

129. غنيمة here signifies ransom. Literally it means whatever is won from the infidels in war. The Muslims, after the Divine rebuke, naturally felt scruples whether they might make use of the money and property thus acquired. Here they are reassured and permitted to enjoy the ransom they had received.

130. (in all your dealings, great or small and obey all His ordinances).

131. So he has passed over your guilt.

132. So He has allowed you the use of the ransom money.

133. (and who were received by the citizens of Madina with great kindness and consideration). The Prophet 'was far from intending to treat the prisoners whose lives he had spared, with harshness. He rather hoped, by kind and friendly demeanour, to win their affections and draw them over to the Faith.' (Muir, *op. cit.*, 233).

134. 'good' here stands for 'faith.'

135. (in this world even).

136. His forgiveness He will manifest in the Hereafter.

137. His mercy He will manifest in this very world.

138. (by simulating faith and plotting desertion).

139. (by taking up wars against His prophet).

140. (and made them prisoners). So there is no cause for concern and anxiety; He is sure to vanquish them as He did at Badr, if they are plotting treachery.

141. So He knows well who is treacherous and who is not.

142. *i.e.*, Able to frustrate all their plots.

مِنْ شَيْءٍ حَتّٰى يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ ۗ وَاللّٰهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ
فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللّٰهِ وَالَّذِينَ آوَوْا وَنَصَرُوا
أُولٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولٰئِكَ مِنْكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلٰى بِبَعْضٍ فِي كِتَابِ اللّٰهِ ۗ إِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

72. (ان . . . بصیر) Surely those who believed and emigrated[143] and strove hard in the way of Allah with their riches and lives;[144] and those who gave refuge[145] and succoured:[146] those shall be heirs one unto another.[147] And those who believed and did not emigrate, you have naught of inheritance to do with them unless they emigrate.[148] And should they[149] seek succour from you in the *matter of* religion, then incumbent on you is their succour[150] except against a people with whom you have a treaty.[151] And Allah is the Beholder of what you work.

73. (والذین . . . کبیر) And those who disbelieve: they shall be heirs one unto another.[152] If you do not do this,[153] persecution there will be in the land and great corruption.[154]

74. (والذین . . . کریم) And those who have believed and emigrated and striven hard in the way of Allah,[155] and those who gave refuge and succoured[156]—these! they are the believers in very truth;[157] for them *shall be* forgiveness[158] and a provision honourable.[159]

75. (والذین . . . علیم) And those who believed afterwards[160] and emigrated and strove hard along with you: these *also* are of you;[161] and the kindred by blood[162] are nearer[163] unto one another[164] in Allah's decree.[165] Verily Allah is of everything[166] the Knower.

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143. (from Makka to Madina, in the cause of Islam). هجرت is one of the most difficult words to translate. It is not 'emigration' or 'flight' pure and simple, but emigration *with a religious motive.* مهاجرین has been variously translated as 'emigrants,' 'fugitives' or 'refugees.'

144. After the pagan persecution had reached its highest pitch, the Prophet commanded his followers to depart for Madina, a city lying about 250 miles north of Makka, and to find a home there.

145. آوای literally means he betook himself to some one. آووا in the context signifies:—they gave refuge or shelter, or, they received hospitality.

146. (the Prophet and the refugees). The Makkan Muslims who had now

migrated to Madina and numbered between one and two hundred souls 'were welcomed with cordial and even eager hospitality by their brethern at Madina, who vied with one another for the honour of receiving them into their homes and supplying their domestic wants.' (Muir, *op. cit.*, p. 134).

147. (and succession will be regulated accordingly suppperseding all natural relationships). The enactment remained in force till there was a return to normal life and the refugees were joined by their blood relations and had their own settled households in Madina.

148. (and undergo the great and many personal sacrifices attendant on the exile).

149. *i.e.*, the non-emigrant believers.

150. (sought for).

151. (of mutual alliance).

152. (to the exclusion of the Muslims, both as heirs and as legators).

153. (and go on making blood-relationship the basis of inheritance irrespective of faith and belief).

154. The great wisdom underlying this ordinance in the early days of Islam, when the believers were a scattered minority and when they required, more than anything else, cohesion and solidarity, has been perceived even by the enemies of Islam. This verse, writes a modern traducer of the holy Prophet, 'illustrates the political sagacity of Muhammad' who 'divides all Arabs into two classes and *unites* all his following, from whatever quarter they might come, against the fragmentary elements of the opposition.'

155. (in the earliest days of the struggle).

156. These were known as—انصار helpers or auxiliaries of Madina.

157. (being the first to come forward and risk their all to receive the truth).

158. (in the Hereafter).

159. (in the Paradise).

160. *i. e.*, after the Prophet's own *hijrat* or emigration.

161. (though not of the same rank as the first believers).

162. (among the latter-day emigrants).

163. (to one another; or, to the earlier emigrants).

164. (then those who are not thus related).

165. (in the matter of inheritance).

166. (and therefore His ordinances are the wisest and the most appropriate).

APPENDIX TO N. 93, P. X

(Surat-ul-Anfal, v. 60)

The Role of Cavalry : German Opinion.

(Translated from a German Article in the Magazine "Sankt Georg, Berlin" by Gustav Rau):

The world is filled with astonishment, the friends of Germany with admiration, their enemies with anger, that it was possible for the German armies to shatter the million-strong power of Poland in 18 days . . .

All those who have an interest in the horse ask themselves, of course, what role the horse played in the German campaign against Poland. The answer one may say, without fear of contradiction, is that the whirlwind advance of the German armies would not have been possible without the horse. Moreover, that the German-bred horse acquitted itself as we would have wished it to.

Beyond discussion, of course, is the value and importance of the motorized and mechanized units of the new German armies. But it must be remembered that they made up only a comparatively small part of the German forces. Yet, what is more interesting, these were hardly faster than the horse.

Every student of military affairs knows that every German infantry regiment possesses practically 500 horses, that the greatest part of our artillery is drawn by teams of horses.

* * *

Now, it is known from the various army orders published that five German armies participated in the advance on Poland. Therefore, one may assume that more than 200,000 horses participated on the German side in the campaign, and that this extraordinary number of horses gave the advance units of the German army their pace, or tempo.

Exact figures as to the number of horses participating are not yet available, nor do we as yet know the number of horses that fell by the wayside. We have already heard, however, that there was in those exciting first 18 days, no opportunity to set horses aside. One need hardly wonder, under the circumstances, that the advance was so swift.

The tactical manoeuvres of the German armies during those days did not call for great cavalry action. And yet we know that the German cavalry had, during that time, great accomplishments to its credit. The report of G.H.Q. did not fail to mention the cavalry: 'In magnificent co-operation did the Panzer and motor divisions, the cavalry, and other forward units fulfil our hopes.'

Division Commanders did not fail to single out the cavalry for useful operations. Indeed, certain squadrons performed unique heroic services. In the southern German army, over the most difficult terrain (consisting of terraces of

vineyards), one cavalry squadron coolly attacked a Polish battery and forced it to surrender. The losses were negligible.

Even though the weather was extraordinarily good, making progress easy for motorized units, cavalry and horse-drawn artillery came strongly to the fore. The future of breeding, development, training seems assured for German horses; experience gained in the Polish campaign seems to assure that.

* * *

It is well known, of course, that the Poles had prepared 40 regiments of cavalry for the possibility of war. Furthermore, their cavalry was the apple of Marshal Pilsudski's eye, and he was the sponsor of the supposedly great Polish army. Indeed, the Polish cavalry enjoyed a great tradition; Poland's victories of the past had been fought almost entirely with knights on horses.

Poland, therefore, in the days before the German conflict, did not speak merely of cavalry regiments, or divisions, but of whole cavalry armies, who would find outdoors all their fields of action. The Polish cavalry was pledged to promote bloody action.

Actually, when the war broke out, the Polish cavalry was found distributed in a number of divisions and brigades. And it must be admitted that these cavalry units exhibited great bravery. At times, indeed, they attacked not only with the gallantry but with the weapons of the past, flung themselves with lances at German motorized units. Disaster was inevitable.

The Polish cavalry lacked suitable weapons and co-operation from neighbouring units. They were met and shattered, for all their bravery, by German aircraft and German armoured units. (*The Statesman*, Calcutta and Delhi, March 10, 1940).

سورة التوبة مدنية وهي مائة وتسع وعشرون آية وستة عشر ركوعا

براءة من الله ورسوله الى الذين عاهدتم من المشركين ۝ فسيحوا في الارض اربعة اشهر
واعلموا انكم غير معجزي الله وان الله مخزي الكافرين ۝ واذان من الله ورسوله الى الناس يوم الحج
الاكبر ان الله بريء من المشركين ورسوله فان تبتم فهو خير لكم وان توليتم فاعلموا انكم
غير معجزي الله وبشر الذين كفروا بعذاب اليم ۝ الا الذين عاهدتم من المشركين ثم لم
ينقصوكم شيئا ولم يظاهروا عليكم

Sūrat-ul-Tauba[167]

Repentance IX

(Madinian, 16 Sections and 129 Verses)

SECTION 1

1. (براءة . . . المشركين) Freedom[168] from obligation *is this* from Allah and His messenger to the associators with whom you[169] had covenanted.[170]

2. (فسيحوا . . . الكفرين) Go about[171] then, in the land for four months,[172] and know that you cannot escape Allah,[173] and that verily Allah is the humiliator of the infidels.[174]

3. (واذان . . . اليم) And a proclamation *is this* from Allah and His messenger to mankind on the day[175] of the greater pilgrimage[176] that Allah is quit of the associators[177] and *so is* His messenger.[178] Wherefore if you repent,[179] it shall be better for you,[180] but if you turn away, then know that you cannot escape Allah.[181] And announce[182] to those who disbelieve a torment afflictive– —

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167. This is the only Surat in the Qur'ān without the usual auspiciatory formula which marks off each separate chapter, since it was felt doubtful by the compilers of the Qur'ān if this formed a new chapter at all or merely a continuation of the last one. As a matter of compromise between the two opposing views, the Companions agreed to separate the two chapters but not to interpose the distinction of the *Bismillāh*.

168. براءة is more of a freedom from obligation than 'a declaration of immunity.'

169. (O Muslims!).

170. (for an indefinite period).

171. (O idolaters! freely, as you will).

172. (since the date of this proclamation; so there is yet ample time for recounting and making amends).

173. *i. e.*, you cannot baffle or frustrate the Divine plan.

174. (whether immediately or ultimately).

175. Either the 9th of Zul-Hijja at 'Arafāt, or the 10th at Minā. يوم is here used in a generic sense.

176. *i. e.*, the Hajj. The epithet 'greater' is only added to distinguish it from 'Umra.

177. (immediately, and without giving any respite). Here by 'associators' is meant that group of them that had deliberately and persistently violated the treaty pledges and acted treacherously.

178. *i. e.*, with this class of the idolaters the treaty obligations are immediately dissolved.

179. (O perfidious pagans!).

180. (as you will thereby escape punishment both in this world and the Next).

181. *i. e.*, you cannot baffle or frustrate the Divine plan.

182. (O Prophet!).

أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا
الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَوٰةَ
وَآتَوُا الزَّكَوٰةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ
حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ۝ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ
اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

4\. (الا الذين . . . المتقين) except those of the associators[183] with whom you covenanted and they have not failed you in aught, nor have they baked up any one against you; so fulfil to them their covenant till their *full* period. Assuredly Allah loves the *God*-fearing.[184]

5\. (فاذا . . . رحيم) When, therefore, the sacred months[185] have slipped away,[186] slay the associators[187] wherever you find them and capture them[188] and confine them[189] and lie in wait for them at every ambush.[190] Then should they repent and establish prayer and give the poor-rate, leave them alone.[191] Verily Allah is Forgiving,[192] Merciful.[193]

6\. (وان . . . يعلمون) And should any of the associators seek thy protection[194] grant him protection, that he may hear the word of Allah,[195] then let him reach his place of security.[196] That[197] is because they are a people who do not know.[198]

SECTION 2

7\. (كيف . . . المتقين) How can there be for the associators[199] a covenant with Allah and His messenger save for those with whom you[200] covenanted near the Sacred Mosque[201]? Act straight with them[202] so long as they act straight with you. Verily Allah loves the *God*-fearing.

183\. Note that the exception is in regard to the declaration of immunity and withdrawal of security. Freedom from obligations on the part of God and the apostle does not cover such of the idolaters—idolaters though they are—as have not proved traitors.

184\. *i. e.,* those who are regardful of their duties to man and of their treaties and covenants.

185\. *i. e.,* the four months wherein no attack was permissible.

186\. (but not before that). Thus even the worst offenders are allowed a respite.

187\. (of the perfidious, treacherous group). The command obviously is not

of general application, but only refers to particular groups of the Makkan idolaters—notorious offenders.

188. *i. e.*, make use of all military operations to break their resistance. Compare the governing maxim of modern warfare:—Whatsoever thy hand guideth to do, do it with thy right.' (EBr. XXIII, p. 323).

189. *i. e.*, besiege them if they are fortified, dislodge them from their positions, and reduce them to submission, either by direct military force or by starvation.

190. Ambushing is the hiding of troops for the purpose of a sudden surprise attack, and is recognized as one of the most effective military operations in war time.

191. So that even such confirmed sinners are not past redemption.

192. So that He shall forgive them in the Hereafter.

193. So that He saves their lives in this world.

194. *i. e.*, after the period of security is over, and the pagans are liable to be slain at any moment.

195. The 'word of Allah' is here used in a general sense, and stands for any argument in support of Islam. (Th).

196. *i. e.*, the injunction to give asylum and protection with a view to having proper opportunities for reflection.

197. *i. e.*, giving him a safe conduct so that he may return home securely and think over the matter calmly.

198. (the excellence of the religion af Islam).

199. (who are bent on violating treaty pledges).

200. (O Muslims!).

201. The reference is to Banu Dhamra and Banu Mudlaj, two classes of Kinana tribe, who, it was expected, would keep the pledge.

202. (and observe faithfully the remaining term of their truce).

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَ
أَكْثَرُهُمْ فَاسِقُونَ ۝ اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۝
لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ۝ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ وَإِن نَّكَثُوا أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُوا
فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ۝ أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا
أَيْمَانَهُمْ وَهَمُّوا

8. (كيف . . . فسقون) How *indeed*[203]? When if they get better of you, they respect not regarding you either kinship[204] or agreement.[205] They flatter you with their mouths,[206] the while their hearts refuse;[207] and most of them are ungodly.[208]

9. (اشتروا . . . يعملون) They have sold the revelations of Allah for a small price[209] so they keep back them from His path. Vile is that which they are working.

10. (لا يرقبون . . . المعتدون) They respect no kinship or agreement[210] in a believer: those! they are the transgressors.

11. (فان . . . يعلمون) If they repent and establish prayer and give the poor-rate they are your brethren-in-faith.[211] And We expound the revelations for a people who know.

12. (و ان . . . ينتهون) And if they violate their oaths after their covenant and revile your religion,[212] fight *those* leaders of infidelity—verily no oaths shall hold in their case.[213] Haply they may desist.

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203. *i. e.*, how can there be a truce with the deliberate violators of treaties?

204. Which bond was regarded in the old Arabian society as particularly sacred and inviolable.

205. Even their plighted oath they were wont to disregard if the other party happened to be the Muslims.

206. *i. e.*, they cajole you with their words.

207. (to abide by their terms).

208. (who from the very start had no intention of fulfilling their pledges).

209. (by preferring the life of this world to the Hereafter).

210. See nn. 204, 205 above.

211. (and shall be forgiven the past).

212. طعن conveys more than anything else the idea of defiance. Reviling God's religion is blasphemy in its worst form, and blasphemy, both in the Jewish

and Christian religions, is punishable with death. 'And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.' (Le. 24:16). It also stood, till recently, in the secular laws of Europe as an indictable offence punishable with the capital sentence. 'By the law of Scotland, as it originally stood, the punishment of blasphemy was death. . . . . In France, ... the punishment was death in various forms, burning alive, mutilation, torture, or corporal punishment.' (EBr. IV. p. 44, 11th Ed.).

213. (any more, in consequence of their habitual perfidy).

بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ⑬
قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ⑭ وَ
يُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ⑮ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ⑯ مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ ۚ أُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ

13. (الا . . . مؤمنين) Will you not fight a people who have violated[214] their oaths and conspired the banishment of the messenger[215] and who have therefore began *against* you first? Are you afraid of them? Allah is worthier that you should fear Him,[216] if you are believers *at all*.

14. (قاتلوهم . . . مؤمنين) Fight them; Allah will chastise them at your hands,[217] and humble them and give you victory over them and heal the spirit of the believing people.[218]

15. (و يذهب . . . حكيم) And He shall take away the rage from their hearts.[219] And Allah shall relent towards whom He pleases;[220] and Allah is Knowing,[221] Wise.[222]

16. (ام . . . تعملون) Do you think that you would be left *alone* while yet Allah has not known[223] those of you who have striven hard and have not taken an ally besides Allah and His Messenger and the faithful[224]? Allah is Aware of what you do.

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214. The verse was revealed after the pagans had actually violated the treaty. The reference is to the Quraish aiding and assisting Banu Bakr who had treacherously raided an unsuspecting encampment of Banu Khuzā'a and mercilessly slain several of them.

215. (from their city).

216. (and implicitly obey His commands).

217. *Cf.* the OT:—'I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.' (Ex. 23 : 31).

218. (of the wounds sustained from the tongue and hands of the powerful and perfidious enemy).

219. (and make them comforted and satisfied at finding themselves avenged at long last against their cruel, relentless persecutors).

220. This implies a prophecy that some at least of the pagan leaders would be converted to Islam.

221. So that He knows who shall die in faith and who in unbelief.

222. So that He unfolds His perfect plan at its proper time.

223. (demonstrably; by a trial of your faith).

224. The reference is to those of the Muslims who were reluctant to fight against their own kindred.

خٰلِدُوْنَ ۝ اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ
اِلَّا اللّٰهَ فَعَسٰۤى اُولٰۤئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ۝ اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ
اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَجٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ
الظّٰلِمِيْنَ ۝ اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً
عِنْدَ اللّٰهِ ؕ وَاُولٰۤئِكَ هُمُ الْفَآئِزُوْنَ ۝ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ
مُّقِيْمٌ ۝ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗۤ

SECTION 3

17. (ما كان . . . خالدون) It is not for the associators[225] that they will tend[226] Allah's mosques,[227] *while* giving evidence of infidelity against themselves. Those! vain shall be their works,[228] and in the Fire they shall abide.[229]

18. (انما . . . المهدين) They only shall tend Allah's mosques who believe in Allah and the Last Day and establish prayer and give the poor-rate and fear none save Allah. They may[230] be among the guided ones.

19. (اجعلتم . . . الظلمين) Do you think the giving of drinks to the pilgrims and the tendance of the Sacred Mosque[231] is like[232] the *conduct of* one who believes in Allah and the Last Day and strives hard in the way of Allah? Equal they are not in Allah's sight, and Allah does not guide the wrong-doing people.[233]

20. (الذين . . . الفائزون) Those who have believed and have emigrated and have striven hard in the way of Allah with their riches and their lives are *far* higher in degree with Allah. Those! they are the achievers.[234]

21. (يبشرهم . . . مقيم) Their Lord gives them glad tidings of a mercy from Him and of goodwill and of the Gardens wherein theirs will be a Delight lasting.

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225. (with all their filth of impiety and infidelity).

226. Or 'manage.' عمر is 'to keep in a good state or in repair.'

227. *i. e.*, places of His worship, so clean, and so removed from defilement of every sort. Note the observations of an eminent scientist of the late 19th century. After remarking that Islam 'has preserved the character of pure monotheism . . . . much more faithfully than the Mosaic and Christian religions,' he proceeds. 'When I visited the East for the first time in 1873, and admired the noble mosques of Cairo, Smyrna, Brussa, and Constantinople, I was inspired with a feeling of real devotion by the simple and tasteful decoration of the interior, and the lofty and beautiful work of the exterior. How noble and inspiring do these mosques appear in comparison with the majority of Catholic churches, which are covered internally with gaudy pictures and gilt, and are outwardly disfigured by an immoderate crowd of

human and animal figures!' (Hækel, *Riddle of the Universe*, p. 233).

228. (Seemingly of virtue and piety, on which they could presume).

229. (for ever).

230. عسى, as uttered by God in the Holy Qurān is, with a solitary exception, always 'expressive of an event of necessary occurrence' (LL), and does not convey the sense of doubt or uncertainty as ignorantly imagined by a Christian missionary.

231. This is said in answer to an erstwhile infidel who had said to a Muslim, 'Ye rip up our evil deeds, but take no notice of our good ones; we tend the people of Makka, and adore the K'aba with hangings, and give drink to the pilgrims.'

232. (in worth and merit).

233. *i. e.*, a people who wrong their own souls.

234. (of their goal, the highest felicity).

أَجْرٌ عَظِيمٌ ۝ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ۝ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ
وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ
وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ۝ لَقَدْ نَصَرَكُمُ ٱللَّهُ
فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ

22. (خالدين . . . عظيم) As abiders there for ever. Verily with Allah is a wage mighty.

23. (ياايها . . . الظلمون) O you who believe![235] do not take your fathers and brothers for friends if they love infidelity above faith. Whoever of you then befriends them;[236] then those! they are the wrong-doers.

24. (قل . . . الفسقين) Say thou:[237] if your fathers and your sons and your brothers and your wives and your family and the riches you have acquired and the trade in which you fear a slackening[238] and the dwellings which please you are dearer to you than Allah and His messenger and striving in His cause, then wait until He brings about His decree;[239] and Allah does not guide the ungodly people.

235. The passage refers to such of the Muslims as had neglected, on account of domestic ties, to emigrate.

236. (and that friendship proves a hindrance in the performance of his Islamic duties).

237. (O Prophet! to the believers).

238. Some persons had expressed their fear that the Muslims' trade at Makka was bound to suffer if all of them were to emigrate to Medina.

239. *i. e.*, His punishment for their not performing the emigration or *Hijrat*.

ولّيتم مدبرين ۝ ثم انزل الله سكينته على رسوله وعلى المؤمنين وانزل جنودا لم تروها
وعذب الذين كفروا ۚ وذلك جزاء الكفرين ۝ ثم يتوب الله من بعد ذلك على من يشاء ۚ والله
غفور رحيم ۝ يايها الذين امنوا انما المشركون نجس فلا يقربوا المسجد الحرام بعد عامهم هذا ۚ
وان خفتم عيلة فسوف يغنيكم الله من فضله ان شاء ۚ ان الله عليم حكيم ۝ قاتلوا الذين لا
يؤمنون بالله ولا باليوم الاخر ولا يحرمون ما حرم الله ورسوله ولا يدينون دين الحق من
الذين اوتوا الكتب حتى يعطوا الجزية عن يد وهم

SECTION 4

25. (لقد . . . مدبرين) Assuredly Allah has succoured you on many fields[240] and on the day of Hunain,[241] when your number elated you;[242] then it availed you naught,[243] and the earth, wide as it is, straitened unto you; then you turned away in retreat.[244]

26. (ثم . . . الكفرين) Thereafter did Allah send down His calm upon His messenger and upon the believers; and He sent down the hosts[245] that you did not see, and chastised them who disbelieved:[246] such is the meed of the infidels.[247]

27. (ثم . . . رحيم) Thereafter, Allah will relent toward whom He pleases,[248] and Allah is Forgiving,[249] Merciful.[250]

28. (يا يها . . . حكيم) O you who believe! the associators are simply filthy;[251] so let them not approach the Sacred Mosque after this year;[252] and if you fear poverty,[253] Allah shall presently enrich you out of His bounty,[254] if He pleases. Verily Allah is Knowing,[255] Wise.[256]

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240. (of battle, such as at Badr).

241. 'A deep and irregular valley, with clusters of palm trees, situated at a day's journey from Mecca on one of the roads to Tāif; the scene of the famous battle . . . fought soon after the surrender of Mecca.' (EI. II. p. 335) The date of the battle, according to the Christian calendar, is the 1st of February, 630.

242. 'Four thousand pagans advanced with secrecy and speed to surprise the conqueror . . . . The banners of Medina and Mecca were displayed by the Prophet; a crowd of Bedouins increased the strength or numbers of the army, and 12,000 Mussalmans entertained a rash and sinful presumption of their invincible strength.' (GRE. V. p. 369).

243. (and your advance guard was caught by the ambuscade laid by the enemy). 'On leaving the narrow oasis of Hunain the road enters winding gorges, suitable for ambuscades. In them Mālik b. 'Awf awaited the Muslims, coming

along in no order and not suspecting the presence of the enemy.' (EI. II, p. 335).

244. 'Staggered by the unexpected onslaught, column after column fell back and chocked the narrow pass. Aggravated by the obscurity of the hour and the straitness of the ragged road, panic seized the army.' (Muir, *op*, *cit*., p. 416) 'In the narrow and precipitous pass, their great numbers, of which they had been vaingloriously proud, only added to the difficulty.' (p. 418 n.) 'Surprised by the sudden attack of the Bedouin cavalry, overwhelmed by a hail of arrows, the Prophet's soldiers retired in disorder.' (EI. II. p. 335).

245. (of angels).

246. 'The enemy fled; and the rout was so complete, and so fierce the pursuit, that some even of the women and children were killed, an atrocity strictly forbidden by the Prophet.' (Muir *op. cit*., p. 417) 'In the valley of Hunain and Autas the power of the infidels was for ever broken . . . Women, children and spoil fell into the hands of the victors' (HHW. VIII. p. 129) 'Victory finally rested with the Muslims . . . . Hunain was not a battle, but two routs; first that of the Muslims, then that of the Bedouins of Hawāzin. This accounts for the large number of prisoners—6,000 women and children are mentioned—and the almost negligible total of the Muslim losses, about 12 killed. The booty captured was enormous, over 24,000 camels. The fleeing Bedouins sought refuge behind the ramparts of Taif.' (EI. II, p. 336).

247. (in this very world).

248. (of these infidels, and shall lead them on to Islam).

249. So He will forgive the converts their past misdeeds.

250. So He will lead them on to the Everlasting Bliss.

251. *i.e.*, impure in heart and soul. The word here has no reference to the pagans' physical uncleanliness.

252. *i.e.*, henceforth they are not allowed to enter the sacred precincts.

253. (by the cutting off of trade and communications with the Makkan pagans).

254. (and quite independently of the Makkans).

255. So He knows the wants of mankind.

256. So He in His wisdom provides for all human wants.

صٰغِرُوْنَ ۝ وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ
يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ قٰتَلَهُمُ اللّٰهُ اَنّٰى يُؤْفَكُوْنَ ۝ اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ
اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا لَآ اِلٰهَ اِلَّا هُوَ
سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ۝ يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ
الْكٰفِرُوْنَ ۝ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ
كَرِهَ الْمُشْرِكُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَ

29. (قاتلوا . . . صٰغرون) Fight them who do not believe in Allah nor in the Last Day, and hold not that forbidden which Allah and His messenger have forbidden, and do not observe the true faith of those who have been given the Book, until they[257] pay[258] the tribute[259] out of hand,[260] and they are subdued.[261]

SECTION 5

30. (وقالت . . . يؤفكون) And the Jews say:[262] 'Uzair[263] is a child of God;[264] and the Christians say: Masīh[265] is a child of God.[266] That is their saying with their mouths,[267] resembling the saying of those who disbelieved aforetime.[268] Allah confound them![269] whither are they turning away.

31. (اتخذوا . . . يشركون) They have taken their priests[270] and their monks[271] for their Lords, besides Allah,[272] and *also* the Masīh, son of Maryam;[273] whereas they[274] were enjoined[275] that they should worship but One God; no god is there but He.[276] Hallowed be He from that which they associate.[277]

32. (يريدون . . . الكافرون) They seek to extinguish the light of Allah[278] with their mouths;[279] and Allah refuses to do otherwise than perfect His light,[280] although the infidels may detest.[281]

33. (هو . . . المشركون) He it is who has sent down His messenger with guidance and the true faith, that He may make it prevail[282] over all religions,[283] although the associators[284] may detest.

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257. *i.e.*, 'those who have been vouchsafed the Book'; the Jews and Christians.

258. Or 'agree to pay,' (Th).

259. جزية, the root meaning of which is compensation, signifies, 'the tax that is taken from the free non-Muslim subjects of a Muslim government, whereby they ratify the compact that assures them protection.' (LL) In effect it was a tax levied on able-bodied males of military age as a substitute for compulsory military service, the exemptions being the destitute, females, children, slaves, monks and hermits. Non-Muslims under the Muslim state were exempted from compulsory military service, and it was only just and equitable that they should pay some little amount in return for the protection afforded by Muslim soldiery. How rigidly

the Muslims observed the condition of this ability to afford protection is well evidenced by an incident in the reign of the second Caliph. The Emperor Heraclius had raised an enormous army with which to drive back the invading forces of the Muslims, who had in consequence to concentrate all their energies on the impending encounter. The Arab general, Abū 'Ubayda, accordingly, wrote to the governors of the conquered cities of Syria, ordering them to pay back all the Jizyah, that had been collected from the cities, and wrote to the people, saying, "....The agreement between us was that we should protect you, and as this is not now in our power, we return you all that we took...." In accordance with this order enormous sums were paid back out of the state treasury, and the Christians called down blessings on the heads of the Muslims, saying, "May God give you rule over us again and make you victorious over the Romans: had it been they, they would not have given us back anything, but would have taken all that remained with us." (Arnold, *Preaching of Islam*, pp. 60-61). 'It is very noticeable that when any Christian people served in the Muslim army, they were exempted from the payment of this tax.' (p. 61) 'The collectors of the Jizyah were particularly instructed to show leniency, and refrain from all harsh treatment or the infliction of corporal punishment, in case of non-payment.' (p. 60)

260. (as subjects) *i.e.*, in token of willing submission. أعطاه عن يد signifies, 'He gave it in acknowledgment of superiority of the receiver: that the power (يد) of the latter was superior to that of the giver.' (LL)

261. (and have accepted the authority of the law of Islam).

262. Here follows some elucidation of the error of the fundamental Jewish and Christian conceptions.

263. Ezra of the Bible, whose official title in the Jewish tradition is the 'Scribe of the words of the commandments of the Lord and His statutes for Israel' (Friedlander, '*Jewish religion*, p. 125) and whose work constitutes a landmark in the history of Judaism. 'One of the most important personages of his day, and of far-reaching influence upon the development of Judaism.' (JE. V. p. 321) Spinoza 'goes so far as to attribute the composition of the Pentateuch, not to Moses, but to Ezra, which view appears to have existed even in the time of the Apocrypha' (IX. p. 590). 'He is said to have restored not only the law, which had been burnt, but also all the other Hebrew scriptures which had been destroyed, and seventy apocryphal works in addition.' (EBr. IX. p. 14). 'With the Return,' *i.e.*, since the era of Ezra 'began the codification of the Torah and scriptures, their translation and exegesis, and the development of their intensive teaching. From now onwards Judaism can be spoken of as distinct from the religion of Israel.' (VJE. p. 339). 'He succeeded in reviving with increased strength the old Jewish national religious ideal; and because he did so he is called the father of Judaism.' (*The Columbia Encyclopaedia*, p. 599). He was the first of the scribes or *soferin*. But who exactly were they? and what standing had they in the Jewish theology? Not only were

they 'the great authorities on the text of the Scriptures and on its interpretation' but it was they who first 'fixed the norm of Jewish religious practice,' and they were considered competent to effect whatever changes they liked even in the Scripture. In fact they did introduce 'eighteen changes into the text of the Pentateuch, chiefly in order to soften expressions which were considered too harsh by a later age. They also modified some of the precepts of the Pentateuch in order to meet the spirit of the age and the needs of the times. These modifications are called in the Talmud *dibre soferin*, "the words of the Scribes," and were accepted as binding by later generations' (VJE. pp. 585-586). His traditionary tomb is on the Tigris, near its junction with the Euphrates. (Layard, *Nineveh Babylon*, p. 501 f.n.).

264. Man, even the greatest of men, is but a creature, a servant of God with whom he can have nothing in common, and it is blasphemous to suggest, even remotely and by metaphor, any filial relationship between man and God. The very idea is repellent to Islam. Speaking of the severe and strict monotheistic attitude of the Prophet who 'could not tolerate that other beings should receive the slightest portion of the divine honours which were His due,' observes a modern Christian scholar, 'He went much farther than Eastern Christianity, whose Christolatry and Mariolatry he regarded as idolatry. Not even Judaism withstood the test of his monotheistic zeal. He regarded the Jewish reverence for Ezra as on the same level as the Christian adoration of Jesus (Andrae, *op. cit.*, p. 28).

265. مسيح literally is 'wiped over with some such thing as oil,' and المسيح (with the definite article ال) is 'the Anointed, the Christ.' Note that the Holy Qur'ān never disputes the title of Jesus to Messiahship. It is only his Divinity whether as Son or as Child or Incarnation that Islam so consistently denounces.

266. 'Children of God' and 'Sons of God' are both Biblical phrases. In the former, the favourite phrase of St. John, 'the idea of origin is most prominent': while the latter, so frequently used by St. Paul, emphasizes 'rather the notion of relation and privilege' (DB. II. p. 215). The doctrine of Jesus being 'a child of God' is distinct from his Sonship, though the two ideas later on coalesced into one. Both are equally blasphemous and derogatory to the dignity of God.

267. (void of all substance) *i.e.*, unsupported by their own prophets.

268. Pagan mythologies and polytheistic theologies are full of the underlying notion of the fatherhood of God, man's genetic relationship with Him, and community of nature between man and God. 'The idea of divine Fatherhood had not failed to make its appearance in the Jewish scriptures, canonical and uncanonical, as it indeed appears in many religions.' (EBr. XIII. p. 21). There may be a special reference to the great influence on the Christian theology of Greece which 'supplied the philosophy of the Christian religion' and of Rome of which 'the stubborn local traditions survive in Catholic Europe to this day.' (UHW. IV. p. 2083).

269. An expression of reproach at the wilful blindness and perversity of the

Jews and Christians.

270. *i.e.*, men learned in religious lore.

271. *i.e.*, men devoted to religious penances.

272. (by considering them infallible as the very Lord God.) Among the Jews, the ancient rabbis claimed 'under certain circumstances even to suspend and to abrogate a Biblical law . . . . There are cases mentioned in the Talmud, in which a Biblical law was entirely abrogated.' (JE. I. p. 131). 'The distinguished rank of the highpriest is apparent from the fact that his sins are regarded as belonging also to the people' (VI. p. 390). Among the Christians, the Church of Christ and the Pope are infallible. 'Without this visible Church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in the matters of faith.' (EBr. XVI. p. 940). 'The Church and the Pope cannot err when solemnly enunciating, as binding on all the faithful, a decision on a question of faith or morals.' (XII. p. 318). Catholicism maintains that the Church alone with the assistance of the Holy Ghost promised her by Christ can tell us with infallible certainty what truth God has actually revealed, whether these be found in the Bible or in tradition.' (CD. p. 358).

273. (whom the Christians have taken as their very Lord God). Incredible as it may sound to the Muslim ears, the position of Jesus among the Christians is actually that of God. The Catholic Church holds 'that her Founder and generator of her inerrancy, Jesus Christ is God.' (CD. p. 265). 'Christ is both God and man. As man He was the Ambassador of His Eternal Father: as God, He and the Father are equal in all things' (p. 824). 'God the Son, made man, and named Jesus Christ, to be worshipped in His Divinity and in His Humanity.' (p. 1027).

274. *i.e.*, both the Jews and Christians.

275. (by God through their prophets).

276. In the OT:—'I am the Lord thy God . . . Thou shalt have no other gods before me' (Ex. 20: 1, 2). Also Dt. 5: 6, 7; 6: 4, 14. And in the NT:—'The first of all the commandment is, Hear, O Israel: the Lord our God is one Lord.' (Mk. 12: 29). Also Mt. 4: 10; Lk. 4: 8.

277. (with Him).

278. *i.e.*, His true religion.

279. (as are oil lamps extinguished by blowing with the mouth).

280. (by spreading His religion far and wide and making it a signal success). A prophecy that has stood the test of thirteen centuries. Witness the admission of Sale, that the success achieved by Islam is 'unexampled in the world.' And the still more recent admission of a competent European scholar, that the Holy Prophet is 'the most successful of all prophets and religious personalities.' EBr. XV. p. 898, 11th Ed.)

281. (and make every effort to check its progress).

282. (by means of solid achievements and clear arguments). Note that it is

the *religion of* Islam, as such, that is to outshine and outlive all other religions; and there is no necessary connection between the religious superiority of Islam and the political supremacy of the Muslim states.

283. Witness the confession of failure on the part of the Christian missionaries with all their vast resources:—'The solid mass of experience due to the efforts of numerous missionaries is not of an encouraging nature. There is no reasonable hope of the conversion of important numbers of Mohammedans to any Christian denomination.' (Hurgronje, *op. cit.*, p. 174).

284. It is not the Arab idolaters but the Jews and Christians, who, for taking others beside God for their Lord, are here spoken of as 'associators.'

التوبة ٩ واعلموا ١٠

الرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ
وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ۝ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا
عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا
تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ۝ إِنَّمَا

34. (يا ايها الذين . . . اليم) O you who believe! surely many of the priests[285] and monks[286] devour the substance of men in falsehood,[287] and[288] hinder *people* from the way of Allah. And those[289] who treasure up gold and silver and do not spend them in the way of Allah[290]—announce thou to them a torment afflictive.[291]

35. (يوم . . . تكنزون) on a Day when they[292] shall be heated in Hell-fire, and with it shall be branded their foreheads and their sides and their backs: this is what you have treasured up for yourselves, so taste *now* what you have been treasuring up.

36. (ان . . . المتقين) Verily the number of months[293] with Allah is twelve months[294] *ordained* in the writ of Allah on the Day *when* He created the heavens and the earth;[295] *and* of these four[296] are sacred:[297] that is the right religion.[298] Wherefore wrong not yourselves in this respect.[299] And fight the associators,[300] all of *them*,[301] as they fight[302] all of you. And know that Allah is with the God-fearing.[303]

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285. *i. e.*, Jewish priests and divines.

286. *i.e.*, Christian monks and clergy.

287. *i.e.*, on false pretences; for dispensing with the commands of God, by way of commendation or granting of indulgences. As regards the Jews:—'Every one loveth gifts and followeth after rewards.' (Is. 1 : 23) 'From the least of them even unto the greatest of them every one is given to covetousness.' (Je. 6 : 13). The heads thereof judge for reward, and the priests thereof teach for hire'. (Mi. 3 : 11). 'Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses' (Mt. 23 : 14). Also Lk. 20 : 46, 47 : Mk. 12 : 38, 40. As regards the Christians:—'The morality of the clergy was exposed to no ordinary temptations by their growing power and wealth; and especially by the right which the church acquired under Constantine of holding landed property and inheriting it by bequest.' (DCA. II. p. 1916). By some of the stewards of the church 'the riches of the church were lavished in sensual pleasures; by others they were perverted to the purposes of

private gain, of fraudulent purchases, and of rapacious usury.' (GRE. II. p. 200). From the seventh century onward 'the people compounded for the atrocious crimes by gifts to shrines of those saints whose intercession was supposed to be unfailing.' And the monks, on their part, 'by the very wealth they had acquired, sank into gross and general immorality.' (Lecky, *op. cit.*, II. p. 230).

288. (with that end in view).

289. (among the priest and monk classes).

290. *i. e.*, do not pay the obligatory alms.

291. *Cf.* the NT :—'Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven.' (Mt. 6 : 19, 20).

292. *i.e.*, those heaps of gold and silver.

293. (making a year).

294. (of the lunar calendar). And so the seasons of the year ought to be ambulatory, and not fixed as in the solar calendar or by means of the intercalation of a month every third year, which later practice the Arabs had learnt of the Jews. See also P. II. n. 260.

295. This puts an end to intercalation altogether.

296. *i.e.*, Muḥarram, Rajab, Zul Qāda and Zul Hijja.

297. (wherein all fighting is prohibited).

298. Or 'the right or true reckoning' (LL).

299. (by transposing the true order of the months and fixing the pilgrimage to a particular season of the year through intercalating).

300. (of Arabia).

301. The main principle of the modern strategy is that of the limitless use of force, and the principal aim of modern warfare is total destruction of the opposing army in utter disregard of any cost involved.

302. *i.e.*, are prepared to fight.

303. (so do not be afraid of the number or equipment of the infidels).

النسيء زيادة في الكفر يضل به الذين كفروا يحلونه عاما ويحرمونه عاما ليواطئوا عدة ما حرم
الله فيحلوا ما حرم الله زين لهم سوء أعمالهم والله لا يهدي القوم الكفرين ۝ يايها الذين
امنوا ما لكم إذا قيل لكم انفروا في سبيل الله اثاقلتم إلى الأرض أرضيتم بالحيوة الدنيا من الأخرة
فما متاع الحيوة الدنيا في الأخرة إلا قليل ۝ إلا تنفروا يعذبكم عذابا أليما ويستبدل قوما
غيركم ولا تضروه شيئا والله على كل شيء قدير ۝ إلا تنصروه فقد نصره الله إذ أخرجه
الذين كفروا ثاني اثنين إذ هما في الغار إذ يقول

37. (انما . . . الكفرين) The postponement[304] is but an addition to infidelity, with which the infidels are led astray,[305] allowing it[306] *one* year and forbidding it *another* year,[307] that they may make up the number which Allah has sanctified,[308] and then[309] they allow what Allah has forbidden. Fair-seeming to them are made their foul acts; and Allah does not guide an infidel people.[310]

SECTION 6

38. (يايها . . . قليل) O you who believe: why is it with you that when it is said to you: march forth in the way of Allah,[311] you linger slothfully earthward?[312] Are you pleased with the life of the world rather than the Hereafter? Whereas the enjoyment of the life of the world by the side of[313] the Hereafter is but little.

39. (الا . . . قدير) If you do not march forth,[314] He will torment you with a torment afflictive,[315] and will replace *you* by another people,[316] and Him[317] you cannot harm in aught; and Allah is over everything Potent.

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304. (of a sacred month to another month). 'This was an invention or innovation of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead; transferring, for example, the observance of Muḥarram to the succeeding month, Safar.' (Sale)

305. (still further).

306. *i. e.*, a certain month.

307. (as it suited their immediate purpose with no regard to Divine injunctions).

308. (without caring as to which particular months are to be kept sacred).

309. *i. e.*, when the Divine sanctity of particular months is dispensed with.

310. (who themselves care not for their guidance).

311. *i. e.*, to make war in His cause. The reference is to the expedition of Tabūk, in Rajab, 9 A.H., or 630 C.E. directed against the Roman Empire. The

town 'now situated on the pilgrim road and on the railway from Damascus to Madina, about 12 days' foot journey from Madina, was in 'the time of the Prophet, on the northern frontiers of Arabia beyond which Byzantine territory began.' (E. I. IV, p. 594) Several Syrian tribes 'were flocking around the Roman eagle, and the vanguard was already at the Belka.' (Muir p. 439).

312. The Muslims set out with great unwillingness, because the expedition 'was undertaken in the midst of the summer heats, and a time of great drought and scarcity; whereby the soldiers suffered so much, that this army was called *the distressed army*; besides, their fruits were just ripe, and they had much rather have stayed to have gathered them.' (Bdh).

313. فِي 'also denotes comparison; and this is when it occurs between a preceding mention of a thing excelled and a following mention of a thing excelling.' (LL).

314. (when summoned to war in His cause).

315. (in this very world).

316. (to serve the Divine purpose and to comply with His behests).

317. *i. e.*, His true religion. (Th).

لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ
كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝ انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَ
أَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَاتَّبَعُوكَ وَلَٰكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ۝ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ
صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ۝

40. (الا . . . حكيم) If you do not succour him,[318] then surely Allah has succoured him[319] when those who disbelieved banished him:[320] the second of the two;[321] when the twain were in a cave,[322] *and* when he[323] said to his companion:[324] do not grieve, verily Allah[325] is with us.[326] Then Allah sent down His peace on him[327] and supported him with hosts[328] which you did not see, and made the word of those who disbelieved the lowest[329] and the word of Allah is the uppermost.[330] And Allah is Mighty,[331] Wise[332]

41. (انفروا . . . تعلمون) March forth,[333] light and heavy,[334] and strive hard with your riches and lives in the way of Allah; that is the best for you,[335] if you have knowledge.

42. (لوكان . . . الكذبون) Were there a gain nigh[336] and a journey easy,[337] they[338] would have followed thee,[339] but the distance was too far to them. Still they will swear by Allah[340] *saying:* if only we could, we would surely have come forth[341] with you. They kill their own souls[342] and Allah knows that verily they are liars.[343]

SECTION 7

43. (عفا . . . الكذبين) Allah pardon thee[344] ! why didst thou give them leave[345] before it was clear unto thee as to who told the truth[346] and thou hadst known the liars.[347]

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318. *i. e.*, the Prophet.

319. —on even graver occasion, such as—

320. (out of Makka, and he felt lonely and helpless, having only one companion with him).

321. *i. e.*, the one of this tiny party was the Prophet himself. His single companion was no other than the first Caliph, Abu Bakr. The 'second of the two' became one of his most honoured titles. 'His life attained its apogee when Muḥammad chose him to accompany him on the flight from Mecca, and his self-sacrificing friendship was rewarded by his name being immortalized in the Koran as "the second of the two." (EI. I. p. 81).

322. The cave was in Mount Thaur, to the south-east of Makka, where the two fugitives lay hidden for three days to avoid the very close search of their enemies bent on capturing them and well skilled in tracking. They very narrowly escaped detection and only with the help of some miracles. 'They crept in the shade of evening through a back window, and escaped unobserved from the southern suburb. Pursuing their way, south, and clambering in the dark up the bare and rugged ascent, they reached at last the lofty peak of Mount Thaur, distant about an hour and a half from the city, and took refuge in a cave near its summit' (Muir, *op. cit.* p. 138).

323. *i. e.*, the Prophet.

324. (who on perceiving the great danger that they both were in was naturally a little nervous). 'The cave, lonely and remote as it was, could not have been a safe place for the two flying men, for the search was active; the scouts actually came once to its mouth, and the prophet and his companion heard their voices.' (Gilman, *The Saracens*, p. 121).

325. *i. e.*, His succour. (Th).

326. 'Glancing upwards at a crevice through which the morning light began to break, Abu Bakr whispered: "What if one were to look through the chink, and see us underneath his very feet?" "Think not thus, Abu Bakr!" said the Prophet, "We are two, but God is in the midst a third" (Muir, *op. cit.*, p. 139).

327. 'Armed men on camels were searching the hill and meeting a shepherd they enquired for news of the fugitives. Pointing in the direction of the cave the man answered: "Perhaps they are hidden there; it is a likely place." Abu Bakr was terrified. "What can we two do againt so many?" he asked and Muhammed quietly replied: "Fear naught, Allah is with us." A spider was spreading its intricate web across the mouth of the cave and a white dove was cooing at the entrance. Peace reigned in that tiny corner of the world and the pursuers, seeing the dove and the spider's web, did not trouble to enter. As the sound of their footsteps died away, the Prophet cried: Praise be to God! God is greater than all." (Lady Cobbold, *op. cit.*, pp. 57-58).

328. (of angels who bring security).

329. *i. e.*, defeated and humbled their plan.

330. *i. e.*, His Plan is always successful.

331. *i. e.*, Able to maintain for ever the supremacy of the believers.

332. So that He makes the believers victorious only when that victory conforms with His universal Plan.

333. (O Muslims!).

334. *i. e.*, whether light-armed and ill-equipped or heavy-armed and well-equipped.

335. (both in this world and the Next).

336. *i. e.*, were the spoils of war to cost them little or no trouble.

337. *i. e.*, were there no difficulties to surmount in the Tabūk expedition.

338. *i. e.*, the hypocrites who had lagged behind. The reference here is to the hypocrites, not to the believers.

339. (to the battle-ground, O Prophet!).

340. (and saying to the Muslims). This is said by way of prophecy before the return of the Muslim army to Madina.

341. (out of Madina to meet the enemy).

342. (by this act of lying and false swearing).

343. (who without any just excuse failed to go out for Jihād).

344. (O Prophet! for thy excusing certain persons from joining the Tabūk expedition). عفو (literally, effacement, forgiveness, absolution) does not necessarily imply sin or moral guilt. Very often, as here, it implies only an honest, *bona fide* error of judgment, from which no mortal—not even the greatest of the prophets—can be entirely immune. But no prophet is ever allowed to stick to such errors of judgment: Divine revelation invariably and immediately corrects them. And that is the differentia, in Islam, of the sinless prophets—distinguishing them from ordinary mortals.

345. (to stay at home). The reference here is to certain hypocrites.

346. The reference here is to certain Muslims who had just reasons to remain behind.

347. *i. e.*, the habitual malingerers. The ever-forgiving Prophet is here gently admonished for being too liberal in granting exemption to the habitual malingerers.

التوبة ٩ واعلموا ١٠

يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ
فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَٰكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ
فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا
خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدِ ابْتَغَوُا
الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٨﴾ وَمِنْهُمْ

44. (لا ... بالمتقين) Those who believe in Allah and the Last Day would not ask thy leave *to be excused* from striving hard with their riches and their lives,[348] and Allah is the Knower of the *God*-fearing.[349]

45. (انما ... يترددون) It is only those who do not believe in Allah and the Last Day and whose hearts doubt who ask thy leave;[350] so in their doubt they are tossed to and fro.[351]

46. (ولو ... القعدين) Had they intended[352] the marching forth[353] they would have made *some* preparation for it;[354] but Allah[355] was averse to their wending,[356] so He withheld them[357] and the word was passed:[358] stay *at home* with the stay-at-homes.[359]

47. (لو ... بالظلمين) Had they marched forth with you,[360] they would have added to you naught save unsoundness, and they would have hurried about in your midst seeking sedition unto you;[361] and there are among you listeners to them;[362] and Allah is the Knower of the wrong-doers.[363]

48. (لقد ... كرهون) Assuredly they sought confusion before[364] and turned the affairs upside down for thee[365] until the truth[366] arrived and the decree of Allah prevailed, averse *though* they were.

348. *i. e.*, the true believers will always subordinate their personal interests to those of Islam.

349. (and He will reward them accordingly).

350. (to stay behind).

351. Belief, says a psychologist with no religious sympathies, 'is opposed, not by disbelief but by doubt . . . In matters of great import, doubt is the name for unspeakable misery' (Bain, *Mental Science*, p. 384). Doubt, which signifies on the part of the doubter unstability, double-mindedness and perplexity in everything, is the exact opposite of faith and incompatible with it, and therefore receives in religion utter condemnation.

352. —as now they pretend that they did—

353. (with thee).

354. (and would have equipped themselves).

355. (in His Ultimate Will).

356. (in consequence of their own lack of will to go forth).

357. (as is His wont in all such cases) *i. e.*, He did not exert His will that they should move.

358. (unto them) *i. e.*, it was inspired in their minds.

359. *i. e.*, those who are really incapable of active service, such as the aged and the infirm, and are obliged to stay.

360. Literally, 'among you.'

361. This explains God's superior wisdom in not willing the hypocrites to accompany the Muslim army, hinted at by the words 'Allah was averse to their wending' in the preceding verse.

362. (even now). Or 'those who would have listened to them.'

363. (and will requite them accordingly).

364. (as at Ohud).

365. (*i. e.*, created difficulties for thee).

366. *i. e.*, fulfilment of God's promise of the Muslim victory.

مَّن يَقُولُ ائْذَن لِّي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ۝ إِن
تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّ
هُمْ فَرِحُونَ ۝ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝
قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ
عِندِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ۝ قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ
إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ۝ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ

49. (ومنهم . . . بالكفرين) And among them[367] there is he[368] who says: give me leave[369] and tempt me not.[370] Lo! into temptation they are *already* fallen;[371] and verily the Hell is the encompasser of the infidels.

50. (ان . . . فرحون) If good happens to thee[372] it annoys them,[373] and if an affliction befalls thee, they say:[374] we surely took hold of our affair before.[375] And they turn away while they are exulting.

51. (قل . . . المؤمنون) Say thou:[376] naught shall ever befall us save what Allah has ordained for us; He is our Patron[377] and on Allah let the believers rely.

52. (قل . . . متربصون) Say thou: do you await for us *anything* save one of the two excellences,[378] while for you we wait that Allah shall afflict you with a torment from Himself,[379] or at our hands.[380] Await then,[381] we *also* are with you awaiting.

53. (قل . . . فسقين) Say thou[382] spend[383] willingly or unwillingly it will not be accepted from you: verily you are a people ever ungodly.

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367. *i. e.*, of the hypocrites who lagged behind.

368. The allusion is to one J'ad Ibn Qais, who came to the Prophet and said: 'I have a weakness for beauty, and Syrian girls are reported to be extremely beautiful.'

369. (to stay behind).

370. *i. e.*, expose me not to temptation.

371. (by their refusing to follow the call of the Prophet).

372. (O Prophet!).

373. So envious are they!

374. (among themselves, felicitating each other).

375. (by keeping ourselves out of harm's way).

376. (O Prophet! on behalf of the Muslims).

377. (so what pleases Him most pleases us as well).

378. *i. e.*, either victory and glory in this world, or death in God's cause, a sure passport to Paradise. 'An army made up of men holding such a faith could hardly fail of success.' (Wherry) *Cf.* a saying of Shri Krishna in the *Bhagwada Gita*:—'Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore stand up, O son of Kunti, resolute to fight.' (II: 37).

379. (either in this world or the Next).

380. (in this world on your making a public avowal of your ill-concealed infidelity).

381. (and see what becomes the end of you).

382. (to the hypocrites, O Prophet!).

383. (in purposes apparently laudable).

إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ
كَارِهُونَ ﴿٥٤﴾ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ
قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ وَمِنْهُم
مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾
وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ

54. (وما . . . كرهون) And naught does prevent their spendings from being accepted[384] except that they[385] have disbelieved in Allah and His messenger, and that they perform not prayer except as sluggards[386] and spend not save as those averse.

55. (فلا . . . كفرون) Let not therefore[387] their riches and their children[388] amaze thee.[389] Allah only intends to chastise them therewith in the life of the world and that their souls should depart while they are infidels.[390]

56. (ويحلفون . . . يفرقون) They swear by Allah that they are surely of you,[391] while they are not of you; but they are a people *who* dread.[392]

57. (لو يجدون . . . يجمحون) Could they find a place of shelter or caverns or a retreating hole, they would turn round to it rushing headlong.[393]

58. (ومنهم . . . يسخطون) And of them are some who traduce thee[394] in respect of alms.[395] Then if they are given a share of these,[396] they are pleased,[397] and if they are given none, lo! they are enraged.[398]

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384. (by God).

385. (in their hearts).

386. (since the motive force is wanting).

387. *i.e.*, now that they are found out and damned.

388. (with which favours they seem to be blessed).

389. (O reader!) *i.e.*, imagine not that the hypocrites with their portion of wealth and offspring are the favourites of God; they are but ensnared therewith.

390. So that by these very favours the infidels are wedded to their infidelity and their final condemnation is ensured thereby.

391. (O Muslims!).

392. (to appear in their true colours) *i.e.*, to avow their infidelity. The hypocrites on the one hand concealed their infidelity lest the Muslims should treat them like the open infidels, and on the other never hesitated to declare their contempt and hatred of Islam when they thought they could do so with impunity.

393. (and would not make even an outward profession of faith).

394. (O Prophet !).

395. *i.e.*, in respect of its just and fair distribution. صدقة is any charitable gift that is not an obligatory one.

396. (as they desire and covet).

397. (and complain no more).

398. So that it is not on any matter of principle that they raise objections. It is only their inordinate greed that they wish to satisfy.

وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ۝ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ
وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَمِنْهُمُ الَّذِينَ
يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ
لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝ يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ ۝ أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ

59. (ولو انهم . . . راغبون) Would that they were content with what Allah and His messenger had given them and were to say:[399] sufficient to us is Allah,[400] soon will Allah give us out of His grace, and *so will* His messenger, verily to Allah we lean.[401]

SECTION 8

60. (انما . . . حكيم) The *obligatory* alms are only for the poor[402] and the needy[403] and the agents *employed* therein[404] and those whose hearts are to be conciliated[405] and those in bondage[406] and debtors[407] and *for expenditure* in the way of Allah[408] and for the wayfarer:[409] an ordinance from Allah,[410] and Allah is Knowing, Wise.

61. (ومنهم . . . اليم) And of them[411] are some who vex the messenger[412] and say:[413] he is *all* ears.[414] Say thou: he *is all* ears[415] *unto you* is good for you, believing in Allah[416] and giving credence to the believers[417] and a mercy to those of you who believe. And those who vex the messenger of Allah,[418] for them shall be a chastisement afflictive.

62. (يحلفون . . . مؤمنين) They swear to you[419] by Allah[420] in order that you may be pleased,[421] while worthier are Allah and His messenger that they should please Him,[422] if they be believers *indeed*.

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399. (like true Muslims).

400. (and His Judgment as regards our share).

401. (and to Him we turn all our hopes).

402. *i.e.*, those who are utterly destitute of money and means of livelihood.

403. *i.e.*, those who are in want indeed but not able to get something towards their support.

404. (for their collection and distribution).

405. (fully to Islam) *i.e.*, those recently converted to Islam, requiring financial assistance and support. These 'costly presents' in the case of half-hearted converts, observes a Christian historian, 'wrought effectively,' and 'in most cases

a genuine conversion followed in time,' (HHW. VIII, p. 12).

406. *i.e.*, for their redemption.

407. (who are insolvent or nearly so).

408. *i.e.*, for the provision and equipment of those who fight in the cause of the true religion.

409. *i.e.*, for the relief and support of those stranded in the way.

410. (and is therefore not to be treated lightly).

411. *i.e.*, of the hypocrites.

412. (by speaking of him slightingly).

413. (when rebuked).

414. (and prepared to give credence to every profession of friendship so we shall readily reconcile him to ourselves).

415. (indeed ; but only—).

416. (and His power of revealing secrets).

417. The purport is that the Prophet is thoroughly wide-awake and well aware of the evil-speaking indulged in by his detractors.

418. (by their venomous tongues).

419. *i.e.*, the Muslims.

420. (denying that they said such and such things).

421. (and that their life and property may remain safe at your hands).

422. —the first and foremost duty of every sincere believer—

التوبة ٩ واعلموا ١٠

لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ
سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِن سَأَلْتَهُمْ
لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا
تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ ۚ إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ
كَانُوا مُجْرِمِينَ ﴿٦٦﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَ

63. (الم . . . العظيم) Do they not know that anyone who will oppose[423] Allah and His messenger, verily for him shall be Hell-fire in which he *shall* abide: a mighty humiliation.

64. (يحذر . . . تحذرون) The hopocrites apprehend[424] lest a Surah should be revealed to them[425] declaring to them[426] what is in their hearts.[427] Say thou:[428] mock on: truly Allah is about to bring out what you apprehend.

65. (ولئن . . . تستهزءون) Shouldst thou question them,[429] thy will surely say:[430] we were only plunging about[431] and playing.[432] Say thou: was it Allah and His signs and His messenger that you have been mocking?[433]

66. (لا . . . مجرمين) Make no excuse.[434] Of a surety you are disbelieving[435] after *declaring* your faith.[436] If a section of you[437] We will pardon, *another* section[438] We will chastise, for they have remained sinners.

SECTION 9

67. (المنفقون . . . الفسقون) The hypocrites, men and women, are all of a piece, they bid what is disreputable and prohibit what is reputable, and they tighten their hands.[439] They neglected Allah[440] and so He had neglected them.[441] Verily the hypocrites are the ungodly ones.

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423. (as the hypocrites are opposing).

424. (as do all men of guilty conscience).

425. *i.e.*, the believers. The pronoun refers to the Muslims. (Th). If the reference be to the hypocrites, the rendering instead of 'to them', would be 'concerning them.'

426. *i.e.*, the believers.

427. *i.e.*, the hypocrites.

428. (to the hypocrites, O Prophet !).

429. (regarding their conduct).

430. (by way of explanation and apology).

431. (in idle discourses without being in earnest at all).

432. (without meaning the least insult to the Prophet). In the Tabūk expedition, certain hypocrites passed by the holy Prophet, speaking of him slightingly. When called upon by him to explain, they replied on oath that they were not talking of him and his companions, but only diverting themselves with indifferent discourses to while away the tedium of the journey.

433. *i. e.*, granted that you were only guilty of frivolity in your talks but are these most solemn topics the fitting subjects for vain discourses and hilarious remarks?

434. (as no excuse can justify your reprehensible conduct).

435. (now openly).

436. (instead of ultimately becoming sincere believers).

437. (who shall remain hypocrites as now).

438. Literally, 'some of them or of others.'

439. (against spending in the cause of religion).

440. (by disobeying His commands).

441. (by depriving them of His special grace and mercy).

اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۭ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ
اللّٰهُ ۚ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ﴿٦٨﴾ كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ مِنْكُمْ قُوَّةً وَّاَكْثَرَ اَمْوَالًا وَّ
اَوْلَادًا ۭ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ
وَخُضْتُمْ كَالَّذِيْ خَاضُوْا ۭ اُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰۗىِٕكَ هُمُ
الْخٰسِرُوْنَ ﴿٦٩﴾ اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ڏ وَقَوْمِ اِبْرٰهِيْمَ
وَاَصْحٰبِ مَدْيَنَ وَالْمُؤْتَفِكٰتِ ۭ اَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا

68. (وعد . . . مقیم) Allah has promised the hypocritical men and women and to the infidels the Hell-fire, wherein they shall abide: sufficient is that unto them. And Allah shall accurse them and theirs shall be a chastisement lasting.

69. (کالذین . . . الخسرون) *You are*[442] like those before you:[443] mightier than you were they in prowess and more abundant in riches and children. They enjoyed their portion[444] awhile, so enjoy your portion awhile even as those before you enjoyed their portion awhile, and you plunged about[445] even as they plunged about. Their works have come to naught in the world and the Hereafter, and they are the losers!

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442. (O hypocrites!).
443. (in your infidelity and its consequent meed).
444. (of this world).
445. (in vain discourses and in evil).

أَنفُسَهُمْ يَظْلِمُونَ ۝ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ
أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ
مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ۝ يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ

70. (ألم . . . يظلمون) Have not come to them the tidings[446] of those before them: the people of Nūḥ and 'Aad and Thamūd and the people of Ibrāhīm and the dwellers of Madayn and of the overturned *towns?*[447] There came to them their messengers with evidences.[448] So Allah was not one to wrong them, but themselves they were wont to wrong.

71. (والمؤمنون . . . حكيم) And the believing men and women are friends to one another:[449] they bid each other what is reputable and prohibit what is disreputable, and establish prayer and pay the poor-rate and obey Allah and His mesenger.[450] Those! Allah will surely show mercy to them;[451] verily Allah is Mighty,[452] Wise.[453]

72. (وعد . . . العظيم) Allah has promised the believing men and women Gardens under which rivers flow, wherein they shall abide,[454] and goodly dwellings in the Everlasting Gardens[455]——and goodwill from Allah is the greatest *of all*——that is the achievement supreme.

SECTION 10

73. (يايها . . . المصير) O Prophet! strive hard against the infidels[456] and the hypocrites,[457] and be stern to them.[458] And their resort is Hell, a helpless destination.

446. (of death and destruction).

447. (of Sodom and Gomorah). See P. VIII. nn. 572, 574; P. XII. nn. 251, 255.

448. (which these peoples rejected).

449. *i. e.*, comrades in religion and piety.

450. These are the main characteristics of the Muslims and the Muslim society.

451. (in a very special and marked degree).

452. *i. e.*, Able to reward immensely.

453. *i. e.*, Rewarding everyone as it suits him best.

454. (for ever).

455. جنات عدن are 'Gardens of perpetual abode' (LL). The Quranic جنت عدن is not at all identical with the Biblical 'a garden eastward in Eden' which 'the Lord God planted.' (Ge. 2 : 8).

456. (with arms).

457. (with words and arguments).

458. (as it may suit in each case). Or 'use roughness towards them' (LL). If one has really seen the Light and has come to believe in God, not as a matter of mere formality and convention but in the fulness of his heart, every pore of his being pulsating and quivering with that belief, what can be wrong in such a person if he proclaims that truth not only from housetops and as often as he chooses, but also a little harshly? What is this much dreaded and much-abhorred 'intolerance' except the natural result of fulness of faith ?

قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ
وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۖ وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا
وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ
فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ۝ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ
مُعْرِضُونَ ۝ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا
يَكْذِبُونَ ۝ أَلَمْ يَعْلَمُوا

74. (يحلفون . . . نصير) They[459] swear by Allah that they said it not,[460] but assuredly they uttered the word of infidelity[461] and disbelieved after their *profession of* Islam and they resolved that to which they could not attain.[462] And they avenged not except *this* that Allah and His messenger had enriched them out of His grace.[463] If then[464] they repent, it will be better for them, and if they turn away,[465] Allah shall chastise them with an afflictive torment in the world and the Hereafter, and on the earth theirs shall be no friend or helper.

75. (ومنهم . . . الصلحين) And of them are some who covenanted with Allah[466] saying: if He gives us of His grace, we shall surely pay the poor-rate[467] and shall become of the righteous.

76. (فلما . . . معرضون) Then when He gave them out of His grace, they became niggardly therewith and turned away[468] as backsliders.[469]

77. (فاعقبهم . . . يكذبون) So He chastised them with *setting* hypocrisy in their hearts until the Day they will meet Him,[470] because they kept back[471] from Allah what they had promised Him, and because they were wont to lie.

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459. *i. e.*, the hypocrites.

460. *i. e.*, the words they are charged with.

461. (by plotting against the life of the holy Prophet, which is clearly an act of infidelity). There was a conspiracy among the Medinians hypocrites to kill the holy Prophet, on his return from Tabūk, by pushing him from his camel into a precipice as he rode by night over the highlands of Aqabah. The plot failed, and the plotters were disclosed by the the Divine revelation.

462. *i. e.*, the murder of the holy Prophet.

463. (which fact made their crime all the more dastardly).

464. *i. e.*, even now.

465. (from repentance and reform, and keep to their evil ways).

466. (or His apostle).

467. (cheerfully and plentifully). One of the hypocrites approached the the Prophet to pray for his prosperity. He grew rich in a short time but refused

even to pay the poor-due when collecters of *Zakat* called upon him. (Bdh.)

468. (from their covenant and from fulfilling their obligations).

469. (refusing to contribute to the funds required by Islam).

470. Note that it is not God who took the initiative. The permanent placing of hypocrisy in the heart is the inevitable result, the necessary consequence, of a life of broken pledges and constant deceit.

471. (again and again).

أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ۝ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ۝ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝ فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ
رَسُولِ اللَّهِ وَكَرِهُوا أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنفِرُوا فِي الْحَرِّ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا يَفْقَهُونَ ۝

78. (الم . . . الغيوب) Know they not that Allah knows their secret[472] and their whisper,[473] and that Allah is the Knower of things Unseen?

79. (الذين . . . اليم) *These are* they who traduce those who give alms cheerfully, from among the believers, and those who do not have *anything to give* but their hard earnings. At them they scoff,[474] Allah shall scoff back at them[475] and theirs shall be a torment afflictive.[476]

80. (استغفر . . . الفسقين) Ask thou[477] forgiveness for them[478] or ask thou not forgiveness for them;[479] if thou askest forgiveness for them[480] seventy times, Allah will not forgive them.[481] This, because they disbelieved in Allah and His messenger;[482] and Allah does not guide[483] an ungodly people.[484]

SECTION 11

81. (فرح . . . يفقهون) Those who were left[485] rejoiced at their staying behind the messenger of Allah, and they detested[486] to strive hard with riches and their lives in the way of Allah, and they said:[487] do not march forth in the heat.[487-A] Say thou : hotter *still* is the Hell-fire.[488] Would that they understood!

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472. *i. e.*, what they hide in their heart.

473. *i. e.*, what they confide to their confederates.

474. The holy Prophet having exhorted his companions to voluntary alms, some of them brought very large sums, and one poor Muslim a modest amount. All this, the hypocrites remarked, was due to sheer ostentation.

475. *i. e.*, will requite them fully for their scoffing.

476. (in the Hereafter).

477. (O Prophet !).

478. *i. e.*, these impertinent hypocrites, after their death.

479. (it is all equal). *i. e.*, their sin is in any case unforgivable.

480. (after their death).

481. The word 'seventy' here, in conformity with the usage of Arabic language, does not signify any precise number but only 'a large number indefinitely.'

The phrase means, 'If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times.' (LL)

482. (deliberately and persistently, and died in that state of defiant hostility to God).

483. (in their life-time).

484. (who themselves do not will to be guided and who make no dispassionate effort to arrive at the truth).

485. (in the Tabūk expedition). Tabūk, 12 days' journey from Madina, stood on the northern frontier of Arabia beyond which Byzantine territory lay. The population, Greeks and others, fled on the approach of the army of Islam and the holy Prophet returned after ten days' stay, and after some border tribes had made their submission to him.

486. (first, because of their lack of belief, and secondly, because of their love of ease).

487. (to one another).

487-A. The summer is the worst and the hardest season in Arabia. Wells, few as they are, are dried up, even the last vestiges of posture are burnt up, and the intensity of the blazing, scorching sun is ferocious. 'Painful indeed was the distress of the march; lassitude and thirst were aggravated by the scorching and pestilential winds of the desert.' (GRE. V. p. 372).

488. (which is the meed of the scoffers and law-breakers).

فَلْيَضْحَكُوا قَلِيلًا وَّلْيَبْكُوا كَثِيرًا جَزَآءًۢ بِمَا كَانُوا يَكْسِبُونَ ۝ فَإِن رَّجَعَكَ اللّٰهُ إِلٰى طَآئِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ
لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا مَعِيَ أَبَدًا وَّلَن تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ
مَرَّةٍ فَاقْعُدُوا مَعَ الْخٰلِفِينَ ۝ وَلَا تُصَلِّ عَلٰى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهِ إِنَّهُمْ كَفَرُوا
بِاللّٰهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فٰسِقُونَ ۝ وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللّٰهُ أَن يُعَذِّبَهُم
بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كٰفِرُونَ ۝ وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللّٰهِ وَجٰهِدُوا
مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا

82. (فليضحكوا . . . يكسبون) Little then let them laugh,[489] and much shall they weep;[490] *this is* the meed of what they have been earning.

83. (فإن . . . الخلفين) If, then, Allah brings thee back[491] to a party of them, and[492] they ask leave of thee[493] for marching forth,[494] say thou:[495] never shall you march forth with me, nor ever fight an enemy with me; verily you were well-pleased[496] to tarry *at home* the first time,[497] so stay *now* with the stay-at-homes.[498]

84. (ولا . . . فسقون) And pray thou not ever over any of them when he is dead, nor stand thou over his grave.[499] Surely they have denied Allah and His messenger and died while they were rejectors.[500]

85. (ولا . . . كفرون) And let not their riches and their children amaze thee.[501] Allah intends only to chastise them therewith in the world, and that their souls may depart while they are infidels.[502]

489. (and that little laughing would be confined to this world).

490. (in the Hereafter, where the weeping would be unceasing).

491. (safely from this expedition).

492. (on the occasion of any future expedition).

393. (in order to show off their loyalty while still they are harbouring disloyalty in their heart).

394. (with thee).

495. (in accordance with the Divine knowledge).

496. (out of sheer disloyalty to God and His apostle).

497. (and even now you are masquerading).

498. *i. e.*, with those who are obliged to stay behind such as the children and the sick and the infirm.

499. (by way of attending at the funeral, or showing respect to the dead).

500. *i.e.*, rejectors of faith. فاسق in the context, is not one who simply acts against the religion of God, but rejects it.

501. (O reader!). See nn. 388, 389 above.

502. See n. 390 above.

واعلموا ١٠ التوبة ٩

ذَرْنَا نَكُن مَّعَ الْقَاعِدِينَ ﴿٨٦﴾ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَٰكِنِ
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾
أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾ وَجَاءَ الْمُعَذِّرُونَ
مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَّيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِن

86. (واذا . . . القعدين) And whenever any Sūrah is sent down *commanding:* believe in Allah and strive hard[503] in the company of His messenger, the opulent[504] among them ask leave of thee,[505] and say: leave us, we shall be with those who stay.[506]

87. (رضوا . . . يفقهون) Well-pleased are they[507] to be with the women sitters-at-home, and their hearts are sealed up,[508] so they are bereft of understanding.[509]

88. (لكن . . . المفلحون) But the messenger and those who believed in his company strive hard with their riches and their lives.[510] These are they for whom are goods,[511] and these are the blissful.[512]

89. (اعد . . . العظيم) For them Allah has got ready Gardens whereunder rivers flow; therein they shall abide; that is an achievement supreme.

SECTION 12

90. (وجاء . . . اليم) And[513] there came[514] the apologists[515] from the dwellers of the desert[516] *praying* that leave may be granted to them,[517] and those[518] who had lied[519] to Allah and His messenger sat *at home.*[520] An afflictive torment shall afflict[521] those of them who disbelieve.[522]

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503. (with your riches and lives in the cause of God).

504. اولوا الطول literally means 'the possessors of opulence.'

505. (to stay behind).

506. *i.e.*, with those who are obliged and allowed to stay.

507. (in their utter cowardice and extreme impudence).

508. (in consequence of their lifelong habit of insubordination and subterfuge).

509. (to sheer meanness of their position).

510. (in the cause of God). The enthusiasm of the true believers was phenomenal. 'Extraordinary eagerness pervaded the ranks of loyal and earnest Muslims. Tithes and free-will offerings poured in from every quarter, while the

leading companions vied with one another in the costliness of their gifts.' (Muir, *op. cit.*, p. 440).

511. (both in this world and the Next).

512. See P. I. n. 43.

513. The reference now is not to the hypocrites of Medina but to those of the adjoining deserts.

514. (to the Prophet).

515. معذر is one who is only pretending, and having no real excuse, is putting forward only a false one.

516. These cover the names of the tribes of Asad and Ghaṭfān, who came to claim exemption on the pretended ground of the necessities of their families.

517. (to stay behind).

518. (of the desert Arabs).

519. (altogether in their profession of faith).

520. (altogether, without offering any excuse whatever). These desert Arabs were of two classes. One of them, the weak-spirited, the timid-hearted came to the Prophet and offered him false excuse for their staying at home. The other class consisted of hypocrites, pure and simple, total rejectors of faith. The cared not even to approach the Prophet with any excuses.

521. (in the Hereafter).

522. (and remain disbelievers to the end).

سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَ
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ
رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

91. (ليس . . . رحيم) Not on the feeble and the ailing nor on those who do not find[523] the wherewithal to spend[524] there is any blame, when they are true to Allah and His messenger.[525] No way[526] *of reproach* is there against the well-doers; and Allah is Forgiving, Merciful.

92. (ولا . . . ينفقون) Nor on those who, when they came to thee[527] that thou mightest mount them[528] *and* thou saidst; I do not find *any animal* to mount you on, turned back while their eyes overflowed with tears of grief that they could not find aught to spend.[529]

93. (انما . . . يعلمون) The way[530] is only against those who ask leave of thee[531] while they are rich. They are pleased to be with the women sitters-at-home.[532] Allah has sealed up their hearts,[533] so they do not know.[534]

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523. (on account of extreme poverty).
524. (on war equipment).
525. (and behave sincerely towards them in other matters of faith).
526. *i.e.*, ground to lay blame on.
527. (O Prophet !).
528. (and provide them means of transport.)
529. (in the equipment and provision). There were seven men of the Anṣār (or Helpers) who came to the Prophet and begged that he would give them soled shoes, as they could not march so long a distance at such a hot season barefooted. The Prophet expressed to them his inability, whereupon they went away weeping.
530. (of blame).
531. (to sit at home).
532. See nn. 507, 509 above.
533. See n. 508 above.
534. (what is good for them and what is not).

يعتذرون إليكم إذا رجعتم إليهم قل لا تعتذروا لن نؤمن لكم قد نبأنا الله من أخباركم
وسيرى الله عملكم ورسوله ثم تردون إلى عالم الغيب والشهادة فينبئكم بما كنتم تعملون ﴿٩٤﴾
سيحلفون بالله لكم إذا انقلبتم إليهم لتعرضوا عنهم فأعرضوا عنهم إنهم رجس ومأواهم جهنم
جزاء بما كانوا يكسبون ﴿٩٥﴾ يحلفون لكم لترضوا عنهم فإن ترضوا عنهم فإن الله لا يرضى عن القوم
الفسقين ﴿٩٦﴾ الأعراب أشد كفرا ونفاقا وأجدر ألا يعلموا حدود ما أنزل الله على رسوله والله عليم
حكيم ﴿٩٧﴾ ومن

PART XI

94. (يعتذرون . . . تعملون) They[1] will apologise to you[2] when you return to them.[3] Say thou:[4] make no excuse; we shall by no means believe you; Allah has already declared to us[5] some tidings about you,[6] and Allah will behold your work, and *so will* His messenger;[7] and thereafter you will be brought back to Him who knows the hidden and the manifest,[8] *and* who will declare to you what you have been working.[9]

95. (سيحلفون . . . يكسبون) When you return to them they will indeed swear to you by Allah[10] that you may turn aside from them.[11] So turn aside from them;[12] verily they are an abomination[13] and their resort is Hell: a recompense for what they have been earning.

96. (يحلفون . . . الفسقين) They will swear to you in order that you may be reconciled with them. Then even if you are reconciled with them,[14] Allah is not to be reconciled with a people who are ungodly.[15]

97. (الأعراب . . . حكيم) The desert-dwellers are the hardest in infidelity and hypocrisy[16] and[17] *they are* likeliest not to know the ordinances which Allah has imposed upon His messenger. And Allah is Knowing,[18] Wise.[19]

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1. *i.e.*, the hypocrites.
2. (O Muslims!).
3. (victorious from the expedition).
4. (O Prophet! on behalf of the Muslims).
5. (through His apostle).
6. *i.e.*, has already acquainted us with your true state and the fact that you had no real excuse.
7. (in the future to find out how far sincere and loyal you are even now).
8. (and from whom you will not be able to conceal anything).
9. (and will requite accordingly).

10. (that they had some very good and sound reasons for staying at home).

11. (and let them alone without reproaching them).

12. (as incorrigibles, O Muslims!).

13. (and thus past redemption).

14. (even that would do them no good because—).

15. (and the ungodliness of the hypocrites is evident).

16. The ancient Arabs were divided into two distinct classes—those who dwelt in cities and towns, and those who lived in tents in the desert. These latter employed themselves in pasturage constantly changing their habitations to suit the convenience of water and pasture for their herds of camels, goats and sheep. The hypocrites among them, perhaps, because of the hardness of their hearts and their wild way of life, were of a particularly wicked variety.

17. (because of their remoteness from men of learning and knowledge).

18. So He knows all the facts concerning everyone.

19. So He deals with everyone as it befits him.

الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَّيَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٩٨﴾
وَمِنَ الْأَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَصَلَوٰتِ الرَّسُوْلِ أَلَآ إِنَّهَا
قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ إِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٩٩﴾ وَالسّٰبِقُوْنَ الْأَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ
وَالْأَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِإِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَأَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْأَنْهٰرُ
خٰلِدِيْنَ فِيْهَآ أَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنٰفِقُوْنَ وَمِنْ أَهْلِ الْمَدِيْنَةِ
مَرَدُوْا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

98. (ومن . . . عليم) And among the desert-dwellers is one who takes what he spends[20] as a fine,[21] and waits for *evil* turns of fortune[22] for you. Theirs[23] shall be the evil turn. And Allah is Hearing,[24] Knowing[25]

99. (ومن . . . رحيم) And among the desert-dwellers is one[26] who believes in Allah and the Last Day and takes what he spends as approaches to Allah[27] and the blessings of His messenger. **Lo!** verily these[28] are an approach for them;[29] and soon will Allah enter them into His mercy.[30] Surely Allah is Forgiving, Merciful.

SECTION 13

100. (والسبقون . . . العظيم) And the emigrants[31] and the helpers,[32] the leaders[33] and the pioneers[34] and those who followed them[35] in well-doing—well-pleased in Allah with them and well-pleased are they with Him, and He has prepared for them Gardens whereunder rivers flow *as* abiders there for ever. That is the achievement supreme.

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20. (willy-nilly in alms or in equipment of holy war).

21. *i.e.*, as something extracted by force which they were not morally bound to pay.

22. *i.e.*, reverse in war, hoping thereby that he may have a chance of throwing off the burden.

23. *i.e.*, upon such a person and his associates and accomplices.

24. So He hears the words they utter.

25. So He knows the evil thoughts they conceal in their minds.

26. Now the reference is to the believing among the wandering desert Arabs.

27. *i.e.*, as the means of access to Him.

28. (free gifts and voluntary contributions).

29. *i.e.*, a sure means of access to Him for such believing folk.

30. *i.e.*, special grace and mercy.

31. (who having borne for thirteen years untold persecution at the hands of the Makkan pagans had now forsaken their home for Madina). مهاجر literally is 'a refugee' or 'an emigrant,' and the term gradually became a title of honour. (See P. X. n.n. 143, 146).

32. (who gave a hearty welcome to the homesick emigrants, fraternized with them, and defended the holy Prophet with their money and lives). انصار literally is 'helpers' or 'auxiliaries.' 'The holy fraternity was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity.' (GRE. V. p. 357) 'The bond was of the closest description, and involved not only a special devotion to each other's interests in the persons thus associated but in case of death the "brother" inherited the property of deceased.' (Muir, *op. cit.*, p. 174)

33. *i.e.*, those who led the way of the converts.

34. (for all future time).

35. (to embrace Islam).

سنعذبهم مرتين ثم يردون الى عذاب عظيم ۝ وآخرون اعترفوا بذنوبهم خلطوا عملا صالحا وآخر
سيئا عسى الله ان يتوب عليهم ان الله غفور رحيم ۝ خذ من اموالهم صدقة تطهرهم وتزكيهم بها
وصل عليهم ان صلوتك سكن لهم والله سميع عليم ۝ الم يعلموا ان الله هو يقبل التوبة عن عباده و
يأخذ الصدقت وان الله هو التواب الرحيم ۝ وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون
وستردون الى علم الغيب والشهادة فينبئكم بما كنتم تعملون ۝ وآخرون مرجون لامر الله اما يعذبهم و
اما يتوب عليهم والله عليم

101. (ومن . . . عظيم) And among the desert-dwellers around you some are hypocrites and *so are* some of the dwellers of Madinah,[36] they have become inured to hypocrisy.[37] Thou dost not know them;[38] We know them. We will chastise them twice,[39] and thereafter they shall be brought back to a torment terrible.[40]

102. (وآخرون . . . رحيم) And others[41] have confessed their sins[42] they have mixed up a righteous deed[43] with another vicious.[44] Perchance Allah is to relent towards them, Verily Allah is Forgiving, Merciful.[45]

103. (خذ . . . عليم) Take thou alms of their riches ; thereby thou wilt cleanse them and purify them,[46] and pray thou for them. Verily thy prayer is a solace for them,[47] and Allah is Hearing,[48] Knowing.[49]

104. (الم . . . الرحيم) Do they not know that it is Allah who accepts the repentance of His bondmen and takes the alms, and that it is Allah who is the Relenting, the Merciful.[50]

105. (وقل . . . تعملون) And say thou: work on![51] Allah beholds your work and *so do* His messenger and the believers, and soon you will be brought back to the Knower of the hidden and the manifest. He will then declare to you what you have been working.[52]

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36. Yathrib of the heathen Arabs, the place of the emigration of the Prophet and the capital of the early Islamic caliphate, about 820 miles S.-E. of Damascus.

37. (and have thus become destitute of all good).

38. (O Prophet!). Adepts as they were in the art of duplicity, even the Prophet with all his keenness of insight could not be aware of their hypocrisy.

39. (in this very world: first by their public exposure, secondly, by the frustration of all their efforts).

40. (in the Hell-fire).

41. Now the reference is to the weak-spirited Muslim stay-at-homes, not to the hypocrites. Certainly they lacked the strength to accompany the Prophet on

the expedition, yet they were of the faithful all the same.

42. Those Muslim stay-at-homes in their extreme remorse had of their own accord, bound themselves to the pillars of the mosque and had vowed that they would not free themselves until they were loosed by the Prophet himself.

43. —such as this very confession—

44. —such as their staying back without sufficient reason—

45. The holy Prophet, after this verse had been revealed, loosed, those men and blessed them.

46. (of the ill-effects of their wrongdoing). Those three persons on being loosed presented the holy Prophet with charitable gifts which he refused saying that he had no orders to accept anything from them. Thereupon the present verse was revealed.

47. *i.e.*, will reassure them.

48. So He has heard the *words* of regret.

49. So He knew the *feelings* of remorse.

50. (so it is to Him that one must always turn in repentance and to obtain His mercy). The expiation of sins, in Islam, let it be noted once again, entirely rests, next to the repentance of the sinner himself, on the forgiving and merciful nature of God.

51. (as you will).

52. (and will recompense you accordingly).

حكيم ﴿١٠٦﴾ والذين اتخذوا مسجدا ضرارا وكفرا وتفريقا بين المؤمنين وإرصادا لمن حارب
الله ورسوله من قبل ۚ وليحلفن إن أردنا إلا الحسنى ۖ والله يشهد إنهم لكاذبون ﴿١٠٧﴾ لا تقم
فيه أبدا ۚ لمسجد أسس على التقوى من أول يوم أحق أن تقوم فيه ۚ فيه رجال يحبون أن
يتطهروا ۚ والله يحب المطهرين ﴿١٠٨﴾ أفمن أسس بنيانه على تقوى من الله ورضوان خير أم من
أسس بنيانه على شفا جرف هار فانهار به في نار جهنم ۗ والله لا يهدي القوم الظالمين ﴿١٠٩﴾
لا يزال بنيانهم الذي بنوا ريبة في قلوبهم إلا أن تقطع قلوبهم ۗ والله عليم حكيم ﴿١١٠﴾ إن الله

106. (وآخرون . . . حكيم) And others[53] are awaiting[54] the decree of Allah, whether He is to chastise them or He will relent towards them, and Allah is Knowing,[55] Wise.[56]

107. (والذين . . . لكذبون) And *as for* those[57] who have set up a mosque[58] for hurting[59] and blaspheming[60] and causing of division among the believers[61] and as a lurking-place for one who has warred against Allah and His messenger before,[62] and[63] surely they will swear: we meant only good, while Allah testifies that they are truly liars.

108. (لاتقم . . . المطهرين) Thou[64] shalt never stand therein.[65] Surely a mosque built from the first day on piety is worthier that thou shouldst stand therein.[66] In it are men who love to purify themselves, and Allah approves the pure.[67]

109. (افمن . . . الظلمين) Is he, then,[68] who has founded his building upon piety towards Allah and *His* goodwill better or he who has founded his building on the brink of a crumbling bank,[69] so that it crumbles with him into the Hell-fire? And Allah does not guide a wrong-doing people.

110. (لايزال . . . حكيم) And their building which they have built will not cease to be *a cause of* doubt[70] in their hearts unless *it be* that their hearts are cut asunder;[71] and Allah is Knowing, Wise.

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53. Now the reference is to another class of weak-spirited Muslims, who on the return of the Prophet neither invented excuses nor bound themselves to the pillars of the mosque, but came to him straightway and confessed to him their delinquency.

54. (in suspense).

55. So to Him is apparent the sincerity or insincerity of confession and repentance.

56. So He decides what accords best with His universal Plan.

57. Now the reference is to the basest group of the hypocrites, who at the instigation of Abū 'Amir a Christian monk, and an inveterate enemy of Islam, had

built a 'mosque' of their own, and had begged the Prophet to consecrate it by praying therein.

58. *i.e.*, a 'mosque' so-called, not a genuine place of worship and prayer.

59. (the cause of Islam).

60. (the name of God by their ill designs against Islam).

61. *i.e.*, by drawing off men from the original mosque at Qubā and affording shelter to the hypocrites.

62. The allusion is to Abū 'Amir, who had fought against the Muslims at Ohud.

63. (in order to justify themselves).

64. (O Prophet !).

65. (for prayer, as it is no mosque at all).

66. The allusion is to the mosque at Qubā, a place about 3 miles to the south-east of Madina, where the holy Prophet had rested for four days before entering the city on his emigration from Makka, and where he had laid the foundation of the mosque.

67. Contrast with this position of importance assigned to cleanliness in Islam, the theory and practice of the Christian 'fathers' and 'saints' in the early Middle Ages. 'Dirt and disease became' in Christendom from C. E. 373 onward, 'the honourable insignia of saintship; loathsome fakirs exhibited their filth and their sores for the veneration of the faithful.' (UHW. IV. p. 2333). See P. II. n. 478, and P. VI. n. 200.

68. *i. e.*, now when the motives of the founders of the two mosques have been made clear.

69. The simile suggests the extreme infirmity of all designs for opposing the religion of God.

70. (and disguised till the time of their death) *i. e.*, they shall never look back upon this handiwork of theirs except with the bitterest memories.

71. *i. e.*, unless their hearts, the seat of judgment and understanding, are entirely metamorphosed.

اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي
بَايَعْتُم بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾ التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ
بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ
آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾ وَمَا
كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا

SECTION 14

111. (ان . . . العظيم) Surely Allah has purchased of the faithful their lives and their riches for the price that theirs shall be the Garden: they fight in the way of Allah and slay and are slain[72]——a promise due thereon[73] in the Tawrāt[73-A] and the Injil[73-B] and the Qur'ān. And who is more true to his covenant than Allah?[74] Rejoice therefore[75] in your bargain which you have made,[76] and that is a mighty achievement.

112. (التائبون . . . المؤمنين) *They are* those who repent,[77] who worship, who praise,[78] who fast constantly,[78-A] who bow down, who prostrate themselves, who bid the reputable and who forbid the disreputable, and who keep the ordinances of Allah; and bear thou glad tidings to the believers.

113. (ماكان . . . الجحيم) It is not for the Prophet and those who believe to ask for the forgiveness of the associators, even though they be relatives after it has become clear to them[79] that they are the fellows of the Flaming Fire.

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72. So the spirit of self-surrender is the main thing; victory or martyrdom is immaterial.

73. *i. e.*, an entire surrender of ourselves and possession to God. The pronoun in عليه refers to the act of self-surrender, not to God.

73-A. *Cf.* the OT:—And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' (Dt. 6 : 5) 'And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. (Dt. 30 : 6).

73-B. *Cf.* the NT:—'And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.' (Mt. 19 : 29).

74. (who has promised Paradise on this bargain).

75. (O believing fighters!).

76. (of having the eternal bliss of Paradise in return for your ephemeral lives and properties in the world).

77. Here follow some further attributes of the true believers.

78. (the Almighty God).

78-A. Or, 'who journey *to war against infidels or to seek knowledge.*'

79. (by their dying as infidels).

عَنْ مَّوْعِدَةٍ وَّعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهٗٓ أَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرٰهِيمَ لَأَوَّاهٌ حَلِيمٌ ۝ وَمَا كَانَ اللّٰهُ لِيُضِلَّ
قَوْمًا بَعْدَ إِذْ هَدٰىهُمْ حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُوْنَ إِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ إِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ
يُحْيٖ وَيُمِيْتُ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝ لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْأَنْصَارِ الَّذِيْنَ
اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ۝ وَّعَلَى
الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا حَتّٰى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوْا أَنْ
لَّا مَلْجَأَ مِنَ اللّٰهِ إِلَّآ

114. (وما . . . حليم) And Ibrāhīm's asking[80] for the forgiveness of his father[81] was only in pursuance of a promise which he had made to him.[82] Then, when it became clear to him[83] that he was an enemy of Allah,[84] he declared himself quit of him.[85] Verily Ibrāhīm[86] was long-suffering, forbearing.[87]

115. (وما . . . عليم) Allah is not one to lead a people astray[88] after He has guided them until He makes clear to them as to what they should guard against.[89] Verily Allah is the Knower of everything.[90]

116. (ان . . . نصير) Assuredly Allah's is the dominion of the heavens and the earth. He gives life and He causes to die; and for you there is, besides Allah, no protector or helper.

117. (لقد . . . رحيم) Assuredly has Allah relented towards the Prophet and the emigrants and the helpers who followed him in the hour of distress[91] after the hearts of a part of them had nearly swerved aside[92] when He relented toward them.[93] He is to them Clement, Merciful.

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80. (in his father's life-time).

81. (by disposing his heart to the acceptance of Islam).

82. (and of course he could not have with confidence foreseen the final state of his father).

83. (through God's revelation).

84. (and had died as such).

85. (and desisted from praying for him).

86. —an exact prototype of the holy Prophet of Islam—

87. (and this accounts for his promise to his pagan father).

88. (and to consider them guilty).

89. The verse was revealed to assuage the misgivings of those Muslims who had prayed for the infidels before such prayer was forbidden. Here they are told in effect that a sin is a sin only when an act is consciously committed against a known law, and that there is no meaning in reckoning as sin an act that has not yet been forbidden. The Muslims, therefore, were guilty of no sin at all when they

prayed for the infidel dead before such prayer was declared sinful.

90. So He well knows the innocence of the Muslims' motive.

91. *i. e.*, in the expedition to Tabūk, in A. H. 9 or C. E. 630, wherein the Muslim soldiery were driven to the extremities. It is not for nothing that the expedition has been known as 'the hour of distress.' In addition to the excessive heat, provisions and water were so scarce that two men had to share a date between them, and many of them were obliged to quench their thirst by drinking the water out of the camels' stomachs. To lull the suspicions of the enemy, the usual custom of the Prophet, says Muir, 'had been to conceal to the very least the object of an intended march . . . . But the journey now in contemplation was so distant, and the heat of the season so excessive, that timely warning was deemed necessary in order hat the necessities of the way might be foreseen and provided for.' All the believers eceived 'an urgent call to join the army. But the Arabs of the desert, ever loose and fickle in their loyalty, and even citizens of Madina, showed little alacrity in obeying the command. Anticipated hardships of the journey, long-continued draught and overpowering heat . . . . made them loath to quit the ease and shelter of their homes.' (Muir, pp. 439-440)

92. (from the path of duty), Or, 'wavered for a short time.' This was due solely to the weakness of the flesh, not to any revolt of the spirit.

93. (and out of this grace gave them strength to conquer even that incipient weakness). So that they all did their duty.

إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
الصَّادِقِينَ ۝ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا
بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا
يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝ وَلَا
يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا
يَعْمَلُونَ ۝ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ

118. (وعلى . . . الرحيم) And *He relented* toward the three who were left behind[94] until when the earth, vast as it is, became straitened unto them,[95] and their *own* lives became straitened unto them,[96] and they imagined[97] that there was no refuge from Allah except in Him.[98] Thereafter He relented towards them,[99] so that they might repent.[100] Verily Allah is the Relenting, the Merciful.

SECTION 15

119. (يايها . . . الصدقين) O you who believe! fear Allah[101] and be with the truthful.[102]

120. (ماكان . . . المحسنين) It was not for the people of Madina and those around them of the desert-dwellers that they should forsake the messenger of Allah,[103] nor that they should prefer themselves before him.[104] That[105] is because they are neither smitten with thirst or fatigue or hunger in the way of Allah, nor they tread any step enraging the infidels, nor they attain an attainment from the enemy, but a good deed is thereby written down unto them.[106] Allah surely leaves not to waste the reward of the well-doers.

121. (ولا . . . يعملون) And they[107] do not spend any sum,[108] small or great, or traverse a valley[109] but it is written down unto them, so that Allah may recompense them with the best[110] for what they have been working.[111]

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94. *i. e.*, whose cases were left over, whether they should be pardoned or not. The allusion is to three Anṣār, named K'ab ibn Mālik, Hilāl ibn Umiyya and Mirāra ibn Rabī', who merely out of lethargy failed to accompany the Prophet on the expedition, and on his return confessed to him their weakness openly. They were asked to wait for God's revelation, and were excluded from the fellowship of the other Muslims.

95. Social life was denied to them altogether, so that no member of the community would greet them or converse with them; and this continued not for a day or two but for 50 days.

96. (owing to the consciousness of their guilt). So full of remorse were they!

97. Or 'they realized.' ظن signifies both doubt and certainty.

98. (and their discipline and grounding in a contrition had become complete).

99. So it is God Himself who creates the new, contrite, penitent heart.

100. Repentance, primarily, is not a function of the will but of the heart. It makes a change in the direction of the will, no doubt, but always after a change in inner disposition.

101. (and observe your duty by Him).

102. *i. e.*, those who are true and sincere in thought, word and deed.

103. (when he was marching forth to brave the dangers).

104. (by failing to share with him the hardships, fatigues and dangers of war).

105. *i. e.*, the imperative necessity to follow the Prophet.

106. *i. e.*, for all such acts the doer, sometimes a mere passive participator in *Jihād*, has a deed of merit recorded in his favour.

107. *i. e.*, the believers.

108. (in the cause of God).

109. (in marching with the troops).

110. (of rewards).

111. So that not the least effort on their part would go unrewarded, and they would be repaid with the best conceivable rewards.

كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝ يَٰٓأَيُّهَا
الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝ وَإِذَا
مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ
يَسْتَبْشِرُونَ ۝ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ۝ أَوَ
لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ۝ وَإِذَا مَا
أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ

122. (وما كان . . . يحذرون) And it is not for the faithful to march forth all together.[112] So why should not a band[113] from each party of them march forth,[114] and the rest get instruction in religion,[115] and[116] to warn[117] their people[118] when they return to them? Perchance they may beware.[119]

SECTION 16

123. (يايها . . . المتقين) O you who believe! fight the infidels *who are* close to you,[120] and surely let them find in you sternness,[121] and know that Allah[122] is with the *God*-fearing.[123]

124. (واذا . . . يستبشرون) And whenever a Sūrah is sent down, there are some of them[124] who say:[125] which of you has this increased in faith? As for the faithful it has increased them in faith and they rejoice.[126]

125. (واما . . . كفرون) And as for those in whose heart is a disease,[127] unto them it has increased pollution[128] to their pollution,[129] and they die while they are infidels.

126. (اولا . . . يذكرون) Do they not observe that they are tested every year once or twice?[130] Yet they neither repent nor are they admonished.[131]

112. Alarmed at the rebuke administered in the preceding passages to those who had stayed at home every man now wanted to go to the war, to the loss and neglect of religious instruction at home. To prevent this practice it is hereby directed that a convenient number be left behind.

113. *i. e.*, only a limited number of men; a contingent.

114. (to the war, and the rest should remain behind).

115. (at the feet of the Prophet in his lifetime, and by his learned successors afterwards).

116. (becoming well-grounded in religious learning).

117. (and instruct with the sound knowledge thus gained).

118. *i. e.*, those who by reason of their continual employment in the wars are precluded from having sound religious education.

119. (of infringing the commandments of God).

120. *i. e.*, the neighbouring pagan states, for they claim your care in the first place, and their reclamation ought to be endeavoured first. Guarding and strengthening of the frontier are, again, from a military point of view all-important.

121. (as opposed to tenderness of misplaced mildness).

122. *i. e.*, His succour.

123. (so do not be downhearted in the least).

124. *i. e.*, the hypocrites.

125. (to the humble believers mockingly).

126. (as they grow conscious of an increase in their faith).

127. (of concealed infidelity).

128. *i. e.*, fresh abomination caused by the denial of fresh Revelations.

129. *i. e.*, old abomination already existing by their denying the old portions of the Revelation.

130. (by various kinds of trials) *i. e.*, by being called forth to the war, or by being made witness of God's miraculous protection of the faithful, and the like.

131. *i. e.*, they pay no heed to these events, nor they care to reform themselves.

انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ۝ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝ فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝

127. (وإذا . . . يفقهون) And whenever a Sūrah is sent down they look on at each other, *as though saying*: does anyone watch you?[132] Then they turn to go.[133] Allah has turned away their hearts,[134] for verily they are a people who do not *want to* understand.[135]

128. (لقد . . . رحيم) Assuredly there has come to you a messenger from among yourselves;[136] heavy upon him is whatever harasses you, *and who is* solicitous for you and *is* unto the faithful tender and merciful.[137]

129. (فإن . . . العظيم) If then, they turn away,[138] say thou: sufficing unto me is Allah,[139] there is no God but He; in Him I put my trust,[140] and He is the Lord of mighty Throne.

132. (of the Muslims, lest he may report to the Prophet).

133. The hypocrites winked at one another to rise and leave the Prophet's presence if they thought they could do so without being observed.

134. (from the truth).

135. (their own good).

136. (O mankind! so that you may profit by him all the more easily).

137. Solicitude and care for humanity at large, and love and affection for the believers; this portrays the Prophet's character in epitome.

138. (from the truth, and persist in their ways).

139. (as friend and protector).

140. (so that no harm can come to me by your rejection).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ﴿١﴾ اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ
الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ﴿٢﴾ اِنَّ رَبَّكُمُ اللّٰهُ
الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ۖ مَا مِنْ شَفِيْعٍ اِلَّا
مِنْۢ بَعْدِ اِذْنِهٖ ۚ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ۚ اَفَلَا تَذَكَّرُوْنَ ﴿٣﴾ اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا

Sūrah Yūnus

Jonah. X

(Makkan, 11 Sections and 109 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . الحكيم) Alif-Lām-Rā.[141] These are the verses of the wise Book.[142]

2. (اكان . . . مبين) Is it a *matter of* wonder to the mankind that We should reveal to a man among them[143] *saying:* warn thou the mankind, and bear the faithful the glad tidings that theirs shall be a sure footing[144] with their Lord? The infidels say that this[145] is a plain sorcerer.[146]

3. (ان . . . تذكرون) Verily your Lord is Allah who has created the heavens and earth in six days,[147] then established *Himself* on the Throne[148] disposing the affair,[149] no intercessor is there except after His leave.[150] That is Allah, your Lord; so worship Him.[151] Would you not then[152] be admonished?

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141. See P, I, n. 28.

142. *i. e.*, Book full of wisdom.

143. *i. e.*, a mere mortal like themselves, who is neither a god-incarnate, nor a super-man.

144. *i. e.*, full reward.

145. (man who claims to be a prophet).

146. The pagans of Arabia, like the pagans elsewhere, had no conception of Prophethood and Revelation at all. They would understand incarnation—God becoming man—or else explain the fact of Messengership by attributing it to magic and sorcery. In idolatrous communities it is the sorcerers or magicians who are

credited with supernatural powers, the principal of which is the power of fortelling the future.

147. See P. VIII, nn. 483-484.

148. (Of authority and majesty). The God of Islam being above matter and spirit cannot possibly have an 'abode' or a 'seat' of His own. His 'throne' cannot in any sense of the word be described as His 'dwelling-place'. It is of course, supermundane, above the firmament and all created things; and thus it connotes the ideas of authority, glory, majesty and holiness. See also P. VIII, n. 485.

149. (of all His creation). *i. e.* governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of the affairs.

150. (and there is no 'saving' through the merits of a Mediator). This refutes not only the doctrine of the pagans who imagined that their gods were intercessors with Great God for them but also the Christian dogma of Mediation. The Christian position briefly is this. 'God and man have been estranged. The relation which normally subsists between them has been destroyed and the work of the mediation is to restore it . . . . There is one mediator between God and man, Himself man, Jesus Christ, who gave Himself a ransom for all.' (EBr. VIII, p. 856).

151. (and join none other with Him in worship).

152. *i. e.*, even after this clear enunciation of the true doctrine.

وَعْدَ اللّٰهِ حَقًّا ۚ إِنَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ
شَرَابٌ مِّنْ حَمِيمٍ وَّعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا يَكْفُرُونَ ۝ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَآءً وَّالْقَمَرَ نُورًا وَّقَدَّرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللّٰهُ ذٰلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُونَ ۝ إِنَّ
فِي اخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللّٰهُ فِي السَّمٰوٰتِ وَالْأَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّتَّقُونَ ۝ إِنَّ الَّذِينَ لَا
يَرْجُونَ لِقَآءَنَا وَرَضُوا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُونَ ۝ أُولٰٓئِكَ مَأْوٰىهُمُ النَّارُ
بِمَا كَانُوا يَكْسِبُونَ ۝ إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ يَهْدِيهِمْ رَبُّهُمْ

4. (إليه . . . يكفرون) To Him[153] is the return of you all – the promise of Allah is true. He begins the creation,[154] then He shall repeat it,[155] that He may requite with equity those who believed and did righteous deeds. And those who disbelieved——for those shall be draught of boiling water and torment afflictive, for they were wont to disbelieve.

5. (هو . . . يعلمون) He it is who has made the sun a glow and the moon a light,[156] and has determined mansions for her that you may know[157] the number of the years and the reckoning.[158] Allah has not created *all* this except with a purpose.[159] He expounds *these* signs to those who know.[160]

6. (ان . . . يتقون) Verily in the alteration of night and day and in what Allah has created in the heavens and the earth are surely signs[161] to a people who fear *God*.

7. (ان . . . غفلون) Verily those who hope not for meeting with Us,[162] and are well-pleased with the life of the world,[163] and are satisfied with it,[164] and those who are heedless of Our signs[165]——

8. (اولئك . . . يكسبون) these! their abode shall be the Fire for what they have been earning.

153. (and to none other).

154. (out of nothing).

155. (in the Hereafter) *i. e.*, He shall once again bring into being and reproduce all His creation.

156. 'The moon has no light of its own. It only shines by the reflected light of the sun. Hence its appearance varies according to the amount of illuminated surface visible to us, which depends on its position relative to the sun.' The Holy Quran indicates this distinction by the use of two different expressions. ضیاء signifies that light which exists by itself, while نور signifies that which subsists by some other things.

157. (thereby) *i. e.*, by means of the moon which is the real measurer of time.

158. The sun, the moon and all other heavenly bodies are thus merely created beings, brought into existence to serve the purposes of man. It is monstrous that man should bow to them and treat them as so many gods or godlings.

159. And that purpose, above all, is to demonstrate the truth of the Divine unity.

160. (who alone will profit by them).

161. (of His uniqueness and might and glory). Notice the superstitious cults that have largely been prevalent in antiquity but are also existing at the present day. 'Light and darkness, day and night, sun, moon, and stars are often personified or worshipped as gods; or the sun, the moon, and stars, as sources of light are the dwellings of gods.' (ERE. VIII. p. 49). See also P. II, n. 113; VII, nn. 227, 228.

162. (and have in them no sense of religion alive).

163. (and whose whole outlook of life is materialistic and 'naturalistic'). The modern European nations, engrossed as they are in their materialistic pursuits every hour of their life, have neither time nor inclination to think in terms of religion, piety and spirituality.

164. (to the exclusion of God and the Hereafter). 'The average European—he may be a Democrat, or a Fascist, or a Capitalist, or a Bolshevik, a manual worker, or an intellectual—knows only one positive "religion", and that is the worship of material progress, the belief that there is no other goal in life than to make that very life continually easier, or, as the current expression goes, "independent of Nature". The temples of this "religion" are the gigantic factories, cinemas, chemical laboratories, dancing halls, hydro-electric works; and its priests are bankers, engineers, film-stars, captains of industry, record-airmen.' (Mohd. Asad, *Islam at the Crossroads*, pp. 45-46).

165. *i. e.*, those who have excluded all evidence of God's power and majesty and man's accountability to Him from practical considerations, and who are not stirred even by His special signs, such are big catastrophes.

بِإِيمَانِهِمْ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا
سَلَامٌ ۚ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِيَ ع
إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾ وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ
أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا ۙ وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ
كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ

9. (ان . . . النعيم) Verily those who believe and do righteous deeds, their Lord will guide them[166] through their faith; beneath them will flow rivers in the Gardens of Delight.

10. (دعوهم . . . العلمين) Their call[167] therein *will be:* hallowed be Thou! O Allah! and their greeting[168] therein: peace! And the end of their call[169] *will be: all* praise to Allah, the Lord of the worlds.[170]

SECTION 2

11. (ولو . . . يعمهون) And were Allah to hasten ill to the mankind *as* their desire of hastening the good,[171] their fate would surely have been sealed to them.[172] So[173] We let alone those who hope not for meeting with Us, wandering[174] in their exorbitance perplexed.[175]

12. (و اذا . . . يعملون) And when harm touches man,[176] he calls Us on his side, or sitting or standing;[177] when We have removed his harm from him, he passes on as though he had never called Us because of the harm that touched him.[178] In this wise is made fair-seeming to the extravagant what they have been working.

13. (ولقد . . . المجرمين) And assuredly We have destroyed generations before you when they did wrong,[179] while their messengers came to them with the evidences,[180] and they[181] were not *such* as to believe. In this wise We requite the sinning people.

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166. (to their goal) *i. e.,* Paradise and God's good-will.

167. (of joy as they enter).

168. (to one another and to the angels).

169. (as they find themselves settled therein).

170. Is that the much derided sensuous sex-ridden Muslim Paradise so glibly pictured by the Christian writers?

171. *i. e.,* if God had been so swift in chastising as He is in rewarding according to the human wish.

172. (and the respite granted to them would have already expired).
173. —but as it does not accord with Our Plan—
174. (unhampered and unchecked).
175. See P. I. n. 66.
176. (of the disbelieving disposition).
177. *i. e.*, in all postures and at all times.
178. (and reverts to his former course of life).
179. (and adopted the course of infidelity and unbelief).
180. (of His sovereignty and of their mission).
181. —the contumacious infidels—

خَلٰٓئِفَ فِى الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ ﴿١٤﴾ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ
لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ هٰذَآ اَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُوْنُ لِيْٓ اَنْ اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِيْ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى
اِلَيَّ ۚ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٥﴾ قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَآ اَدْرٰىكُمْ
بِهٖ ۫ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ۭ اَفَلَا تَعْقِلُوْنَ ﴿١٦﴾ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ
بِاٰيٰتِهٖ ۭ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ ﴿١٧﴾ وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُوْلُوْنَ هٰٓؤُلَآءِ شُفَعَآؤُنَا
عِنْدَ اللّٰهِ ۭ قُلْ اَتُنَبِّـُٔوْنَ اللّٰهَ بِمَا

14. (ثم . . . تعملون) Then We appointed you in the land as successors after them, that We might see how you would work.

15. (واذا . . . عظيم) And whenever Our clear revelations are rehearsed to them, those who hope not for the meeting with Us, say:[182] bring us a Qur'ān other than this[183] or change it.[184] Say thou:[185] it does not lie with me[186] to change it of my own accord;[187] I only follow what is Revealed to me;[188] verily I fear, if I disobey my Lord,[189] torment of an aweful Day.

16. (قل . . . تعقلون) Say thou: had Allah so willed, I would not have rehearsed it to you, nor would He have acquainted you therewith. Of a surety I have tarried with you[190] a life-time[191] before it.[192] Would you not then reflect?[193]

17. (فمن . . . المجرمون) Who then is a greater wrong-doer than he who forges a lie against Allah[194] or belies His revelations? Surely the culprits shall not prosper.

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182. (to the Prophet).

183. (which may not be so distasteful to us) *i. e.*, which may not be so vehement and uncompromising in its denunciation of idolatry.

184. *i. e.*, make some alteration therein, by way of compromise, to suit our taste.

185. (O Prophet!).

186. —a mere messenger—

187. —much less to abrogate it altogether—

188. *i. e.*, I am but an instrument; a mere mouthpiece. Note that in Islam a prophet, whether he wills it or not, is impelled to announce whatever descends on Him from the Above—nothing more, nothing less, nothing else. Far from constraining the revelation to come to him, he cannot make the slightest alteration in it at his choice.

189. —to assume an impossibility—

190. (O Makkans!).

191. *i. e.*, for full forty years before I laid claim to prophethood, and you have had fullest opportunities of testing my veracity and integrity. '. . . . an honest, upright man, irreproachable in his domestic relations and universally esteemed by his fellow-citizens' (Palmer, 'The Quran', Intro. p. XIX). '. . . . known as a simple upright man, whose life was severely pure and refined, and whose desert sense of honour and faith-keeping had won him the high title of El-Emeen, "the Trusty"' (LSK, Intro. p. XXXIX). 'The fair character and honourable bearing of the unobtrusive youth won the approbation of the fellow-citizens; and he received the title, by common consent, of Al-Amin, "the Faithful."' (Muir, *op. cit.*, p. 20).

192. *i. e.*, before it came to me. The Prophet's veracity was almost a by-word in Makka. The following is a portion of a dialogue between the Christian Emperor Heraclius and Abū Sufyān, the Prophet's arch-enemy at the time:

Emperor Heraclius, 'Did ye suspect him of lying before he said what he said?'

Abū Sufyan, 'No.'

Emperor Heraclius, 'And doth he break his pledges?'

Abū Sufyan, 'No.'

193. *i. e.*, have I not all this time been renowned for my veracity? Have you all these years ever suspected me of lying? How is it then that the moment I begin to preach the Unity of God and to denounce your idolatry, you begin to call me a liar?

194. (as you suppose in my case).

لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝ وَمَا كَانَ النَّاسُ اِلَّآ اُمَّةً وَّاحِدَةً
فَاخْتَلَفُوْا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ۝ وَيَقُوْلُوْنَ لَوْلَآ اُنْزِلَ عَلَيْهِ
اٰيَةٌ مِّنْ رَّبِّهٖ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ۝ وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً مِّنْۢ بَعْدِ ضَرَّآءَ
مَسَّتْهُمْ اِذَا لَهُمْ مَّكْرٌ فِيْٓ اٰيَاتِنَا قُلِ اللّٰهُ اَسْرَعُ مَكْرًا اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ ۝ هُوَ الَّذِيْ يُسَيِّرُكُمْ
فِي الْبَرِّ وَالْبَحْرِ حَتّٰٓى اِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ وَّفَرِحُوْا بِهَا جَآءَتْهَا رِيْحٌ عَاصِفٌ وَّجَآءَهُمُ
الْمَوْجُ مِنْ كُلِّ

18. (ويعبدون . . . يشركون) And they worship, beside Allah, what neither harms them nor profits them, and they say:[195] these are our intercessors with Allah.[196] Say thou: do you presume to apprise Allah[197] of what He knows not in the heavens nor the earth?[198] Hallowed be He and Exalted *far* above what you associate![199]

19. (وما كان . . . يختلفون) And[200] mankind were but a single community;[201] then they differed.[202] And had not a word from thy Lord gone forth,[203] it would have been decreed[204] between them regarding what they differed.[205]

20. (ويقولون . . . المنتظرين) And they[206] say:[207] how is it that not a sign[208] is sent down on him from his Lord? Say thou: the Hidden *belongs* to Allah alone; so wait, verily I am with you among those who wait.[209]

SECTION 3

21. (وإذا . . . تمكرون) And when We let mankind taste of Our mercy after an adversity has touched them, forthwith they have a scheme in regard to Our signs.[210] Say thou: Allah is Swifter in scheming.[211] Verily Our messengers[212] write down what you plot.

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195. (justifying the idolatry).

196. *i. e.* mediating with God on our behalf, and are not gods themselves. By a reasoning closely similar, have the Christians persuaded themselves to the adoration not only of Christ but of a number of saints and martyrs. 'We ask God to grant blessings, we ask the saints to be our advocates. To God we say: Have mercy on us; to the saints we commonly say: Pray for us' (ERE. XI, p. 51).

197. *i. e.*, the All-Knowing; the Omniscient.

198. *i. e.*, to assert that these inferior deities are only so many mediators is to declare before God something which even He is unaware of—a myth pure and simple.

199. (with Him).

200. (in the beginning).

201. *i. e.* possessors of one religion only, the true religion of the unity of God. The Holy Qur'ān frankly repudiates and negatives the current opinion that monotheism has been evolved out of polytheism. It openly proclaims that monotheism was the original, universal religion of mankind gradually debassed into polytheism. *See* P. II, n. 384.

202. (as egotism and clash of interests developed, and fell to variance among themselves inventing polytheism).

203. (deferring their full punishment till the Day of Judgment).

204. (here and now).

205. *i. e.*, were it not that God in His universal Plan had deferred the final decision till the Day of Judgment the matter would have been decided immediately.

206. *i. e.*, the Makkan pagans.

207. (not by way of free inquiry, but in a cavilling spirit).

208. (of our choice).

209. The passage does not imply that the Prophet wrought no miracle, but it only amounts to saying: the matter rests entirely with God; it lies with Him alone whether He allows a particular miracle or not; and performance of this or that miracle has clearly nothing to do with the true functions of a messenger of God.

210. The verse is of course of a general application, but it also has an allusion to a particular event. The unruly Makkans were afflicted with a severe famine, and were very near perishing. But on the holy Prophet's prayer and petitioning, no sooner were they relieved by God than they again began to charge him with imposture. *Cf.* Muir, *op. cit.*, p. 125.

211. Or 'in defeating plots'.

212. *i. e.*, recording angels.

مَكَانٍ وَظَنُّوٓا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ لَئِنْ أَنْجَيْتَنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ۝
فَلَمَّآ أَنْجٰىهُمْ إِذَا هُمْ يَبْغُوْنَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يٰٓأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلٰٓى أَنْفُسِكُمْ مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ
إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝ إِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ أَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ
الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتّٰىٓ إِذَآ أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ
أَتٰىهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَتَفَكَّرُوْنَ ۝

وَاللّٰهُ يَدْعُوٓا إِلٰى

22. (هو الذي . . . الشكرين) He it is who enables you to travel by land and sea[213] until when you are in ships and they run away with them[214] with a goodly wind and they rejoice thereat, there comes upon them[215] a tempestuous wind and there comes upon them[216] a billow from every side, and they imagine that they are encircled therein,[217] they cry to Allah making *their* faith pure for Him:[218] if Thou deliverest us from this, we would surely be of those who are grateful.

23. (فلما . . . تعملون) Yet when He delivers them, they forthwith rebel in the earth without justice.[219] O men! your rebellion is only against yourselves[220]— a brief enjoyment of the life of the world; thereafter unto Us is your return; then We will declare to you what you have been working.[221]

24. (إنما . . . يتفكرون) The likeness of the life of the world is only as the rain which We send down from the sky, with which mingles the growth of the earth, of which men and cattle eat, until, when the earth puts on her ornament[222] and is adorned[223] and its inhabitants imagine that they are potent over it,[224] there comes to it Our decree[225] by night or by day, then We make it stubble as though it had not flourished yesterday.[226] This is how We detail the signs to a people who ponder.

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213. All human arts of speedy locomotion and navigation are God's own gifts.
214. Such abrupt change of person from the second to the third is frequent in Arabic idiom.
215. *i. e.*, the ships.
216. *i. e.*, the passengers.
217. (with inevitable fate, and all hope of rescue is gone).
218. *i. e.*, in their extreme fear they ask help of Him alone to the utter neglect of their idols.
219. (violating the laws of God and propagating sin and infidelity).
220. *i. e.*, on yourselves it will recoil.
221. (and requite accordingly).
222. *i. e.*, is decked out in full beauty.
223. (with verdure).
224. *i. e.*, they have got full control of the vegetation.
225. (of destruction, in the form of frost, hailstone, etc.).
226. The point of similitude is, that the world is like this vegetable in evanescence.

دَارِ السَّلٰمِ ۭ وَيَهْدِيْ مَنْ يَّشَاۗءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ ۭ وَلَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ
وَّلَا ذِلَّةٌ ۭ اُولٰۗىِٕكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَاۗءُ سَيِّئَةٍۢ بِمِثْلِهَا ۙ
وَتَرْهَقُهُمْ ذِلَّةٌ ۭ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَآ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ۭ اُولٰۗىِٕكَ اَصْحٰبُ
النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَشُرَكَاۗؤُكُمْ ۚ فَزَيَّلْنَا
بَيْنَهُمْ وَقَالَ شُرَكَاۗؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ۝ فَكَفٰى بِاللّٰهِ شَهِيْدًۢا بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ
عِبَادَتِكُمْ لَغٰفِلِيْنَ ۝ هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَ

25. (والله . . . مستقيم) And Allah calls to the abode of peace[227] and guides whomsoever He will to the straight path.

26. (للذين . . . خالدون) To those who have done good is the good *reward* and an increase;[228] neither darkness[229] nor abjection will cover their faces. These are the inhabitants of the Garden; therein they shall abide.

27. (والذين . . . خالدون) And those who have earned misdeeds[230]—the requital of a misdeed is the like thereof,[231] and abjection will cover them; no defender they shall have from Allah,[232] as though their faces were over-cast with pieces of night pitch-dark. These are the inhabitants of the Fire; therein they shall abide.

28. (ويوم . . . تعبدون) *Remember* the Day whereon We shall muster them[233] together, then We shall say to those who associated: keep your place,[234] you and your associate-*gods*. Then We shall cause split between them;[235] and their associate-*gods* will say:[236] it was not us that you were worshipping——

29. (فكفى . . . لغافلين) God suffices as witness between you and us; of your worship we have been *even* unaware.[237]

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227. (and eternal bliss). The call of God is always to this higher life.

228. They will be blessed with Beatific vision which will give such exquisite delight that in respect thereof all the other pleasures of Paradise will be forgotten and lightly esteemed.

229. (of grief).

230. *i. e.*, acts of unbelief and infidelity.

231. *i. e.*, a punishment equal thereunto. Observe that while the blessed will be rewarded beyond their merits and in fact beyond all measure, the condemned will receive their punishment only with exact justice.

232. *i. e.*, from His just judgment.

233. *i. e.*, mankind.

234. (in the Hell).

235. ——the associators on the one side and the associate-gods on the other—.

236. (to their worshippers).

237. (far from being pleased with it).

رُدُّوٓا إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن
يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ
فَسَيَقُولُونَ ٱللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ فَأَنَّىٰ تُصْرَفُونَ
كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا
ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ قُلِ ٱللَّهُ يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن
يَهْدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ أَفَمَن يَهْدِىٓ إِلَى

30. (هنالك . . . يفترون) *Therein*[237-A] every soul will know what it sent before,[238] and they shall be brought back to Allah, their rightful Owner, and there shall stray from them that which they have been wont to forge.[239]

SECTION 4

31. (قل . . . تتقون) Say thou:[240] who does provide for you from the heaven[241] and the earth,[242] or who does own the ear and the eye, and who does bring forth the living from the lifeless[243] and brings forth the lifeless from the living,[244] and who does dispose the affair?[245] They will then surely say: Allah.[246] Say thou: will you not then fear *Him*?[247]

32. (فذلكم . . . تصرفون) Such is Allah, your rightful Lord. What then is after the truth except the error? Whither away then are you drifting?

33. (كذلك . . . يؤمنون) In this wise is the word of thy Lord justified on those who transgress:[248] they shall not *come to* believe.

34. (قل . . . تؤفكون) Say thou:[249] is there any of your associate-*gods* who originates the creation and then repeats it? Say thou: Allah originates the creation and then shall repeat it.[250] Whither away are you then deviating?

237-A. (*i. e.*, on that Day).

238. (whether those deeds avail him or not).

239. *i. e.*, the gods and godlings of their imagination will fail them and leave them in the lurch.

240. (O Prophet! to those pagans).

241. (as by means of rain).

242. (as by means of vegetation).

243. (as a chiken from an egg).

244. (as an egg from a chicken).

245. (of the entire universe).

246. *i. e.*, the One Supreme God Whom the Arab pagans acknowledged.

247. *i. e.*, when you admit that He is the sole Creator and Ruler, where is the room, then, for your minor gods? 'This passage,' says a confirmed detractor of Islam, Rev. E. M. Wherry, 'contains very cogent reasoning against the idolaters, and very justly represents their folly in worshipping inferior deities, while regarding God as the source of all their blessings, and fleeing to him in every time of trouble. These teachings account for much of the success of Islam as a missionary religion. Its pure monotheism stands out in strong contrast with the polytheism of the idolaters.' (*Commentary on the Quran*, pp. 320-30).

248. *i. e.*, who choose the path of error and guilt deliberately.

249. (O Prophet! to these pagans).

250. (in the Hereafter).

الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّي إِلَّا أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ
إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَٰذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ
وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ
افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا
بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٣٩﴾ وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ ۚ

35 (قل . . . تحكمون) Say thou: is there any of your associate-*gods* who guides you to the truth? Say thou: Allah guides to the truth. Is He, then, who guides to the truth worthier to be followed,[251] or one who finds not the guidance unless he is *himself* guided? What ails you then? How *ill* you judge!

36. (وما . . . يفعلون) And most of them follow conjecture, verily conjecture does not avail against the truth. Verily Allah is the Knower of what they do.

37. (وما . . . العلمين) And this Qur'ān[252] is not such as could be fabricated against Allah; it is but a confirmation of what is before it,[253] and an expounding of the Decree of which there is no doubt,[254] from the Lord of the worlds.

38. (ام . . . صدقين) Do they say:[255] he[256] has fabricated it? Say thou: then bring a Sūrah[257] like it[258] and call upon whomsoever you can beside Allah,[259] if you say sooth.[260]

39. (بل . . . الظلمين) Aye! they have belied what their knowledge could not comprehend[261] and what has not yet been fulfilled.[262] Even so[263] have belied those *who were* before them; behold then how has been the end of the wrongdoers.[264]

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251. (and worshipped).

252. (on the strength of its incomparable teachings and also the beauties of its diction).

253. (of previous Revelations).

254. (that it is the immediate, infallible Word of God).

255. *i. e.*, the Makkan pagans.

256. *i. e.*, the Prophet.

257. (even the shortest).

258. (in the surpassing excellence of its contents or even in the grandeur of its language and the beauty of its style). 'The best of Arab writers', says Palmer, 'has never succeeded in producing anything equal in merit to the Quran.' (*'The Quran,' Intro.* p. LV) 'Typical Semites, the Arabians created or developed no great art of their own. Their artistic nature found expression through one medium

only: speech. If the Greek gloried primarily in his statues and architecture, the Arabian found in his ode . . . a finer mode of self-expression. "The beauty of man," declares an Arabic adage, "lies in the eloquence of his tongue" . . . . By virtue of its peculiar structure Arabic lent itself admirably to a terse, trenchant, epigrammatic manner of speech. Islam made full use of this feature of the language and of this psychological peculiarity of its people. Hence the "miraculous character" (*ijāz*) of the style and composition of the Koran, adduced by Moselms as the strongest argument in favour of the genuineness of their faith.' (Hitti, *op. cit.*, pp. 90-91).

259. *i. e.*, your best poets for your help.

260. *i. e.*, if you are right in supposing that it is the production of a human brain. If one human mind could concoct such a unique Book, surely you with your innumerable helpers must be able to match it a thousand times. See P. I, n. 99.

261. *i. e.*, the truths of the Higher Life and the Hereafter, which they could not perceive by their physical senses, they have denied altogether.

262. (in events): *i. e.* the penalty of rejection which they have not yet experienced.

263. *i. e.*, with similar disregard of truth.

264. (in ages past). The reference is to the infamous destruction of the disobedient nations.

وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ۝ وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا
تَعْمَلُونَ ۝ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ۝ وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ
أَفَأَنتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ۝ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَٰكِنَّ النَّاسَ أَنفُسَهُمْ
يَظْلِمُونَ ۝ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ۝ وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ
شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ۝ وَلِكُلِّ أُمَّةٍ

40. (ومنهم . . . بالمفسدين) And of them are *some* who will believe therein, and of them are *some* who will not believe therein, and thy Lord is the Best Knower of the corrupters.

SECTION 5

41. (وان . . . تعملون) And if they belie thee, then do thou say: my deeds are mine, and your deeds are yours; you are quit of what I do, and I am quit of what you do.

42. (ومنهم . . . يعقلون) And of them are *some* who give ear to thee,[265] so canst thou make the deaf hear, while they do not apprehend?[266]

43. (ومنهم . . . يبصرون) And of them are *some* who look at thee,[267] so canst thou guide the blind, while they do not see.[268]

44. (ان . . . يظلمون) Verily Allah does not wrong in aught, but mankind wrong themselves.[269]

45. (ويوم . . . مهتدين) And on the Day when He shall gather them,[270] as though they had not tarried[271] save an hour of the day,[272] they shall mutually recognize.[273] Lost surely are those who belie the meeting with Allah and they were not *such as to be* guided.[274]

46. (واما . . . يفعلون) Whether We show thee[275] some of the signs We have provided them,[276] or We cause thee to die,[277] to Us is their return,[278] and Allah is[279] Witness of what they do.

265. (seemingly, with no intention of weighing thy words and giving them due consideration).

266. (and are not at all minded to seek the truth).

267. (not dispassionately, but with a jaundiced eye).

268. (and are determined to remain unaffected and unconvinced).

269. *i. e.*, it is not He who wantonly deprives anyone of his sight, or hearing, or understanding, but the perverse people themselves make an ill use of their senses and understanding.

270. *i. e.*, so it will appear to them.

271. (in the world, or in the grave).

272. So it will appear to them on account of the terrors of that Day.

273. (but shall not be able to help relations and friends).

274. *i. e.*, they were not such as to receive guidance while on the earth.

275. (in thy life-time, O Prophet!).

276. (of dire consequences afflicting the offenders).

277. (before that happens).

278. (in either case, when all truth will be out, and evil results of evil deeds shall be manifest to one and all).

279. *i. e.*, the All-Seeing, All-Knowing, and Able to enforce full and complete requital.

رَسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن
كُنتُمْ صَادِقِينَ ﴿٤٨﴾ قُل لَّا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَاءَ أَجَلُهُمْ فَلَا
يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ
الْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ آمَنتُم بِهِ ۚ آلْآنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ
الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَنبِئُونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنتُم
بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي

47. (ولكل . . . يظلمون) For each community *there has been sent* a messenger,[280] and when their messenger has arrived,[281] *the affair* between them is decreed in equity,[282] and they are not wronged.

48. (ويقولون . . . صدقين) And they[283] say:[284] when is coming that promise,[285] if you say sooth?

49. (قل . . . يستقدمون) Say thou : I do not own *any power* of hurt or benefit to myself, save what Allah may will.[286] For each community is a term;[287] when their term arrives, not an hour can they stay behind nor can they advance.

50. (قل . . . المجرمون) Say thou: bethink you, if His chastisement[288] come on you[289] by night or by day, which *portion* thereof would the culprits[290] hasten on ?

51. (اثم . . . تستعجلون) Is it, then, that when it has actually befallen[291] that you will believe therein? Now![292] whereas you have been hastening it on all along.[293]

52. (ثم . . . تكسبون) Thereafter it will be said to them who wronged *themselves*: taste the torment everlasting; you are requited not save for what you have been earning.

53. (ويستنبئونك . . . بمعجزين) They ask thee[294] to tell them if it[295] be true. Say thou: yea! by my Lord, it is the very truth, and you shall not *be able to* escape.

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280. (either in person or through his representatives).

281. (and delivered the Divine message in full).

282. (the judgment being executed against the rejectors).

283. i. e., the Makkan pagans.

284. (to the Prophet and the believers, in mockery and ridicule).

285. (of Final Requital).

286. (how, then, can I bring about the hour of punishment?).
287. (decreed and determined in the fore-knowledge of God).
288. (which you mockingly deny).
289. (in all its grimness).
290. (who are now mockingly seeking it).
291. (and the promise is no longer a threat, but an accomplished fact).
292. (when the belief is no longer availing).
293. (in mocking incredulity).
294. (incredulously, O Prophet!).
295. *i. e.*, the fact of Final Requital.

الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ۝ أَلَا
إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ
تُرْجَعُونَ ۝ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ ۝ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ۝ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ
لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ۝ وَمَا ظَنُّ
الَّذِينَ يَفْتَرُونَ

SECTION 6

54. (ولو . . . يظلمون) And if every one who has wronged had *all* that is in the earth, surely he would ransom himself therewith.[296] And they shall conceal the remorse[297] when they are to face the torment, and *the matter* will be decreed between them in equity, and they shall not be wronged.

55. (الا . . . يعلمون) Lo! verily Allah's is whatsoever is in the heavens and the earth.[298] Lo! verily Allah's promise is true; but most of the people do not know.

56. (هو . . . ترجعون) He gives life and causes to die,[299] and to Him you shall be returned.

57. (يايها . . . للمؤمنين) O mankind! there has come to you an exhortation from your Lord and a healing for what is in your breasts,[300] and a guidance and a mercy for the believers.

58. (قل . . . يجمعون) Say thou: in the grace of Allah and in His mercy[301]——let them[302] therefore rejoice; far better it is than what they amass.[303]

59. (قل . . . تفترون) Say thou: bethink of what Allah has sent down to you of provision, and you[304] have then made thereof[305] allowable and forbidden? Say thou: is it that Allah has given you leave, or do you fabricate *a lie* against Allah?[306]

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296. (on the Judgment Day). So horrible would be the terrors of that Day!

297. (to escape further exposure and infamy). This self-control would only last for some time, and then they would openly declare their remorse and repentance. Other meanings assigned to the phrase are:—

(1) They will conceal it from their chiefs.

(2) They, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err. (Th).

298. So He can do whatever He will to His creation.

299. (so the event of Resurrection can present Him no difficulty at all).

300. (of doubts and ills).

301. (has come this religion of Islam, exquisitely ideal on the one hand and wonderfully practical on the other).

302. *i.e.,* the mankind.

303. (of wordly riches).

304. (O superstitious and idolatrous Makkans !)

305. (Of your own accord).

306. All this alludes to the superstitious practices of the Makkan idolaters forbidding lawful foods and allowing those forbidden.

عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ
وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ
رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾ أَلَا إِنَّ
أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَ
فِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزُنْكَ قَوْلُهُمْ

60. (وما ظن . . . يشكرون) And what do imagine those who fabricate a lie against Allah on the Day of Resurrection?[307] Verily Allah is the Owner of grace unto mankind;[308] but most of them do not return thanks.

SECTION 7

61. (وما تكون . . . مبين) Thou[309] art not *engaged* in any business nor dost thou recite any part of the Qur'ān, nor do you[310] work, but We are witnesses over you when you are engaged therein.[311] And there escapes not thy Lord the weight of an ant[312] in the earth or the heavens, nor less than that nor greater, but it is in a Book luminous.[313]

62. (الا . . . يحزنون) Lo! verily the friends of Allah! no fear *shall come* upon them nor shall they grieve——

63. (الذين . . . يتقون) they who believed and have been fearing *Allah*.[314]

64. (لهم . . . العظيم) For them is glad tidings in the life of the world and in the Hereafter. *There is* no changing in the words of Allah.[315] That ! is a mighty achievement.

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307. *i.e.*, whether that Day would not come at all, or whether they would be able to elude the horrors of that Day ?

308. (so He does not inflict immediate punishment but allows long respite to every offender).

309. (O Prophet !).

310. (O mankind !).

311. *i.e.*, the Omnipresent's constant watchful care embraces all His creatures.

312. The word ذرة in Arabic is used to denote a thing exceedingly small. The passage means that not the tiniest of objects is hidden from Him.

313. *i.e.*, in the Preserved Tablets whereon all God's decrees are recorded and registered. He is thus not only Omnipresent but also Omniscient. This repudiates the foolish doctrine of certain philosophers that God has Knowledge of

universals only, and not of particulars.

314. *i.e.*, who lead lives of piety. The conjoining of a life of piety with true belief is no mere supererogation and is not without deep significance. Purely intellectual conviction of the existence of God means very little until it has become associated with feelings and with experience. The mere proof of the existence of a supreme being would lead us little further towards a religion than the proof of the existence of infinite numbers. A man with a religion purely of the rational type would be in a worse position than the devils.' (Thouless, *Psychology of Religion*, p. 90).

315. (and all His promises are absolutely true).

إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾ أَلَا إِنَّ لِلَّهِ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ
يَدْعُونَ مِن دُونِ اللَّهِ شُرَكَاءَ ۚ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ
اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۖ هُوَ
الْغَنِيُّ ۖ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَانٍ بِهَٰذَا ۚ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾
قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ

65. (ولا . . . العليم) And let not their saying[316] grieve thee.[317] Verily honour is wholly Allah's.[318] He is the Hearer,[319] the Knower.[320]

66. (الا . . . يخرصون) Lo! indeed Allah's is whosoever is in the heavens and whosoever is on the earth.[321] What is it that they follow who call associate-*gods* besides Allah?[322] They follow but a guess and they are but conjecturing.

67. (هو الذي . . . يسمعون) He it is who has appointed for you the night that you may repose therein and the day enlightening.[323] Surely in that are signs[324] for a people who listen.[325]

68. (قالوا . . . تعلمون) They[326] say: God has taken a son.[327] Hallowed be He——He, the Self-sufficient! His is whatever is in heavens and whatever is in the earth. No warranty is there with you[328] for this.[329] Do you ascribe falsely[330] to Allah what you know not?[331]

69. (قل . . . يفلحون) Say thou: verily those who forge a lie against Allah shall not prosper——

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316. (however impious and blasphemous it may be).

317. (after having received this Divine assurance).

318. He is sufficient to protect the dignity of His apostle and His religion.

319. (of their impious words).

320. (of their impious designs).

321. (saints, angels, prophets all bowing to Him in humility.)

322. *i.e.*, do these infidels care for logic and reason ? do they follow their inward light ? have they any Scriptural authority to support them ?

323. مبصرا is that which makes things visible. For 'day' and 'night' see P. XXI, nn. 131, 132; P. XXX. nn. 9, 11.

324. (Of His greatness and majesty).

325. (to the arguments of the Qur'ān with an open mind).

326. *i.e.*, the pagans.

327. The reference here is not to Christ, but to the various 'Son-gods' of the polytheistic nations. The doctrine of the sonship of God is not peculiarly Christian. Pagan mythologies and polytheistic theologies are teeming with such notions, and the Arab mythology was no exception.

328. (O associators !)

329. *i.e.*, for this attributing of sons to Him.

330. قال عليه is 'He lied, or said what was false, against him.' (LL)

331. (by any valid and sound process of learning).

بِمَا كَانُوا يَكْفُرُونَ ۝ وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ
اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا
تُنْظِرُونِ ۝ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ۝ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ۝ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا
لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ

70. (متاع . . . يكفرون) A brief enjoyment in the world;[332] then to Us is their return. Then We will make them taste a severe torment in that they have been disbelieving.

SECTION 8

71. (واتل . . . تنظرون) Recite thou[333] to them the story of Nūḥ when he said to his people: O my people! if my standing forth[334] and my admonishing with the commands of Allah offends you then,[335] on Allah[336] I rely.[337] So devise your affair,[338] you and your associate-*gods* and let not your affair be dubious for you; have it decreed against me, and give me no respite.[339]

72. (فان . . . المسلمين) So then if you turn away, I have asked of you no wage;[340] my reward[341] is only with Allah, and I am commanded to be of those who submit.[342]

73. (فكذبوه . . . المنذرين) Then they denied him; then We delivered him and those with him in the ark, and We made them successors;[343] while We drowned them who belied Our signs.[344] Behold then how was the end of those who had been warned.[345]

332. (which is itself of a very brief duration).

333. (O Prophet!).

334. (among you) *i.e.*, my taking abode with you.

335. —know that—

336. (who is well Able to protect me against all your machinations).

337. (and I am neither afraid nor dejected).

338. (concerning me) *i.e.*, resolve upon your plot concerning me and prepare for it. جمع امره is 'He determind, resolved, or decided, upon his affair' (LL).

339. *i.e.*, your device need not remain in the dark; do not keep it secret; do it openly with no fear of me.

340. (as I ask no favour of you). These are the outpourings not of a braggart, but of a devout heart entirely trustful of God.

341. *i.e.*, my preaching to you is wholly disinterested ; I am not actuated by any money-grabbing motives.

342. (to Him in Islam).

343. (of those drowned).

344. Note that the Holy Qur'ān makes no claim of a 'universal' deluge. It only says that those who rejected Noah's mission were drowned. It is not the Qur'ān but the Bible that asserts the universal character of the deluge. 'And the Lord said : I will destroy man whom I have created from the face of the earth.' (Ge. 6 : 7).

345. (of the Divine sentence and yet they had remained heedless). It is the occurrence of the universal deluge, covering the whole surface of the earth and wipping off all men and all terrestrial animals, excepting those providentially saved in the ark, that has been negatived by the scientists and denied by the explorers, and not the fact of a local inundation, as described by the Qur'ān, howsoever devastating in its effects. And even the Christian scholars are led to remark :—'The belief in a universal deluge has long been abandoned by well-informed writers . . . . Such a deluge as that described in the Bible is impossible, at least without a series of improbable miracles.' (ERE. IV. p. 545-6). It is on occasions like this that the accuracy of the Quranic versions is found so strongly vindicated. That 'those who were warned' by Noah, that is, his countrymen inhabiting the Tigris and Euphrates valley were overtaken by an extremely distressful flood is confirmed rather than contradicted by modern exploration. 'Inundations are of normal occurrence' says Sir Leonard Woolley, Director of the Joint British and American expedition to Mesopotamia, 'in Lower Mesopotamia, but no ordinary rising of the rivers would leave behind it anything approaching the bulk of this clay bank : 8 feet of sediment imply a very great depth of water, and the flood which deposited it must have been of a magnitude unparalleled in local history.' (Woolley, *Ur, of the Chaldees* p. 22). 'This deluge was not universal, but a local disaster confined to the lower valley of the Tigris and Euphrates, affecting an area perhaps 400 miles long and 100 miles across ; but for the occupants of the valley that was the whole world.' (p. 31).

الْمُعْتَدِينَ ۝ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ۝ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُبِينٌ ۝ قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا
جَاءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ السَّاحِرُونَ ۝ قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا
الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ۝ وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ۝ فَلَمَّا جَاءَ
السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ۝ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ ۖ إِنَّ اللَّهَ
سَيُبْطِلُهُ ۖ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ۝

74. (ثم . . . المعتدين) Then We sent *other* messengers after him to their people, and they brought the evidences, but they were not *such as* to believe what they had once rejected.[346] Thus We seal the hearts of the transgressors.[347]

75. (ثم . . . مجرمين) After them We sent Mūsā and Hārūn to Fir'awn and his chiefs with Our signs, but they grew stiff-necked and they were a culprit people.[348]

76. (فلما . . . مبين) Then when there came to them the truth from Us, they said: this is clear magic.[349]

77. (قال . . . الساحرون) Mūsā said: do you say *this* of the truth after it has come to you? Is this magic? And the magicians do not fare well.[350]

78. (قالوا . . . بمؤمنين) They said: hast thou come to turn us aside from that *faith* we found our fathers thereon,[351] and that the greatness in the land shall be for you twain?[352] For the sake of you twain we are not *going* to be believers.

79. (وقال . . . عليم) And Fir'awn said:[353] bring to me every magician knowing.[354]

80. (فلما . . . ملقون) Then when the magicians were come, Mūsā said to them: cast down[355] what you are going to cast down.

81. (فلما . . . المفسدين) Then when they had cast down,[356] Mūsā said: what you have brought is magic;[357] verily Allah will make it soon vain; Allah does not set right the work of the corrupters.[358]

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346. 'Once deny, always deny' has always been the rule of life among perverse and contumacious rejectors.

347. (in consequence of their wilful rejection of God's truth).

348. Note that the Bible makes no mention of Moses and Aaron having been sent to the Egyptians as apostles of God for their conversion to the true faith. It is the Holy Qur'ān that makes good this serious omission. In fact it is inconceivable that Moses being an apostle of God should leave the gross irreligion of Egypt untouched.

349. (the only potent agency which they could understand). 'From the Egyptian point of view we may say that there was no such thing as 'religion'; there was only ḥike, the nearest English equivalent of which is magical power' (ERE. VIII. p. 263).

350. (when they rise up to oppose God's messengers).

351. And what was this faith of ancient Egyptians? Unmitigated superstition and unabashed polytheism. 'The Egyptians themselves speak not unfrequently of the *thousand* gods......Nor was this the whole, or the worst. The Egyptian was taught to pay a religious regard to animals..... Cows, cats, dogs, ibises, hawks, and cynocephalous apes were sacred throughout the whole of Egypt.' (Rawlinson, *Ancient Egypt*, pp. 30-31). See also P. XIX. nn. 181, 182, P. XX. n. 207.

352. Worldly-minded and mean-spirited as the Egyptians were, they judged of the motives of the prophets of God with their own measures.

353. (to his officials).

354. (to combat and counteract the malignant powers presumed by Moses and Aaron). 'The Egyptians believed, or feigned to believe, that their wizards could do all kinds of wonders.' (ERE. VIII. p. 263).

355. (as you wish).

356. (their rods and ropes). See P. XVI. n. 338.

357. (and trickery, not any substantial reality such as I have brought).

358. (when they rise up to oppose God's messengers).

وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ۝ فَمَآ اٰمَنَ لِمُوْسٰۤى اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ عَلٰى خَوْفٍ مِّنْ
فِرْعَوْنَ وَمَلَا۟ئِهِمْ اَنْ يَّفْتِنَهُمْ ۚ وَاِنَّ فِرْعَوْنَ لَعَالٍ فِى الْاَرْضِ ۚ وَاِنَّهٗ لَمِنَ الْمُسْرِفِيْنَ ۝ وَقَالَ مُوْسٰى
يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ۝ فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ۝ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ۝ وَاَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ اَنْ
تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّاجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً وَّاَقِيْمُوا الصَّلٰوةَ ۗ وَبَشِّرِ الْمُؤْمِنِيْنَ ۝ وَقَالَ مُوْسٰى رَبَّنَآ اِنَّكَ
اٰتَيْتَ فِرْعَوْنَ وَمَلَاَهٗ زِيْنَةً وَّاَمْوَالًا فِى

82. (ويحق . . . المجرمون) And Allah justifies the truth[359] according to His words,[360] much as the culprits may detest it.

SECTION 9

83. (فما . . . المسرفين) Then[361] none believed in Mūsā save a posterity of his people,[362] through fear of Fir'awn and their chiefs, lest he should persecute them. And truly Fir'awn was lofty in the land[363] and of the extravagant.[364]

84. (وقال . . . مسلمين) Mūsā said: my people! if you have been believers in Allah, then on Him rely, if you are Muslims.[365]

85. (فقالوا . . . الظلمين) So they[366] said: on Allah we rely. Our Lord! make us not a temptation to the wrong-doing people——

86. (ونجنا . . . الكفرين) and deliver us in Thy mercy from the disbelieving people.

87. (واوحينا . . . المؤمنين) And[367] We revealed to Mūsā and his brother: inhabit houses for your people in Miṣr,[368] and make your houses a place of worship,[369] establish prayer and give glad tidings to the believers.

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359. (conveyed through His apostles).

360. (of promise).

361. *i.e.*, after the combat with the sorcerers was over, and Moses had emerged gloriously triumphant.

362. The reference seems to be to the sorcerers who were the few Egyptians to become converts to the true faith of Moses. The pronoun 'his' refers to Pharaoh.

363. (so that the fears of his people were not unfounded). "Lofty" that is, haughty, overbearing, vainglorious.

364. *i.e.*, of them who commit excesses. See P. XVI. n. 271.

365. *i.e.*, those who have surrendered themselves entirely to God.

366. *i.e.*, the Israelites.

367. (after the Israelities had prayed for their delivery).

368. *i.e.*, remain as hitherto in Egypt till Our command to leave that country arrives. Miṣr is the Arabic form of Mizraim, the old name for the country of Egypt. To the Semites the country was known as Mizraim. The older cuneiform texts, vocalize Musr, the later Miṣr ; the Amarna letters have generally Misri *pl.* (DB. I. p. 652). Misri is the earliest Babylonian form. (JE. V. p. 58).

369. (and duly perform your prayers in your houses privately). This suggests that Pharaoh had prohibited public prayers to the Israelites. قبلة in the context is a place, not the direction, of worship. 'At least one prayer a day was obligatory from the time of Moses to Ezra.' (JE. X. p. 166).

الْحَيٰوةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا
الْعَذَابَ الْاَلِيْمَ ۝ قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا فَاسْتَقِيْمَا وَلَا تَتَّبِعٰٓنِّ سَبِيْلَ الَّذِيْنَ لَا يَعْلَمُوْنَ ۝ وَ
جٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَجُنُوْدُهٗ بَغْيًا وَّعَدْوًا حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ قَالَ اٰمَنْتُ
اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِيْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِيْلَ وَاَنَا مِنَ الْمُسْلِمِيْنَ ۝ آٰلْئٰنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ
الْمُفْسِدِيْنَ ۝ فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ۚ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا

88. (وقال . . . الاليم) And Mūsā said: our Lord! verily Thou hast given to Fir'awn and his chiefs adornment[370] and riches in the life of world. Our Lord, that they may lead astray men from Thy way.[371] Our Lord! wipe out their riches,[372] and harden their hearts, so that they may not believe until they face the torment afflictive.[373]

89. (قال . . . يعلمون) *Allah* said: surely the petition of you twain is granted; so keep straight on,[374] and do not follow the path of those who are bereft of knowledge.[375]

90. (وجوزنا . . . المسلمين) And we led the Children of Isrā'īl across the sea;[376] then Fir'awn and their hosts pursued them in rebellion and enmity,[377] until, when the drowning overtook him,[378] he said:[379] I believe that He! there is no god but He, in whom the Children of Isrā'īl[380] believe, and I am of the Muslims.[381]

91. (آلئن . . . المفسدين) Now *indeed!*[382] while thou hast rebelled afore, and wast of the corrupters![383]

370. *i.e.*, pomp and power.

371. (so, knowing as we do Thy Plan and purpose, we cannot possibly envy that glitter and wealth).

372. (so that they may not further spread their mischief).

373. (when no repentance could be of any avail). The prayer was for swiftest possible (consistent with the Divine Plan) destruction of the evil-doers, so that their contamination may not infect a larger circle. The doom of Pharaoh, quite apart from the imprecation of Moses, was inevitable, in view of his persistent pitting of his own will against God's. The Prophet having exhausted all possibilities of expostulation, argumentation, persuasion and warning,—all in vain—nothing was left but the inevitable doom.

374. (in your mission).

375. (Us and Our ways).

376. 'The wilderness shut them in one side, the Red Sea on the other;

the Jabal Attākah blocked up further passage to the south . . . . . It was indeed a frightful situation, humanly speaking. . . . . But Moses had no such fear. In bold strong words he addressed the multitude and quietened it. A sort of broad causeway, guarded by water upon either side, was formed, and upon this the column advanced . . . The distance to be traversed may not have been more than a mile, and the entire column may easily have accomplished the passage in five or six hours.' (Rawlinson, *Moses : His Life and Times*, pp. 124, 126). See also P. I. n. 210.

377. 'Rapidly calling together such troops as were tolerably near at hand, he collected a considerable force of infantry and chariots—of the latter more than six hundred—and following upon the steps of the Hebrews, he caught them on the western shore of the Red Sea . . . It was probably some part of the region that is now dry land, between Suez and the southern extremity of the Bitter Lakes.' (Rawilson, *Ancient Egypt*, p. 264). Pharaoh had gathered together six hundred of his best chariots, a force which constituted the very *elite* of his army: with these were united a large body of the ordinary class of chariots, and a considerable force of foot.' (Rawlinson, *Moses : His Life and Times*, p. 124). 'Then the Egyptians began to see what happened . . . The sight woke in them a burning anger, and an intense longing for revenge . . . Without waiting for orders, as far as it appears, they rushed to satiate their lust of carnage and of spoil . . . The soft sand and ooze of the sea-bed was unsuited for the passage of chariots : the wheels sank into it up to their axles, and were in consequence clogged, and made to go heavily . . . The result was that the Egyptian host never came in contact with the Israelites. . . Water threatened on both sides ; the hungry waves rushed in upon either flank, surged, boiled, united their seething waters, and soon went over the heads of the host . . . Mighty, marvellous, and most complete was the deliverance. The army that had pushed Israel was utterly destroyed (Rawlinson, *Moses : His Life and Times*, p. 126, 127, 128). 'And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians'. ("Ant." II. 16 : 3).

378. (and he saw the angel of death face to face). 'Before the troops could extricate themselves, the waters returned on either hand . . The channel, which had lately been dry land, became once more sea, and the entire force that had entered it in pursuit of the Israelites, perished.' (Rawlinson, *Ancient Egypt*, pp. 264-65).

379. (horror-stricken, and perceiving the beginning of his end).

380. —the very same people whom he had so long oppressed and held in utter contempt—.

381. *i.e.*, those who surrender themselves to God.

382. (when thou art in the veritable grip of death, and thy repentance forced by the sight of the angels of horror, is more of an automatic than voluntary nature.

383. (so now thy profession of faith will remain absolutely unavailing).

يَغْفُلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَ
هُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾ فَإِن كُنتَ فِي شَكٍّ مِّمَّا
أَنزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِن قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾
وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ
رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ

فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ

92. (فاليوم . . . لغفلون) So this day We deliver thee in thy body[384] that thou mayest be a sign to those after thee;[385] and verily many of mankind are of Our signs heedless.[386]

SECTION 10

93. (ولقد . . . يختلفون) And assuredly We settled the Children of Isrā'īl into a secure settlement,[387] and We provided them with good things;[388] nor they differed[389] until there had come to them knowledge.[390] Verily thy Lord shall judge between them on the Day of Resurrection as to what they had been differing in.

94. (فان . . . الممترين) If thou[391] be in doubt concerning what We have sent down to thee,[392] ask then those who have read the Book[393] before thee.[394] Assuredly the truth[395] has come to thee from thy Lord, so be not then of the doubters.

95. (ولا . . . الخسرين) And be not[396] of those who belie Allah's signs, lest thou be of the losers.

96. (ان . . . يؤمنون) Surely those on whom the word of thy Lord[397] has been justified shall not believe[398]——

97. (ولوجا . . . الاليم) even though every sign[399] should come to them, until they face an afflictive torment.

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384. (alone, exclusive of thy soul, from the bottom of the sea).

385. 'His mummy has recently been found at Thebes, and is now in the Museum at Cairo.' (JE. VIII. p. 500). 'Who this man was we do not know—perhaps the last Pharaoh of the eighteenth dynasty, whose withered remains now lie, for every idler to look upon, in a glass case in the Cairo Museum.' (Hall Caine, *Life of Christ*, p. 112). [See also EBi. c. 3688; EBr. XVIII. p. 968 (11th Ed.); Breasted, *History of Egypt*, p. 472].

386. (and do not profit by them). Such people are the modern materialist

nations of Europe and America, who look upon all those tokens of God as mere objects of curiosity.

387. (in the land of Canaan or Palestine). 'And I am come down to deliver them out of the land of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey: unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites and the Jebusites.' (Ex. 3 : 8).

388. (for their sustenance).

389. (and deviated from the right course).

390. (of God's commandments, first through their own prophets and finally through the Prophet of Islam).

391. (O Prophet!).

392. (of the histories of the Israelite and other peoples).

393. *i.e.*, pre-Quranic Revelations.

394. (and the readings in those scriptures, as unaffected by human glosses and interpolations are sure to confirm them).

395. *i.e.*, what is true in every aspect and every portion of it.

396. (O reader!).

397. (*i.e.*, the eternal decree that they shall not believe).

398. (in view of their own contumacy).

399. (demonstrating God's truth).

يُونُسَ ۚ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَاءَ رَبُّكَ
لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ لِنَفْسٍ
أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلِ انْظُرُوا مَاذَا فِي السَّمَاوَاتِ
وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ
خَلَوْا مِنْ قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا ۚ كَذَٰلِكَ حَقًّا
عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ يَا أَيُّهَا النَّاسُ إِنْ

98. (فلولا . . . حين) Why then was there not a town[400] which believed, so that its faith might have profited,[401] except the people of Yūnus?[402] When they believed, We removed, from them the chastisement of abjection in the life of the world,[403] and We let them enjoy[404] for a season.[405]

99. (ولو . . . مؤمنين) And had thy Lord willed,[406] those on the earth would have believed, all of them, together;[407] canst thou[408] then compel mankind[409] that they become believers.[410]

100. (وما . . . يعقلون) It is not[411] for any soul that it should believe save with Allah's will, and He lays the abomination[412] upon those who do not reflect.[413]

101. (قل . . . يؤمنون) Say thou:[414] behold what is in the heavens and the earth;[415] and signs[416] and warnings[417] do not avail those who do not believe.[418]

102. (فهل . . . المنتظرين) Do they not await *aught* but the days[419] of those who have passed away before them. Say thou: wait[420] then, I am with you among those who wait.

103. (ثم . . . المؤمنين) Thereafter[421] We rescued Our messengers and those who believed. Even so, *as is* incumbent upon Us, We deliver the believers.[422]

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400. (among the many that had been warned).

401. (and the people might have escaped the penalty).

402. Jonah of the Bible; a prophet of God. He was sent to the idolatrous people of Nineveh, the Assyrian capital, which stood near the place where Mosul now stands in Iraq. They saved themselves by timely repentance at the very first and rather distant signs of the Divine wrath, when the prophet had left them after threatening them with the impending doom. Son of Amittai, he lived probably in the first half of the 8th century B.C. 'He spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.' (2 Ki. 14 : 25). 'The story presupposes a pre-exilic date, when Assyria was at the height of its power and Nineveh was the metropolis of the world.' (VJE. p. 325). That he was in the time

of Jeroboam II is clearly affirmed in the Bible, and the reign of this king is generally believed to have lasted from 781 to 741 B.C. See also P. XXIII. nn. 239-250.

403. As soon as they saw, after the angry departure of their prophet, the sky overcast with a dark cloud hanging directly over their city, they put on sackcloth and humbled themselves before God, calling aloud for pardon and mercy and sincerely repenting of their wickedness in the past. They were, on their showing signs of contrition, forgiven, and the storm blew over.

404. (their lives and possessions).

405. *i.e.*, until the time of their natural death.

406. (in accordance with His Universal Plan and Purpose).

407. (irrespective of any will and intention on their part; but God planned that only those should believe who executed their will in that direction and who had a will to believe).

408. (O Prophet!).

409. (in thy enthusiasm, against their will and disposition).

410. All this is by way of consolation to the Prophet, who in his unbounded enthusiasm coveted a wholesale conversion. He is told in effect: you are powerless to effect a universal reclamation. Nobody can believe except with the permission of God, and His permission is withheld from the wantonly rebellious.

411. (open or possible).

412. (of unbelief and infidelity).

413. *i.e.*, those who would not rightly exercise their limited gift of free-will.

414. (O Prophet!).

415. (and this reflective observation of His creation will ultimately lead you to the Oneness of the Creator).

416. (howsoever clear).

417. (howsoever frequent).

418. Man is the only inhabitant of this globe who is the proud possessor of self-determining reason and conscious will. Now if he refuses to exact this great gift in its true and proper spirit, surely guidance will not be his portion.

419. Or 'judgements on.'

420. (the issue).

421. *i.e.*, after the sentences had been executed on the rebels of old.

422. (so they ought to be reassured).

كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ۚ وَ
اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۙ وَاَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۝ وَلَا
تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ۝ وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ
فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ۭ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۭ وَهُوَ الْغَفُوْرُ
الرَّحِيْمُ ۝ قُلْ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ
ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ۝ وَاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ وَاصْبِرْ حَتّٰى يَحْكُمَ اللّٰهُ
وَهُوَ خَيْرُ الْحٰكِمِيْنَ ۝

SECTION 11

104. (قل . . . المؤمنين) Say thou: O men![423] if you are in doubt concerning my religion, then I worship not those[424] you worship besides Allah; but I worship Allah who causes you to die, and I am commanded that I should be of the believers—

105. (و ان . . المشركين) and that: keep thy face straight toward the religion, upright;[425] and by no means be of the polytheists.

106. (ولا تدع . . الظلمين) And do not invoke besides Allah what can neither profit thee nor hurt thee, then if thou dost *so*, thou art forthwith of the wrong-doers.

107. (وان . . . الرحيم) And if Allah touches thee with hurt there is no remover thereof but He, and if He intends any good, there is no averter of his grace. He lets it befall on whomsoever of His bondmen He will; and He is the Forgiving, the Merciful.[426]

108. (قل . . . بوكيل) Say thou: O mankind! the truth has surely come to you from your Lord:[427] any one who is guided is only guided for himself,[428] and any one who strays, strays only against himself;[429] and I am not your keeper.[430]

109 (واتبع . . . الحكمين) And follow thou[431] whatever is Revealed to thee and endure[432] until Allah decides,[433] and He is the Best of deciders.

423. (of Makka).

424. (gods and idols).

425. *i.e.*, resolutely inclined to the true faith to the exclusion of all false worships.

426. The passage is at once a vigorous denunciation of idolatry and a passionate exhortation for belief in the One true God.

427. (supported by evidences and substantiated by arguments).
428. *i.e.*, to his own benefit.
429. *i.e.*, to his own undoing.
430. (and responsible for your acts).
431. (O Prophet!).
432. (their fierce persecution).
433. (in this world or the Next).

سُورَةُ هُودٍ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ آيَاتُهَا ١٢٣ رُكُوعَاتُهَا ١٠

الٓرٰ ۟ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ ۙ (١) اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ اِنَّنِيْ لَكُمْ مِّنْهُ نَذِيْرٌ وَّبَشِيْرٌ ۙ (٢)
وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى وَّيُؤْتِ كُلَّ ذِيْ فَضْلٍ فَضْلَهٗ ؕ
وَاِنْ تَوَلَّوْا فَاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ (٣) اِلَى اللّٰهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (٤) اَلَآ
اِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ ؕ اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ ۙ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۚ اِنَّهٗ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ (٥)

Sūrah Hūd[434]

Hud. XI

(Makkan, 10 Sections and 123 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (الر . . . خبير) Alif. Lām. Ra.[435] A Book *this*, verses of which are guarded,[436] *and* then detailed, from before the Wise, the Aware[437]——

2. (الا . . . بشير) *saying:* you shall not worship except Allah.[438] Verily I am unto you a warner[439] from Him, and a bearer of glad tidings[440]——

3. (و ان . . . كبير) and that: ask forgiveness of your Lord, then turn to Him in repentance. He will let you enjoy a goodly enjoyment[441] until a term appointed and will grant[442] His grace to every owner of grace.[443] And if you turn away, I fear for you the torment of a Great Day.

4. (الى . . . قدير) To Allah is your return and He is over everything Potent.

5. (الا . . . الصدور) Lo! they[444] fold their breasts[445] that they may hide[446] from Him. Lo! when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily He is the Knower of the innermost secrets.[447]

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434. One of the group of the chapters known as the 'terrific' surahs. Abū Bakr, one of the most faithful Companions, on seeing the hair of the Prophet's beard whitening is reported to have said: 'Ah, thou, for whom I would sacrifice father and mother, white hairs are hastening upon thee!' Thereupon the Prophet observed: 'Yes, *Hūd* and its sisters have hastened my white hair'.

435. See P. I. n. 28.

436. (against error and corruption). Or, 'made firm' like a building orderly and well-constructed).

437. (so that every verse of the Book is embedded with the wisdom and all-awareness of its Author).

438. This is the quintessence of Islam distinguishing it from all forms of polytheism, trinitarianism and dualism.

439. (to the disobedient and ungodly).

440. (to the obedient and godly).

441. (in this world).

442. (in the Hereafter).

443. ذی فضل is one who has acquired great merit by his acts of supererogation, over and above the obligatory good works.

444. *i.e.*, the enemies of Islam in Makka.

445. (in the utterly foolish hope).

446. (their secret plans and designs).

447. In the case of pagan Arabia, no less than in the midst of modern paganism, the fact of God's Omniscience needed particular emphasis and constant reminding.

وَمَا مِن دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُّبِينٍ ۝ وَهُوَ
الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن
قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِن بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ۝ وَلَئِنْ أَخَّرْنَا عَنْهُمُ
الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا
بِهِ يَسْتَهْزِئُونَ ۝ وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝ وَلَئِنْ

PART XII

6. (وما . . . مبين) No moving creature[1] is there on the earth but upon Allah is its provision,[2] and He knows its dwelling and resting-place;[3] everything is[4] in a Book luminous.[5]

7. (و هو . . . مبين) He it is who has created the heavens and the earth in six day[6]— and His Throne[7] was on the water[8]—that He might test you,[9] *as* to which of you is excellent in work. And if thou sayest:[10] you shall be certainly raised after death, those who disbelieve are sure to say: naught is this[11] but magic manifest.[12]

8. (ولئن . . . يستهزؤن) And if We defer from them the chastisement till a determined period,[13] they say:[14] what does withold it? Lo! the day it befalls them it shall not be averted from them, and there shall encompass them what they have been mocking at.[15]

SECTION 2

9. (ولئن . . . كفور) And if We let man taste mercy[16] from Us, and then withdraw it from him, surely he is despairing, blaspheming.

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1. دابة literally, is 'a moving creature; anything that walks or creeps or crawls upon the earth.'

2. *i.e.*, providing every living creature with its food is incumbent upon the great Provider. *Cf.* the OT: 'Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat.' (Job. 38: 41). 'He giveth to the beast his food, and to the young ravens which cry.' (Ps. 147:9).

3. Universal providence obviously presupposes universal knowledge. مستقر denotes permanent abode and مستودع a temporary repository.

4. (recorded).

5. *i.e.*, in the Preserved Tablet; in the Book of Divine decrees.

6. See P. VIII. n. 484.

7. (of authority and majesty) *i.e.*, this rule, His reign.

8. (before the creation of the heavens and the earth). This is only a restatement of the well-known scientific fact that a universal sea preceded the birth of the land. *Cf.* the Bible. 'And the earth was without form, and void : and darkness was upon the face to the deep. And the spirit of God moved upon the face of the waters.' (Ge. 1 : 2). According to another rendering, adopted by Ewald, Dillmann, and Schrader (following Rishi)', 'and the earth was waste and void, and darkness was over the watery abyss, and the breath of God was brooding over the waters.' (D.B. I, 502) It is, however, to be noted that unlike the Bible which lays down a sequence of the creation of the heavens and earth, and which has been disproved by modern scientific researches, the Qur'ān does not describe their origin in any particular sequence.

9. (O mankind !).

10. (O Prophet ! to these pagans).

11. (Qurān, announcing a Day of Resurrection).

12. *i.e.*, a sorcerer's talk, void of truth and reality).

13. Literally, 'numbered'.

14. (by way of mockery).

15. *i.e.*, the Divine sentence.

16. *i.e.*, any special favour.

أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن
يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُۥ مَلَكٌ إِنَّمَآ أَنتَ نَذِيرٌ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ
ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾ فَإِلَّمْ
يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ
ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ

10. (ولئن . . . فخور) And if We let him taste favour after harm has touched him,[17] he says:[18] ills have departed from me, and he *becomes* elated, boastful.

11. (الا . . . كبير) Not so *are* those who persevere[19] and do righteous works. Those: theirs shall be forgiveness and a great reward.

12. (فلعلك . . . وكيل) So[20] perchance thou[21] mayest abandon[22] part[23] of what has been Revealed to thee,[24] and thy breast is straitened thereby, because they[25] say: why has not a treasure been sent down on him[26] or an angel[27] has come with him?[28] Thou art but a warner,[29] and of everything Allah is a Trustee.[30]

13. (ام . . . صدقين) Or do they say:[31] he has fabricated It? Say thou:[32] bring you then ten Surahs[33] the like of it,[34] fabricated,[35] and call[36] whom you can besides Allah, if you say sooth.

14. (فالم . . . مسلمون) Then if they[37] do not respond,[38] you know[39] that it has been sent down with the Knowledge[40] of Allah, and that there is no god but He: are you Muslims then?[41]

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17. Such as health after disease, or opulence after adversity.

18. (filled with self-exultation).

19. (in their true belief).

20. *i.e.*, in view of the incessant mockery of the infidels.

21. (O Prophet !).

22. *i.e.*, mayest feel inclined to abandon.

23. *i.e.*, the portion commanding the Prophet to preach publicly the whole of the Revelation.

24. (and as this obviously cannot be thy intention, why shouldst thou grieve so much over the fate of the scoffers ?).

25. *i.e.*, the scoffing infidels.

26. (to infuse in us belief in his prophethood).

27. (whom we could see and perceive).

28. (heralding and proclaiming his prophethood).

29. (and not essentially a wonder-worker or a 'miracle-man': why then this insistence on the performance of some specific miracles) ?

30. So He alone is Able to perform all such acts as seem 'supernatural' to human mind, whenever and wherever He will.

31. (of the greatest standing miracle, the Holy Qur'ān).

32. (O Prophet !).

33. That was the number fixed at first; later the matter was made still easier to the opponents, by reducing the number to a single chapter.

34. *i.e.*, comparable to the Holy Qur'ān in its innumerable excellences. See P. I. n. 99; P. XI. n. 258.

35. (by yourselves).

36. (for your help).

37. *i.e.*, those to whom this challenge is addressed.

38. (O believers! and fail to produce anything like the Qur'ān). 'The best of Arab writers has never succeeded in producing anything equal in merit to the Quran.' (Palmer, 'The Quran'. Intro. p. LV). 'We find even so bigoted an opponent of Islam as Alvar acknowledging that the Qur'ān was composed in such eloquent and beautiful language that even Christians could not help reading and admiring it.' (Arnold, *Preaching of Islam*, p. 138).

39. (O infidels!).

40. (and power).

41. *i.e.*, will you even now refuse to believe in this Divine origin of the Holy Qur'ān ?

إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا
فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ
مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ
مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ
يَصُدُّونَ عَن سَبِيلِ اللَّهِ

15. (من . . . يبخسون) Any one who desires the life of the world and its embelishment,[42] We shall repay them in full their works therein,[43] and in it[44] they shall not be defrauded.

16. (اولئك . . . يعملون) These are they for whom there is nothing in the Hereafter except the Fire; to naught shall come what they have performed,[45] and vain is[46] what they have been working.[47]

17. (افمن . . . يومنون) *Is he*[48] *like him*[49] who *rests* upon an evidence from His Lord,[50] and there recites it a witness from Him?[51] And before it *was* the Book of Mūsā, a pattern[52] and a mercy;[53] these believe therein;[54] and whoever of the sects[55] disbelieves therein, the Fire is his promised resort. Be then thou not[56] in doubt thereof, verily it is the truth from thy Lord, yet[57] most of the mankind do not believe.

18. (ومن . . الظلمين) And who does a greater wrong than he who fabricates a lie against Allah?[58] These shall be set before their Lord, and the witnesses[59] shall say: these are they who lied against their Lord. Lo! the curse of Allah *shall fall* on the wrong-doers—

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42. (to the exclusion of the Hereafter).

43. *i.e.*, in this very world. This solves the problem of the virtuous infidels. If there is such a one, he would be repaid for his good works in this very world, and nothing will be left over for the Hereafter.

44. *i.e.*, in so far as the enjoyments and delicacies of the present world are concerned.

45. (in this world).

46. (even now, on account of the absence of the right motive).

47. *i.e.*, want of right belief has rendered all their good works fruitless, and what apparent merit these works possessed has faded away in the world of stern realities, where there is no more of sham and no more of make-belief.

48. *i. e.*, the infidel; one whose works are fruitless.

49. *i. e.*, the believer.

50. *i. e.*, the Holy Qur'ān. The believer stands on the rock-stone of the Holy Qur'ān.

51. The whole life of the holy Prophet was that of a living witness of God and a witness to the truths of the Holy Qur'ān.

52. (unto those who were addressed thereby). Or, 'a leader.' امام is both a model or pattern and an exemplar or an object of imitation.

53. (unto those who believed therein).

54. *i. e.*, in the Holy Qur'ān.

55. حزب is a powerful sect. The reference is to the contemporary powerful sects, especially the Jews.

56. (O reader!).

57. *i. e.*, in spite of clear arguments and evidences.

58. (and denies the authenticity of His true religion).

59. *i. e.*, the ever-present witnesses of their misdeeds; the angels.

وَيَبْغُوْنَهَا عِوَجًا وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝ اُولٰٓئِكَ لَمْ يَكُوْنُوْا مُعْجِزِيْنَ فِى الْاَرْضِ وَمَا كَانَ لَهُمْ مِّنْ
دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ يُضٰعَفُ لَهُمُ الْعَذَابُ مَا كَانُوْا يَسْتَطِيْعُوْنَ السَّمْعَ وَمَا كَانُوْا يُبْصِرُوْنَ ۝ اُولٰٓئِكَ الَّذِيْنَ
خَسِرُوْٓا اَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ۝ لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ۝ اِنَّ
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَخْبَتُوْٓا اِلٰى رَبِّهِمْ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ هُمْ فِيْهَا خٰلِدُوْنَ ۝ مَثَلُ الْفَرِيْقَيْنِ
كَالْاَعْمٰى وَالْاَصَمِّ وَالْبَصِيْرِ وَالسَّمِيْعِ هَلْ يَسْتَوِيٰنِ مَثَلًا اَفَلَا تَذَكَّرُوْنَ ۝ وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ اِنِّىْ
لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۝ اَنْ لَّا تَعْبُدُوْٓا اِلَّا

19. (الذين . . . كفرون) Who[60] hinder *others* from the path of Allah and[61] could seek crookedness therein and they: in the Hereafter are disbelievers.

20. (اولئك . . يبصرون) These could not escape[62] on the earth, nor could there be for them protectors against Allah; doubled[63] shall be the torment for them; they[64] were not able to hearken nor would they be clear-sighted.

21. (اولئك . . يفترون) These are they who have lost their souls, and has strayed from them what they had been fabricating.[65]

22. (لاجرم . . الاخسرون) Undoubtedly they ! they in the Hereafter *shall be* the greatest losers.

23. (ان . . . خلدون). Surely those who believed and worked righteous works and humbled themselves before their Lord—they *shall be* the inhabitants of the Garden; therein they *shall* abide.

24. (مثل . . . تذكرون) The likeness of the two parties[66] is as the blind and deaf,[67] and the seeing and hearing.[68] Are the two[69] equal in likeness? Are you not admonished then?

SECTION 3

25. (ولقد . . . مبين) And assuredly We sent Nūḥ[70] to his people *saying:* I am to you a plain warner—

60. ——to add to the enormity of their own infidelity——
61. (with a view to seducing and misleading others).
62. (the punishment, and elude God).
63. ——for they not only themselves deviated from the path of truth but also misled and seduced others——
64. (blinded and deafened as they were by their contumacy).
65. *i. e.*, their false gods have left them in the lurch.
66. (spoken of above) *i. e.*, the believers and the infidels.
67. So are the infidels, destitute of sight and hearing.
68. So are the believers, seeing with their eyes and hearing with their ears.
69. *i. e.*, the one far removed from guidance; the other so steady on the right course.
70. (as a true apostle of God). See P. VIII, nn. 509, 510.

اللهَ ۚ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ
اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ الرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍۭ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾ قَالَ
يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا
وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾ وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى اللهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ الَّذِينَ ءَامَنُوٓا۟ ۚ
إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ اللهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا
تَذَكَّرُونَ ﴿٣٠﴾ وَلَآ أَقُولُ لَكُمْ عِندِى

26. (ان . . . اليم) that you shall worship none except Allah; verily I fear for you[71] the torment of a Day afflictive.

27. (فقال . . . كذبين) The chiefs of those who disbelieved among his people said: we find thee nothing more than a human being like ourselves,[72] and we find no one except the meanest of us[73] following thee *by* an immature opinion;[74] nor we find in you[75] *any* superiority over us;[76] nay! we deem you are liars.[77]

28. (قال . . . كرهون) He said: bethink O my people: if I *rested* upon an evidence from my Lord, and a mercy has come to me from Him, and that has been obscured to you,[78] can we[79] make you adhere to it, while you are averse thereto?[80]

29. (ويقوم . . تجهلون) And O my people: I do not ask of you any riches therefor;[81] my reward is only with Allah.[82] And I am not going to drive away[83] those who have believed;[84] they are going to meet their Lord,[85] but I find you a people steeped in ignorance.

30. (ويقوم . . تذكرون) O my people: who will support me against Allah, if I drove them away?[86] Are you not admonished then?

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71. (O worshippers of false gods!).

72. (and no mere mortal can be a messenger of God). That has been the ever-recurring argument of the polytheistic nations. A god-man, according to them, must be above humanity and must partake of Divine nature.

73. (and therefore their opinion carries no weight).

74. *i. e.*, and even they have been carried away by mere impulse of their fancy.

75. *i. e.*, thyself and thy followers.

76. (in wealth, power, etc.).

77. (so far as this claim to prophethood is concerned).

78. (and therefore you do not perceive it).

79. *i. e.*, the prophet and the believers.

80. *i.e.*, it is a physical impossibility on our part to inject the true doctrine in you forcibly while you reject it deliberately and refuse to think over it calmly and reasonably.

81. *i. e.*, for my preaching; and so there is no worldly motive for my claiming Divine messengership.

82. That is one of the distinguishing features of the prophets of God. They have no ends of their own to serve; they work absolutely disinterestedly.

83. (as you ask me to do).

84. (though they happen to be lacking in worldy goods).

85. (at the Resurrection, and to be received honourably; so how can I drive away a people esteemed by my Lord?)

86. A prophet is as much, if he were to break a Divine law, subject to Divine punishment as any other mortal.

خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ وَلَآ اَقُوْلُ اِنِّىْ مَلَكٌ وَّلَآ اَقُوْلُ لِلَّذِيْنَ تَزْدَرِىْۤ اَعْيُنُكُمْ لَنْ يُّؤْتِيَهُمُ اللّٰهُ
خَيْرًا ؕ اَللّٰهُ اَعْلَمُ بِمَا فِىْۤ اَنْفُسِهِمْ ۖۚ اِنِّىْۤ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝ قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ جِدَالَنَا
فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝ قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَمَاۤ اَنْتُمْ بِمُعْجِزِيْنَ ۝ وَلَا يَنْفَعُكُمْ
نُصْحِىْۤ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ وَاِلَيْهِ تُرْجَعُوْنَ ۝ اَمْ يَقُوْلُوْنَ
افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَىَّ اِجْرَامِىْ وَاَنَا بَرِىْٓءٌ مِّمَّا تُجْرِمُوْنَ ۝ وَاُوْحِىَ اِلٰى نُوْحٍ اَنَّهٗ لَنْ يُّؤْمِنَ
مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا

31. (ولا . . . الظلمين) And I do not say to you that with me are the treasures of Allah,[87] nor that I know the Unseen, nor do I say: I am an angel. And I do not speak[88] of them whom your eyes despise[89] as those on whom Allah will not bestow any good[90]—Allah knows best what is in their souls. Verily in that case I should be of the wrong-doers.[91]

32. (قالوا . . . الصدقين) They said: O Nūḥ! surely thou hast disputed with us and has multiplied the dispute with us; now bring us that with which thou threatenest us,[92] if thou be of the truth-tellers.

33. (قال . . . بمعجزين) He said: only Allah will bring it on you if He will,[93] and you will not escape.[94]

34. (ولا . . . ترجعون) Nor would my good counsel profit you even if I wished to give you good counsel, if Allah wished to keep you astray.[95] He is your Lord,[96] and to Him you shall be returned.

35. (ام . . . تجرمون) Or do they say:[97] he[98] has fabricated it?[99] Say thou: on me be my guilt,[100] and I am quit of that of which you are guilty.[101]

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87. *i. e.*, the illimitable treasures of His omnipotence and omniscience.

88. (as you are wont to say).

89. (for their lack of worldly goods).

90. The infidels charged Noah's followers with hypocrisy; and therefore they said, these converts would remain devoid of all spiritual good.

91. *i. e.*, in case they are true believers, and I refuse to credit them with true belief, I am sure to be reproved.

92. *i. e.*, the much dreaded punishment.

93. *i. e.*, I am powerless to bring about any such disaster; I am a mere preacher and warner.

94. (His punishment).

95. (in consequence of your continuous obstinacy and habitual contumacy),

96. (and it is against Him that you stand as rebels).

97. *i. e.*, the Makkan pagans. Notice the abrupt brief change from the story of Noah to that of the holy Prophet of Islam.

98. *i. e.*, the holy Prophet.

99. *i. e.*, the Holy Qur'ān.

100. (if, as you say, I have forged it).

101. *i. e.*, of the great guilt of rejecting the true Prophet of God.

تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ۝ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُم
مُّغْرَقُونَ ۝ وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ
كَمَا تَسْخَرُونَ ۝ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ۝ حَتَّىٰ إِذَا
جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ
وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ۝ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ۝
وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ

SECTION 4

36. (واوحى . . يفعلون) And to Nūḥ it was Revealed:[102] verily none of thy people will believe save those who have believed already, so do not be distressed at what they have been doing.[103]

37. (واصنع . . مغرقون) And make thou the ark[104] under Our eyes[105] and Our Revelation;[106] and do not address Me regarding those who have done wrong;[107] they are surely to be drowned.

38. (ويصنع . . تسخرون) And *as* he was making the ark, and whenever the chiefs of the people[108] passed by him they scoffed at him.[109] He said: if you scoff at us,[110] we *also*[111] shall scoff at you, as you scoff at us.

39. (فسوف . . . مقيم) So presently you shall know on whom comes a torment that humiliates him,[112] and on whom is let loose the torment lasting.[113]

40. (حتى . . . قليل) *Thus were they employed* when Our decree came and[114] the oven[115] boiled over. We said: carry thereon[116] of every kind[117] two,[118] and thy household, save him thereof against whom[119] the word has already gone forth,[120] and the faithful. And these had not believed with him save a few.[121]

41. (وقال . . . رحيم) And he said:[122] embark therein; in the name of Allah be its course and its anchorage; verily my Lord is Forgiving, Merciful.[123]

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102. (after his long and patient preaching had proved fruitless).

103. (by way of thy persecution, as their end is drawing near).

104. (in order to save the believers from the impending deluge). The ark, in modern measures, according to the calculation of Christian scholars, was '525 ft. long, 87½ ft. broad, and 52½ ft. high,' (D. B. I. p. 149). *Cf.* Ge. 6 : 14, 16.

105. *i. e.*, under Our direct supervision and protection.

106. (*i. e.*, under Our directions as to its form and dimensions).

107. *i. e.*, do not plead with Me that the wicked may yet be saved.

108. (perhaps priding themselves on the drainage schemes of their country).

109. (on his building a vessel in an inland country at a safe distance from

the sea). The people of Noah lived in a plain, in the higher reaches of Mesopotamia, hundreds of miles away from the Persian Gulf.

110. (now, in the height of your ignorance and arrogance).

111. (in our turn).

112. (in this very world).

113. (in the Hereafter).

114. (as the first signal of the deluge).

115. (as, simultaneously with the catastrophic downpour of rain, water gushed forth from the underground). The story of Noachian deluge, so long dismissed as legendary, has at last come to be recognized as 'historical disaster' 'for which material evidence has been found in the soil of Ur ; . . . it was a widspread but a local inundation.' (Woolly, *Abraham*, p. 170) 'Archaeological evidence . . . . has established the reality of the Flood.' (Marston, *The Bible Comes Alive*, p. 33). 'The Septuagint version of Genesis (translated into Greek from the Hebrew about 300 B.C.) represents Abraham as being born 1072 years after the Flood, which would bring the date up to about 3200 B.C. (Marston, *The Bible is True*, p. 70). 'Langdon excavating at Kish and Woolley at Ur in 1929 came upon unmistakable traces of a deluge of unparalleled dimensions about 3000 B.C.' (VJE, p. 226). تنور is not only an 'oven' but it also signifies 'surface of the ground' 'highest part of the earth or ground,' 'any place from which water pours forth,' and 'a place where the water of a valley collects.' (LL)

116. *i. e.*, into the ark.

117. (of animals serviceable to man).

118. *i. e.*, a male and a female. *Cf.* the OT :—'And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee ; they shall be male and female.' (Ge. 6 : 19).

119. (in consequence of his infidelity).

120. 'in Divine knowledge, not in the knowledge of Noah.' (Th.)

121. Note that the Qur'ān distinctly affirms that Noah was sent to a particular people, and affords no ground to imagine that the deluge was universal. His mission may possibly have been for the then populated earth, but certainty he did not address the whole world as we know it. The inundation, however catastrophic, must have been limited to the land of Noah : and to the historicity of a flood thus defined, modern archaeology has set its seal. 'Both Sumerian and Hebrew legends,' says a distinguished explorer Lt.-Col. Wagstaff, speak of a flood which destroyed the habitable world as they knew it. The deluge was not universal, of course, being confined to the lower valley of the Tigris and Euphrates. It might have affected an area of 400 miles long by 100 miles broad, sufficiently devastating for the inhabitants to presume a world-wide catastrophe.'

122. (to his family and followers).

123. (to His believing servants).

كَالْجِبَالِ وَنَادٰى نُوحُ ۨابْنَهٗ وَكَانَ فِيْ مَعْزِلٍ يّٰبُنَيَّ ارْكَبْ مَّعَنَا وَلَا تَكُنْ مَّعَ الْكٰفِرِيْنَ ۝ قَالَ سَاٰوِيْٓ اِلٰى
جَبَلٍ يَّعْصِمُنِيْ مِنَ الْمَآءِ ۭ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
الْمُغْرَقِيْنَ ۝ وَقِيْلَ يٰٓاَرْضُ ابْلَعِيْ مَآءَكِ وَيٰسَمَآءُ اَقْلِعِيْ وَغِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ وَاسْتَوَتْ عَلَى
الْجُوْدِيِّ وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ۝ وَنَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ وَاِنَّ وَعْدَكَ
الْحَقُّ وَاَنْتَ اَحْكَمُ الْحٰكِمِيْنَ ۝ قَالَ يٰنُوْحُ اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ غَيْرُ صَالِحٍ ڶ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ
بِهٖ عِلْمٌ ۭ اِنِّيْٓ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِيْنَ ۝ قَالَ رَبِّ

42. (وهي . . . الكفرين) And it moved on with them amidst waves like mountains.[124] And Nūḥ called out his son,[125] and he was apart:[126] my son! embark with us, and be not with the infidels.[127]

43. (قال . . . المغرقين) He said:[128] I shall betake me to a mountain which will shield me from the water. *Nūh* said: there is no protector[129] today from the decree of Allah save *for* one on whom He has mercy.[130] And a wave intervened between the two;[131] so he was of the drowned.

44. (وقيل . . . الظلمين) And it was said:[132] O earth: swallow up thy water, and cease, O heaven:[133] And the water abated; and fulfilled was the decree.[134] And it[135] rested upon the Judi;[136] and it was said: away with the wrong-doing people.[137]

45. (ونادى . . الحاكمين) And Nūḥ cried to his Lord,[138] and said: Lord! verily my son is of my household, and Thy promise[139] is the truth,[140] and Thou art the Greatest of rulers.

46. (قال . . . الجاهلين) He said: O Nūḥ! verily he is not of thy household![141] verily he is *of* the unrighteous conduct;[142] so do not ask Me that of which thou hast no knowledge.[143] I exhort thee to be not of the ignorant.[144]

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124. *i. e.*, waves rising to the height of mountains. 'And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.' (Ge. 7: 17-19).

125. (who was an infidel, named Kan'ān).

126. (from him and the family).

127. (neither physically nor spiritually).

128. (fondly and foolishly hoping that the mountain-peaks would remain out of the reach of the flood).

129. Or 'no person defended.' عاصم may be an instance of فاعل used in the sense of مفعول .

130. 'Fifteen cubits upward did the waters prevail; and the mountains were covered.' (Ge. 7 : 20) 'And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark' (23).

131. *i. e.*, the believing father and the unbelieving son.

132. (after the sentence had been duly executed). 'And the waters prevailed upon the earth one hundred and fifty days' (Ge. 7 : 24).

133. (from raining). The deluge was brought about by the gushing forth of underground fountains as well as torrential rain. 'And the rain was upon the earth forty days and forty nights.' (Ge. 7 : 12).

134. 'And God made a wind to pass over the earth, and the water assuaged; The fountains also of the deep and the windows of heavens were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.' (Ge. 8 : 1-3).

135. *i. e.*, the ark.

136. 'still regarded by the Kurds as the scene of the descent from the ark.' (D. B. I. p. 140). While the Biblical reference to the Ararat is 'indefinite' (JE. II. p. 74), there is evidence to identify 'the mountain of the ark with the Jebel Judi, south-west of Lake Vam.' (EBi. c. 290). It is 'not without significance that the neighbourhood of the Caucasus Mountain should be indicated by historians in our own times, as well as by relics of remote times, for the original homeland of our own, and many other races.' (Marston, *The Bible is True*, p. 73).

137. The whole passage, says Lane, 'is considered the most sublime in the Kurān.'

138. (before Kan'ān was drowned and there was yet hope of his deliverance).

139. (to save the believers among my family).

140. *i. e.*, there cannot be the slightest doubt as to Thy promise coming true; Thy words are the very truth itself.

141. (in Our fore-knowledge) *i. e.*, he is not among believing members of thy family, but on account of his incorrigible infidelity is excluded from the members of thy family who are promised deliverance.

142. عمل غير صالح is here equivalent to ذو عمل غير صالح (Th.).

143. *i. e.*, plead on behalf of no one unless thou hast some knowledge of his faith.

144. (by praying for those who are devoid of faith). The prophet Noah is warned for the future to be on his guard against pleading in ambiguous cases.

إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ۝ قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ
مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ۝ تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ
نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ۝ وَإِلَىٰ عَادٍ أَخَاهُمْ ع
هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ۝ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ
أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا تَعْقِلُونَ ۝ وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم

47. (قال . . . الخسرين) *Nūh* said: Lord! I take refuge with Thee lest I may ask Thee that of which I have no knowledge. And if Thou forgivest me not and hast not mercy on me, I shall be among the losers.[145]

48. (قيل . . . أليم) It was said: O Nūḥ! get thou down[146] with peace from Us and blessings upon thee and the communities with thee.[147] And *there shall be* communities[148] whom We shall let enjoy themselves,[149] and afterwards there shall befall them from Us a torment afflictive.[150]

49. (تلك . . . للتقين) That is of the stories of the unseen![151] We reveal it to thee; thou knewest it not, nor did thy nation know it ere this.[152] So be thou steadfast;[153] verily the *happy* end is for the *God*-fearing.[154]

SECTION 5

50 (وإلى . . . مفترون) And *We sent* to 'Aād[155] their brother,[156] Hūd.[157] He said: O my people! worship Allah,[158] there is no god but He: you are but fabricators.[159]

51. (يقوم . . . تعقلون) O my people! I ask of you no wage therefor;[160] my reward is only on Him Who created me, will you not then reflect?

145. All this shows extreme eagerness on the part of Noah, like all men of God, to show contrition on the slightest opportunity.

146. (on the land).

147. (in the ark and their believing posterity).

148. (deviating from the true religion).

149. (in this world).

150. (in the Hereafter).

151. (little known to thee, O Prophet! by any available source of information).

152. *i.e.*, before the Revelation, this ancient history was an unheard of secret to the Arabian nation.

153. (when thy people are still rejecting thee in spite of clear evidences in thy favour).

154. (as was demonstrated in the case of Nūḥ and his followers).

155. The ancient Arab tribe which inhabited Yaman and Hadhramaut, extending from the coasts of the Persian Gulf to the borders of Mesopotamia. See P. VIII. n. 523.

156. *i.e.*, their tribesman.

157. In the province of Hadhramaut, at some distance east of Qasm, there still 'stands the shrine of Nabi Hūd, a pre-Islamic saint, whose grave is an important centre of pligrimage.' (EBr. XI. p. 62). Now Nabi Hūd is the Prophet Hūd, not a 'saint.' See P. VIII. n. 525.

158. (and abandon polytheism altogether).

159. (in making others co-equal with Him).

160. *i.e.*, for my preaching.

مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ۝ قَالُوْا يٰهُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَّمَا نَحْنُ بِتَارِكِيْٓ اٰلِهَتِنَا
عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ۝ اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ ۭ قَالَ اِنِّىْٓ اُشْهِدُ اللّٰهَ
وَاشْهَدُوْٓا اَنِّىْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ۝ مِنْ دُوْنِهٖ فَكِيْدُوْنِىْ جَمِيْعًا ثُمَّ لَا تُنْظِرُوْنِ ۝ اِنِّىْ تَوَكَّلْتُ عَلَى اللّٰهِ
رَبِّىْ وَرَبِّكُمْ ۭ مَا مِنْ دَآبَّةٍ اِلَّا هُوَ اٰخِذٌۢ بِنَاصِيَتِهَا ۭ اِنَّ رَبِّىْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُكُمْ مَّآ اُرْسِلْتُ
بِهٖٓ اِلَيْكُمْ ۭ وَيَسْتَخْلِفُ رَبِّىْ قَوْمًا غَيْرَكُمْ ۚ وَلَا تَضُرُّوْنَهٗ شَيْـًٔا ۭ اِنَّ رَبِّىْ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ۝ وَلَمَّا جَاۗءَ
اَمْرُنَا نَجَّيْنَا هُوْدًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ

52. (ويقوم . . . مجرمين) O my people! ask forgiveness of your Lord, then repent to Him; He will send upon you the heaven pouring,[161] and He will add you strength[162] upon your strength and turn not away as guilty ones.

53. (قالوا . . . بمؤمنين) They said: O Hūd! thou hast not brought us an evidence[163] and we are not going to abandon our gods for thy saying,[164] nor are we going to be believers in thee.

54. (ان . . . تشركون) All that we say is that some of our gods[165] have stuck thee with evil.[166] He said; verily I call Allah to witness, and bear you witness, that I am quit of what you associate—

55. (من . . . تنظرون) With Him.[167] So do plot against me all together and do not respite me.[168]

56. (انى . . . مستقيم) I rely on Allah, my Lord and your Lord; no moving creature[169] is there whose destiny He does not control,[170] verily my Lord is on the straight path.[171]

57. (فان . . . حفيظ) If then you turn away, I have preached you that with which I was sent to you.[172] And my Lord will set up in succession a people other than you,[173] and you shall not[174] *be able to* harm Him at all,[175] verily my Lord[176] is over everything a Guardian.

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161. (rain plentifully). The Aadites had been grievously distressed by a draught of three years.

162. *i.e.*, He will exalt you still further, and increase the power, prestige and prosperity you already possess.

163. (such as we desire). *i.e.*, a miracle of our own choice.

164. عن in عن قولك is denotative of cause.

165. (to whom thou offerest indignities and whose power, nay, whose very existence, thou deniest).

166. (by way of punishment; and so thou hast been deprived of thy reason). اعتراى is used of a malady and of diabolical possession.

167. (and I shudder at the very idea of associating aught with Him).

168. The indignant reply of the Prophet Hūd in effect is:—If your false gods have any power at all, well I am here. Let them do their worst, and give me no quarter. Out with your revenge now!.

169. See n. I above.

170. Litt. He holdeth it by its forelock *i.e.*, He exercises an absolute power over it. The idiom, in Arabic, refers to a horse's forelock; the animal held in this manner being considered to be reduced to the lowest subjection. The moral is: everything, big or small, is in the firm grasp of God.

171. (and to Him man can attain only by treading the right path).

172. (and no blame lies on me if you still persist in your unbelief and infidelity).

173. (after you are punished with destruction).

174. (with all your capacity for mischief).

175. (but it is only yourselves that you shall hurt).

176. (unlike the 'gods' of polytheism).

بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَاهُم مِّنْ عَذَابٍ غَلِيظٍ ۝ وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ
جَبَّارٍ عَنِيدٍ ۝ وَأُتْبِعُوا فِي هَٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ
هُودٍ ۝ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَ
كُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ۝ قَالُوا يَا صَالِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَا أَتَنْهَانَا
أَن نَّعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ۝ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ ———

58. (ولما . . . غليظ) And then when Our decree came to *pass*, We delivered Hūd and those who believed with him by a mercy from Us, and We delivered them from a torment rough [177]

59. (وتلك . . . عنيد) Such were 'Aād. They opposed the signs of their Lord[178] and denied His messengers and followed the bidding of any tyrant froward.[179]

60. (واتبعوا . . . هود) And they were followed in this world by a curse,[180] and *so will* be they on the Judgement Day.[181] Lo: verily the 'Aād disbelieved in the Lord. Lo! away with 'Aād, the people of Hūd.

SECTION 6

61. (والى . . . مجيب) And to Thamūd[182] We sent their brother[183] Sāleh.[184] He said: O my people! worship Allah, there is no god for you but He.[185] He has made you spring out from the earth and has made you dwell therein.[186] Therefore ask forgiveness of Him, then turn to Him in repentance; verily my Lord is Nigh,[187] Responsive.[188]

62. (قالوا . . . مريب) They said: O Sāleh! hitherto[189] thou wast amongst us as one hoped for.[190] Dost thou forbid us to worship what our fathers have worshipped? We are in disquieting doubt[191] regarding that to which thou callest us.

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177. In an Himyaritic inscription discovered in 1834 in the ruins of Hisn-Ghurāb occurs the following :—

1. We dwelt at ease for ages within the court of this castle. A life without strait, and above wants . . . .
2. Kings reigned over us, far removed from baseness. And vehement against the people of perfidy and fraud . . . .
3. They sanctioned for us, from the religion of Hūd, right law. And we believed in miracles, the resurrection, and the resuscitation of the dead by the breath of God . . . .' (Forster, *Historical Geography*

of Arabia, II. p. 93). This establishes, in the first place, the historical personality of the Prophet Hūd, and secondly, the fact that his followers were the only people of the tribe of 'Aād, who survived the Divine catastrophe.

178. —the All-Powerful—

179. —possessor of tiny little power—

180. *i.e.*, by extermination.

181. *i.e.*, by everlasting perdition.

182. As the tribe of 'Aād were the masters of south-eastern Arabia, so were the Thamūd masters of north-western Arabia, then known as Wādī-ul-Qurā. See P. VIII. n. 542.

183. *i.e.*, their countrymen.

184. '· · · A similar shrine is that of Nabi Salih in Wadī Sirf, near Shibam,' (EBr. XI. p. 63). See P. VIII. n. 543.

185. (so renounce polytheism in all its forms).

186. Or 'hath prolonged your lives therein.'

187. (unto those who strive to approach Him).

188. (unto those who petition Him).

189. *i.e.*, before the preaching of this new religion.

190. *i.e.*, the centre of our hopes and aspirations. With a sense of regret, curiosly similar, and sentiment almost identical, over what might-have-been, does a modern Christian speak of the holy Prophet ;—'Had Moḥammad, stern to his early convictions, followed the leading of Jewish and Christian truth, and inculcated upon the fellows their simple doctrine, there might have been a "saint Mohammad," more likely a "Mohammad the Martyr," laying the foundation-stone of the 'Arabian Church.' (Muir. *op. cit.* Intro. p. XCVIII).

191. *i.e.*, this strange, unfamiliar doctrine of negativing all 'gods' has aroused suspicions in us.

عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ۝ وَيَا قَوْمِ
هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ۝
فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ۝ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا
وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ۝ وَأَخَذَ الَّذِينَ
ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ۝ كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۗ أَلَا
ع بُعْدًا لِّثَمُودَ ۝

63. (قال . . . تخسير) He said: O my people! Think! If I stand upon evidence from my Lord,[192] and there has come to me from Him a mercy,[193] then who will succour me against Allah, if I disobey Him?[194] You then[195] increase me not save in loss.

64. (و يقوم . . . قريب) And O my people! here is the she-camel of Allah,[196] a sign to you; so leave her to graze at will in Allah's land, and do not touch her with evil, lest there may overtake you an instant chastisement.

65. (فعقروها . . مكذوب) Yet[197] they hamstrang her.[198] Then he said: enjoy *youselves* in your dwellings only three days[199]——a prophecy sure to be fulfilled.

66. (فلما . . العزيز) Then when Our decree came *to pass* We delivered Sāleh and those who believed with him, by a mercy from Us and from the humiliation of that day. Verily thy Lord! He is the Strong,[200] the Mighty.[201]

67. (واخذ . . . جثمين) And the shout[202] overtook those who had done wrong, so they lay in their dwellings crouching[203]——

68. (كان . . . لثمود) as though they had never lived at ease therein. Lo! verily Thamūd disbelieved in their Lord.[204] Lo! away with Thamūd.

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192. *i. e.*, clear and convincing arguments supporting His unity.

193. *i. e.*, the special gift of apostleship which implies that I must preach and proclaim the true doctrine.

194. (by suppressing the true doctrine instead of publishing it).

195. *i. e.*, if I were to act upon your counsel.

196. *i. e*, a wonder; a token of His omnipotence; a direct outcome of Divine intervention; and therefore attributed to Him. See P. VIII. n. 546.

197. *i. e*, in spite of full and repeated remonstrances.

198. See P. VIII. n. 551.

199. (after which you shall be destroyed).

200. *i. e.*, Able to destroy whomsoever He will.

201. *i. e.*, Able to save whomsoever He will.

202. (from heaven, accompanied by a violent earthquake).

203. (and dead).

204. (and were therefore extirpated).

وَلَقَدْ جَآءَتْ رُسُلُنَآ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ۖ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ ﴿٦٩﴾
فَلَمَّا رَآٰ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ وَاَوْجَسَ مِنْهُمْ خِيْفَةً ۚ قَالُوْا لَا تَخَفْ اِنَّآ اُرْسِلْنَآ اِلٰى
قَوْمِ لُوْطٍ ﴿٧٠﴾ وَامْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ﴿٧١﴾ قَالَتْ
يٰوَيْلَتٰٓى ءَاَلِدُ وَاَنَا عَجُوْزٌ وَّهٰذَا بَعْلِيْ شَيْخًا ۖ اِنَّ هٰذَا لَشَيْءٌ عَجِيْبٌ ﴿٧٢﴾ قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ
اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ۚ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ
الرَّوْعُ وَجَآءَتْهُ الْبُشْرٰى يُجَادِلُنَا فِيْ قَوْمِ لُوْطٍ ﴿٧٤﴾ اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ﴿٧٥﴾

SECTION 7

69. (ولقد . . . حنيذ) And assuredly Our messengers[205] came to Ibrāhīm with glad tidings.[206] They said:[207] peace! He said: peace! And soon he brought a calf roasted.[208]

70. (فلما . . . لوط) And when he saw that their hands did not touch it[209] he mistrusted them, and conceived a fear of them.[210] They said; do not fear; verily we[211] are sent to the people of Lūṭ[212]

71. (وامراته . . يعقوب) And his wife[213] was standing by;[214] she laughed.[215] And We gave her the glad tidings of Isḥāq, and after Isḥāq, Y'aqūb.

72. (قالت . . . عجيب) She said: O for me![216] Shall I bear a child when I am old?[217] and this my husband is advanced in years! A marvellous thing *is* this![217-A]

73. (قالوا . . . مجيد) They said: marvellest thou[218] at the decree of Allah?[218-A] Mercy of Allah and His blessings *be* upon you, O people of the house,[219] verily He is Praiseworthy,[220] Glorious.[221]

74. (فلما . . . لوط) Then when alarm had left Ibrāhīm and the glad tidings had come *home* to him, he took to disputing with Us[222] for the people of Lūṭ.[223]

75. (ان . . . منيب) Verily Ibrāhīm was forbearing,[224] long-suffering,[225] penitent.[226]

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205. *i. e.* angels in human form; perhaps three is number. 'And he lifted up his eyes and looked and, lo, three men stood by him.' (Ge. 18 : 2).

206. (of the birth of his son Isaac).

207. (by way of greeting).

208. Hospitable in the extreme as Abraham was, he began to feast the guests although they were as yet total strangers to him. 'And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them.' (Ge. 18 : 7, 8)

209. *i. e.*, the meat served before them. This corrects the Biblical mis-statement that "they did eat'. (Ge. 18 : 8)

210. (apprehending that they might have some ill design and hostile intention against him). Partaking of food, in antiquity, made the guest a temporary member of the family, and formed a special bond of friendship between the host and the guest.

211. (angels in human form).

212. (to punish them). Lūṭ, Lot of the Bible, was a prophet of God. His 'people' does not signify his kinsmen or tribe, but the people to reclaim whom he was sent as an apostle. See P. VIII. n. 561.

213. *i. e.*, Sarah. The first wife of Abraham.

214. (somewhere nearby but till now hidden from the strangers' view). 'And Sarah heard it in the tent door, which was behind her.' (Ge. 18 : 10).

215. (immensely pleased with finding angels as her guests).

216. An exclamation of wonder.

217. (and past child-bearing).

217-A. 'Now Abraham and Sarah were old and well striken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also.' (Ge. 18: 11 : 12).

218. (who is the consort of a prophet of God and fully conversant with His working).

218-A. (for whom nothing is too hard).

219. The House of Abraham had already been the recipient of special Divine favours.

220. *i. e.*, so instead of wondering at His power, praise Him and glorify Him.

221. *i. e.*, Able to do whatever He will.

222. *i. e.*, pleading with Us with such a vehemence that it looked like disputing.

223. For the details of Abraham's pleadings compare Ge. 18 : 23-33.

224. (and patient with other people's faults).

225. اواه is one who often says Ah! or alas! or often moans from a motive of pity, affection or fear of God.

226. (*i. e.*, turning to God very frequently).

يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۝ وَلَمَّا
جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ۝ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَ
مِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى
ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ۝ قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا
نُرِيدُ ۝ قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ۝ قَالُوا۟ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ
فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ

76. (یا براهیم . . . مردود) Ibrāhīm! leave off this;[227] the decree from thy Lord has already come, and verily upon them an approaching torment is unavoidable.[228]

77. (ولما . . . عصيب) And when Our envoys[229] came to Lūṭ,[230] he was distressed on their account,[231] and he felt straitened for them,[232] and he said:[233] this is a day dreadful.

78. (وجاءه . . . رشيد) And his people came to him rushing on towards him,[234] and they were wont to work vices[235] before. He said:[236] O my people! here are my daughters:[237] clean are they for you.[238] so fear Allah[239] and do not disgrace me *in the face of* my guests;[240] is there among you no man right-minded?[241]

79. (قالوا . . . نريد) They said: assuredly thou knowest that we have no right to thy daughters.[242] and verily thou knowest what we would have.[243]

80. (قال . . . شديد) He said:[244] would that I had strength against you or could betake me to a powerful support!

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227. (pleading and interceding).

228. *i. e.*, a doom that cannot be averted; because they are so deep in sin that they shall not reform themselves.

229. (angels in human form).

230. (who lived in the city of Sodom). It was 'the first city of Pentapolis . . situated in the vale of Siddim, either in the present plain of Sabkhah or farther north in the southern Seccudes between the peninsula of Al-Lisan and the Sabkhah.' (JE. XI. p. 424).

231. (as they appeared in the shape of beautiful young boys which must needs excite the unnatural lust of the people of Sodom).

232. (as he felt himself powerless to protect them).

233. (in extreme distress).

234. (with wicked intentions towards his guests).

235. 'They hated strangers, and abused themselves with sodomitical practices.' ("Ant". I. 11 : 1)

236. (after all his remonstrances with his people had proved futile).

237. 'My daughters' is not necessarily Lot's own daughters; they may well have been any unmarried girls of his city.

238. (if you care to take them in marriage.)

239. (in the matter of your lust).

240. 'Death, or something as bad he could suffer, rather than his guests should be exposed to gross ill-treatment.' (EBi. c. 2128).

241. Perhaps there were no good men at all in the population of Sodom. 'And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes . . . . And he said, I will not destroy it for ten's sake.' (Ge. 18 : 26, 32).

242. (nor are we inclined towards women at all).

243. 'Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy those beautiful boys by force and

وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۖ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾
فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً
عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ
إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَ
يَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾
بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ

81. (قالوا . . . بقريب) They[245] said: O Lūṭ! verily we are envoys[246] of thy Lord;[247] they shall be no means reach thee. Go forth thou[248] with thy household in a part of the night, and let none of you look back save thy wife.[249] Certainly what happens to them will happen to her *also*;[250] this appointment is *for* the morning; is not morning nigh?

82. (فلما . . . منضود) Then when Our decree came *to pass*, We turned the upside thereof downward, and We rained thereon stones of baked clay,[251] piled up;

83. (مسومة . . . ببعيد) marked from before thy Lord.[252] Nor are they[253] from *those* wrong-doers[254] far away.[255]

SECTION 8

84. (والى . . . محيط) And to Madyan[256] *We sent* their brother[257] Shu'aib.[258] He said: O my people! worship Allah; there is no god for you but He.[259] Do not give short measure and weight.[260] I find you in prosperity,[261] and verily I fear for you[262] the torment of a Day encompassing.[263]

85. (ويقوم . . . مفسدين) O my people! give full measure and weight with equity, and do not defraud the people of their things, and do not commit mischief on the earth *as* corrupters.[264]

245. *i. e.*, the angels disguised as his guests.

246. (and angels).

247. (and so do not be distressed on our account at all).

248. (out of this city).

249. —an infidel at heart and as such doomed—

250. (as she would disregard all warning).

251. 'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.' (Ge. 19: 24, 25). According to the Jewish authorities, 'first the rain came down,

possibly they might repent; when they did not repent, it was turned into brimstone and fire . . . . The four towns were built on one rock and the Angel overturned them from above downwards.' (Rashi, *On Genesis*, pp. 222, 223), See P. VIII, nn. 572, 574.

252. 'to distinguish them from other stones.' (Th). 'Stones of baked clay having upon them the semblance of seals impressed in the presence of thy Lord, in order that they may be known to be from God.' (LL)

253. *i. e.*, the ruins of Sodom.

254. (of Makka).

255. The Jordan valley in which the ruined cities were situated was not very far from Makka, and the Makkan caravans on their way to Syria used to pass by it regularly. 'The final destruction of the cities of Sodom and Gomorrah by a cataclysm which, according to the chronology, took place about 2061 B. C., raises the question of their precise location, although no one seems to doubt the reality of the story. Controversy is still active as to whether the cities lay at the north or south end of what is now the Dead Sea.' (Marston, *The Bible is True*, p. 128). 'The cataclysmic destruction of Sodom and Gomorrah and the other cities round the Dead Sea, ... occurred in 2061 B. C. The occurrence was probably due to volcanic action, and its effects must have been felt over a wide area.' (*The Bible Comes Alive*, p. 43).

256. See P. VIII. n. 575.

257. *i. e.*, their countryman.

258. See P. VIII n. 576.

259. (so renounce polytheism in all its forms).

260. (as is your wont). They were a trading people, not only infidel but also given to commercial malpractices.

261. (which fact makes it all the more reprehensible that you should be dishonest in your dealings).

262. (if you go on with your crooked ways).

263. *i. e.*, the Day that shall encompass all varieties of the torment : or, the Day that shall encompass one and all.

264. Business can be conducted prosperously only if the rules of commercial morality are strictly adhered to.

وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ۝ قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ
اَمْوَالِنَا مَا نَشٰٓؤُا ۭ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ۝ قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰي بَيِّنَةٍ مِّنْ رَّبِّيْ وَ
رَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ۭ وَمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰي مَآ اَنْهٰىكُمْ عَنْهُ ۭ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ۭ وَمَا
تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ۭ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ۝ وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَآ اَصَابَ قَوْمَ
نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ۭ وَمَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ۝ وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ ۭ اِنَّ رَبِّيْ رَحِيْمٌ
وَّدُوْدٌ ۝ قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَاِنَّا لَنَرٰىكَ

86. (بقيت . . . بحفيظ) Allah's remainder[265] is better for you,[266] if you are believers, and I am not over you a guardian.[267]

87. (قالوا . . . الرشيد) They said:[268] O Shu'aib! does thy prayer bid thee that we should abandon what our fathers worshipped;[269] or that we should not do with our riches whatsoever we will?[270] thou, indeed! thou forsooth art mild, right-minded![271]

88. (قال . . . انيب) He said: O my people! think, if I *rested* upon an evidence from my Lord, and He has provided me with a goodly provision from Himself,[272] *shall I fail to deliver His message?* I do not desire, in order to oppose you,[273] to do what I forbid you.[274] I desire only reformation so far as I am able, and my hope of success is not save with Allah;[275] in Him I rely and to Him I turn in repentance.

89. (ويقوم . . . ببعيد) O my people! let not the cleavage with me[276] incite you so that there befall you the like of what befell the people of Nūḥ and the people of Hūd and the people of Sāleḥ. and the people of Lūṭ are not far away from you.[277]

90. (واستغفروا . . . ودود) Ask forgiveness of your Lord, and turn to Him in repentance; verily my Lord is Merciful, Loving.

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265. بقية الله signifies 'what is left by Allah after giving legal alms.' Or, 'that which God has preserved for you, of what is lawful.' (LL)

266. *i. e.*, the income that is yours by law and right is in the long run far more profitable than that derived by unfair means.

267. (to force on you the ways of piety and virtue).

268. (in ridicule and mockery).

269. *i.e.*, is it thy prayers which prompt thee to ask us to abandon the cult of our forefathers? The fetishism of usage and custom is seen here at its full play.

270. *i.e.*, are we not at liberty to do with our business as we please ? Whether we adulterate our goods, or manipulate our measures or use false coins,

what has religion to do with our economic and commercial lives ?

271. All this is said by way of mockery.

272. *i.e.*, His highest gift—prophethood.

273. *i.e.*, for opposition's sake.

274. *i.e.*, my opposition to you is not for its own sake, nor I do it lightheartedly. I do myself whatever I ask you to do and that is an evidence of my seriousness of purpose.

275. *i.e.*, whatever success I may be able to achieve is only due to Divine assistance and not to my own exertions.

276. *i.e.*, your spite of me.

277. (viewed whether chronologically or geographically). In point of time, Shu'aib was a near descendant of Abraham; and as regards habitat, Madyan was at no great distance from the Jordan Valley.

فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۖ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ
وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾ وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ سَوْفَ تَعْلَمُونَ
مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۖ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ
أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ع
فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا

91. (قالوا . . بعزيز) They said: O Shu'aib! we do not understand much of what thou sayest,[278] and verily we see thee weak[279] among us; and were it not for thy tribe[280] we had surely stoned thee,[281] and thou art not mighty among us.[282]

92. (قال . . . محيط) He said: O my people! is my tribe[283] then stronger[284] with you than Allah? Him you have cast behind your backs naglected;[285] verily my Lord is Encompasser[286] of what you do.

93. (ويقوم . . . رقيب) O my people! act according to your station, verily I am going to work *in my way;* presently you will know on whom comes a chastisement humiliating him and who is a liar. And watch:[287] I am *also* with you a watcher.

94. (ولما . . . جثمين) And when Our decree came *to pass,* We delivered Shu'aib and those who believed with him by a mercy from Us, and the shout[288] overtook them who did wrong, so they lay in their dwellings crouching;[289]

95. (كأن . . . ثمود) As though they had never lived at ease therein. Lo! a far removal for Madyan,[290] even as Thamūd were removed afar![291]

SECTION 9

96. (ولقد . . . مبين) And assuredly We sent Mūsā with Our signs and a clear authority;[292]

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278. This want of understanding was due to the infidels' refusal to give their prophet proper hearing. Religious truths, simple in themselves, certainly require to be listened to patiently.

279. (with no power or influence at thy back).

280. Or, family.

281. The pre-Islamic pagan 'was little occupied with the things of the gods and neligent in matters of ritual worship. But he had a truly religious reverence for his clan, and a kinsman's blood was to him a thing holy and inviolable.' (Robertson Smith, *Religion of the Semites'*, p. 47).

282. Or 'an esteemed one'. Note the change in the tone of the infidels from mockery to threat.

283. (for whose sake you are sparing me).

284. Or 'more esteemed.'

285. (paying Him no consideration at all).

286. (and He will requite you accordingly).

287. (whether the issue is with me or you).

288. (from the heaven).

289. (and dead).

290, 291. (from God's grace and mercy).

292. *i.e.*, a powerful argument.

أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ۝ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ۝ وَأُتْبِعُوا فِي
هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۚ بِئْسَ الرِّفْدُ الْمَرْفُودُ ۝ ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ ۖ مِنْهَا قَائِمٌ وَ
حَصِيدٌ ۝ وَمَا ظَلَمْنَاهُمْ وَلَٰكِنْ ظَلَمُوا أَنْفُسَهُمْ ۖ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ
شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ۝ وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ
أَخْذَهُ أَلِيمٌ شَدِيدٌ ۝ إِنَّ فِي ذَٰلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ
مَشْهُودٌ ۝ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ

97. (الى . . . برشيد) To Fir'awn, and his chiefs. They followed the commandment of Fir'awn, and the commandment of Fir'awn was not rightly-directed.

98 (يقدم . . . المورود) He shall head his people on the Day of Resurrection, and cause them to descend into the Fire,[293] — ill is the descent descended!

99. (واتبعوا . . . المرفود) And they were followed in this *world* by a curse,[294] and so *they will be* on the Day of Resurrection,[295] — ill is the present presented!

100. (ذلك . . . وحصيد) That is from the stories of the cities[296] which We recount to thee:[297] of them *some* are standing,[298] and *some* mown down.[299]

101. (وما . . . تتبيب) And We wronged them not,[300] but they wronged themselves.[301] So their gods whom they called upon besides Allah did not avail them in aught, when there came the decree of thy Lord, they added to them naught save perdition.[302]

102. (وكذلك . . . شديد) Such[303] is the overtaking of thy Lord when He overtakes the cities while they are wrong-doers; verily His overtaking is afflictive, severe.

103. (ان . . . مشهود) Verily herein is a sign[304] to him who fears the torment of the Hereafter. That is a Day whereon mankind shall be gathered together, and that is a Day *to be* witnessed.[305]

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293. *i.e.*, he shall lead them to Hell as animals are led to the watering-place.
294. *i.e.*, by being drowned in the sea.
295. *i.e.*, by everlasting perdition.
296. (of ancient nations and peoples).
297. (O Prophet).
298. (such as the cities of Egypt).
299. (such as the city of Sodom). The imagery is of corn standing and cut down.
300. (by punishing them).
301. (by meriting that punishment).
302. *i.e.*, those false gods simply served as the cause of their worshippers' agony.
303. *i.e.*, so thorough in its application, and so inexorable.
304. (of a far greater torment in the Hereafter).
305. (by one and all).

مَّعۡدُودٍ ۝ يَوۡمَ يَأۡتِ لَا تَكَلَّمُ نَفۡسٌ إِلَّا بِإِذۡنِهِۦۚ فَمِنۡهُمۡ شَقِيٌّ وَسَعِيدٌ ۝ فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ لَهُمۡ
فِيهَا زَفِيرٌ وَشَهِيقٌ ۝ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ۝
وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِي ٱلۡجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۖ عَطَآءً غَيۡرَ مَجۡذُوذٍ
فَلَا تَكُ فِي مِرۡيَةٍ مِّمَّا يَعۡبُدُ هَٰٓؤُلَآءِۚ مَا يَعۡبُدُونَ إِلَّا كَمَا يَعۡبُدُ ءَابَآؤُهُم مِّن قَبۡلُۚ وَإِنَّا لَمُوَفُّوهُمۡ
نَصِيبَهُمۡ غَيۡرَ مَنقُوصٍ ۝ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَٱخۡتُلِفَ فِيهِۚ وَلَوۡلَا كَلِمَةٌ سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ
بَيۡنَهُمۡۚ وَإِنَّهُمۡ لَفِي شَكٍّ

104. (وما . . . معدود) And We defer it not but to a term determined.[306]

105. (يوم . . . سعيد) The day it comes no soul shall speak save by His leave;[307] then of them *some* shall be wretched and *some* blest.

106. (فاما . . . شهيق) As for those who shall be wretched,[308] they shall be in the Fire, there for them shall be panting and roaring.[309]

107. (خلدين . . . يريد) *They shall* abide there so long as the heavens and the earth remain,[310] save as thy Lord may will.[311] Verily thy Lord is the Doer of whatever He intends.[312]

108. (واما . . . مجذوذ) And as for those who shall be blest,[313] they shall be in the Garden, abiding therein so long as the heavens and the earth remain, save as thy Lord may will[314]——a gift unending.[315]

109. (فلا . . . منقوص) So be not thou[316] in doubt concerning what these *people* worship.[317] They worship only as[318] their fathers worshipped before; and verily We will repay them their portion[319] in full, undiminished.

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306. (and not very remote).

307. So fearful will that Day be.

308. (on account of their want of faith).

309. 'The two words in the original signify, properly, the vehement drawing in and expiration of one's breath, which is usual to possess in great pain and anguish; and particularly the reciprocation of the voice of an ass when he brays.' (Sale) شہیق signifies the ending, or final part, of the crying, or braying, of the ass; . . . and زفیر signifies the beginning, or commencing part, thereof.' (LL)

310. The phrase signifies 'for ever'.

311. (by way of remission). The sentence would be as a rule eternal, but always subject to Divine will. He, the All-Powerful, the All-Supreme. can remit any sentence any time.

312. (without any let or hindrance on the part of anyone). His power is all-in-all. He can do anything, and is not bound by any conditions or by any

co-equal entities. This refutes *in toto* the position of diests and others who have restricted the Divine activity to the creation of the world and the fixation of its primary collocations, and also the doctrine of those who like the Arya Samaj, conceive God as no other than 'a great Cosmic Executive, whose business it is to preside over the inexorable processes of transmigration and *Karma.*' (ERE. II. p. 60). In Greece, the power even 'of the highest god was limited, and overruling fate then became an inexorable law, before which even he must bow.' (DB. V. p. 147). The God of Islam rules and sways the world and man, subordinates the laws of nature to His will, and is not governed by them. It is His will which is Supreme and All-Powerful, and not any abstract cosmic law.

313. (on account of their faith and good works).

314. (by way of adding to their share of bliss and felicity).

315. The bliss would be everlasting and uninterrupted, and no one after once entering Paradise is ever in danger of being deprived of it.

316. (O reader!).

317. (and rest assured that their worship would lead them to perdition).

318. *i.e.,* as foolishly as; as perversely as

319. (of torment, on the Day of Judgement).

مِنْهُ مُرِيبٍ ۝ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ۝ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ
مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ
اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ۝ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ۝ وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝ فَلَوْلَا كَانَ مِنَ
الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ —
الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ

SECTION 10

110. (ولقد . . . مريب) And assuredly We gave Book to Mūsā, and disputation arose thereabout;[320] and had not a word preceded from thy Lord,[321] it would have been decreed between them.[322] And verily they are concerning that in disquieting doubt.[323]

111. (وان . . . خبير) And to each of them thy Lord will repay their works in full;[324] verily He is aware of what they work.

112. (فاستقم . . . بصير) So stand thou[325] straight[326] as thou hast been bidden ——*thou* and whoever repented with thee,[327] and do not be arrogant,[328] verily He is Beholder of what you work.

113. (ولا . . . تنصرون) And do not lean towards those who do wrong, lest the Fire should touch you, and you have no protector besides Allah nor you would then be succoured.

114. (واقم . . . للذاكرين) Establish thou prayer at the two ends of the day,[329] and in some *watches* of the night;[330] verily virtues obliterate[331] vices.[332] That[333] is a reminder[334] to the mindful.

115. (واصبر . . . المحسنين) And be patient thou;[335] verily Allah does not waste the wage of the well-doers.

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320. (as the Makkans are raising doubts and disputes concerning the Qur'ān).

321. (that full requital is to be held over till the Day of Judgement).

322. (here and now, and the rejectors would have received their full requital immediately).

323. *i.e.*, concerning the Requital.

324. *i.e*, feeling sceptical of the doctrine of Divine Retribution.

325. (O Prophet!).

326. (firm and unperturbed, on the path of duty).

327. Thus the entire Muslim community is exhorted to work for faith,

unaffected by whatever the infidels may do.

328. (transgressing the bounds of religion and piety).

329. *i.e.*, morning and afternoon. The phrase thus clearly indicates three obligatory prayers of فجر (dawn), ظهر (midday) and عصر (afternoon).

330. The phrase comprehends the two remaining obligatory prayers of مغرب (sunset) and عشا (supper); thus totalling the five canonical prayers,

331. Or 'wipe off.'

332. (from the Book of deeds).

333. *i.e.*, the law that every virtue has a condemning effect.

334. *i.e.*, an exhortation to cultivate assiduously every form of virtue.

335. (O Prophet!).

وَمَا مِنْ دَآبَّةٍ ١٢ هُود ١١

وَكَانُوا مُجْرِمِينَ ۝ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ۝ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ
أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ۝ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ وَجَآءَكَ فِي هَٰذِهِ
الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ۝ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ ۝
وَانتَظِرُوا إِنَّا مُنتَظِرُونَ ۝ وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝ ع

116. (فلولا . . . مجرمين) Why were there not among the generations before you owners of wisdom[336] restraining others from corruption on the earth, except a few of those whom We delivered[337] from among them? And those who did wrong followed that in which they luxuriated, and they had been sinners.

117. (وما . . . مصلحون) And thy Lord is not one to destroy cities wrongfully while their inhabitants were men of rectitude.

118. (ولو . . . مختلفين) And had thy Lord willed[338] He would surely have made mankind of a single community; and[339] they will not cease differing.[340]

119. (الا . . . اجمعين) Save those on whom thy Lord has mercy; and for that[341] He has created them. And fulfilled will be the word of thy Lord: surely I will fill Hell with the jinn and mankind together.

120. (وكلا . . . للمؤمنين) And all *that* We recount to thee[342] of the stories of the messengers is in order that We[343] make thy heart firm thereby. And in this[344] there has come to thee truth and an exhortation[345] and an admonition[346] to the believers.

121. (وقل . . . عملون) And say thou to those who do not believe: act according to your station,[347] verily we[348] are going to work *in our way*.

122. (وانتظروا . . . منتظرون) Await;[349] *as* verily we are awaiting [350]

123. (ولله . . . تعملون) Allah's is the Unseen of the heavens and the earth.[351] And to Him will that whole affair be brought back.[352] So worship Him thou and[353] rely on Him; and thy Lord is not heedless of what you work

336. فلان بقية القوم signifies 'Such a one is the best of the people or company of men.' And اولوا بقية means, 'Persons possessed of excellence, or possessing a fund of judgement and intelligence, or persons of religion and excellence.' (LL)

337. (from nemesis).

338. (in accordance with His Plan and Purpose).

339. —since He has made man a free agent in the choice of his career—

340. (and deviating from the right path).

341. *i.e.*, for demonstrating the Divine law of individual variety dominating all human life.

342. (O Prophet!)

343. (all the more).

344. *i.e.*, through these narratives.

345. (to follow the right path).

346. (against evil ways).

347. See n. 287 above.

348. *i.e.*, the believers.

359. (the outcome of your infidelity and unbelief).

350. (the outcome of our true belief.)

351. *i.e.*, all that is secret therein.

352. (for decision). Authority is wholly His.

353. (ignoring the threats of the pagan persecution).

سُوْرَةُ يُوْسُفَ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَحَدَ عَشَرَ اٰيَةً وَّاثْنَا عَشَرَ رُكُوْعًا

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ﴿١﴾ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ﴿٢﴾ نَحْنُ نَقُصُّ
عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ﴿٣﴾
اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰٓاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ﴿٤﴾
قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ؕ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ

Sūrah Yūsuf[354]

Joseph XII

(Makkan, 12 Sections and 111 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . المبين) Alif. Lam. Ra.[355] These are the verses of a Book luminous.[356]

2. (انا . . . تعقلون) Verily We! We have sent it down, an Arabic[356-A] Recitation,[357] that perchance you may reflect.[358]

3. (نحن . . . الغفلين) We! We recount to thee[359] the best of stories, by Revealing to thee, this Qur'ān,[360] though thou hast been hitherto among the unaware *ones*.

4. (اذ . . . سجدين) *Recall* when Yūsuf[361] said to his father:[362] O my father! I have seen[363] eleven stars and the sun and the moon; I have seen them prostrating themselves before me.[364]

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354. The story of Joseph as given in the Qur'ān 'is similar to but not identical with the Biblical story; but the atmosphere is wholly different. The Biblical story is like a folk-tale in which morality has no place. Its tendency is to exalt the clever and financially-minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history. Joseph is shown as buying up all the cattle and the land of the poor Egyptians for the State under the stress of famine conditions, and making the Israelites "rulers over Pharaoh's cattle." The Quranic story, on the other hand, is less a narrative than a highly spiritual sermon . . . explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flex and change, and the marvellous working of God's eternal purpose in His Plan is unfolded to us on the wide canvas of history.' (AYA)

355. See P. I. n. 28.

356. (*i.e.*, clear and unambiguous; a Book that contains no mysteries. Contrast this with Christianity which boasts of its 'mysteries'. 'There are three great and fundamental mysteries in the Catholic religion: (1) the Trinity, (2) the Incarnation; (3) the Eucharist; to which Mgr Kolbe adds that of the Mystical Body of Christ.' (CD. p. 659).

356-A. Or, 'an eloquent.' عربي means both Arabic and eloquent.

357. *i.e.*, a Book delivered in the most chaste language of the Arabs. 'No people in the world, perhaps manifest such enthusiastic admiration for literary expression and are so moved by the word, spoken or written, as the Arabs. Hardly any language seems capable of exercising over the minds of its users such irresistible influence as Arabic . . . The triumph of Islam was to a certain extent the triumph of a language, more particularly of a book.' (Hitti, *op cit.* pp. 90-91).

358. The address is to mankind in general, and to the Arabs in particular, who formed the immediate audience of the Holy Discourse.

359. (O Prophet!).

360. *i.e.*, this portion of the Qur'ān. The word قرآن denotes not only the whole volume but also any distinct section or chapter of it. Note that all the narratives in the Qur'ān are used didactically, not for the sake of telling a story but with a view to preaching a moral.

361. Joseph of the Bible (1910-1800 B.C.) a prophet of God. A beautiful youth and the eldest born of Jacob's beloved wife Rachel, he occupied the first place in his affections. Born at Haran, he was the eleventh son of Jocob and the elder the two sons of Rachel.

362. Jocob or Israel; another prophet of God. See P. I. vv. 132, 133.

363. (in a dream).

364. 'And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.' (Ge. 37:9). Among ancient Israel, 'prostration was deemed as the most reverential form of greeting'. (JE. VII. p. 89).

مُّبِينٌ ۝ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا
عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝ لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ ۝ إِذْ قَالُوا ع
لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ۝ اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ
أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ۝ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي
غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ فَاعِلِينَ ۝ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا

5. (قال . . . مبين) He said:[365] O my son! do not recount thy vision[366] to thy brethren,[367] lest they may scheme a plot against thee;[368] verily Satan is to men a manifest enemy.[369]

6. (وكذلك . . . حكيم) And thus[370] will thy Lord choose thee[371] and[372] teach thee of the interpretation of discourses, and will fulfil His favour upon thee and upon the house of Y'aqūb, as He has fulfilled it upon thy fathers, Ibrāhīm and Is-ḥāq formerly, verily thy Lord is Knowing, Wise.

SECTION 2

7. (لقد . . . السائلين) Assuredly in Yūsuf and his brethren[373] there have been signs[374] for the inquirers.

8. (اذ . . . مبين) *Recall* when they said: Surely Yūsuf and his brother[375] are dearer to our father than we,[376] whereas we are a band;[377] our father is in a manifest error indeed.[378]

9. (اقتلوا . . . صلحين) Slay Yūsuf or cast him away to some land;[379] your father's solicitude will be free for you[380] and you will be thereafter a people favoured.[381]

10. (قال . . . فعلين) Said a speaker from among them: do not slay Yūsuf,[382] but cast him into the bottom of a well,[383] some of the caravan[384] will take him up—if you must be doing.[385]

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365. (knowing its interpretation immediately).

366. (presaging thy superiority to thy brethren).

367. (who were ten in number, and were born of another mother or other mothers).

368. 'And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.' (Ge. 37 : 4). 'And his brethren envied him.' (Ge. 37 : 11). 'Upon Joseph centred the love of his father, Jacob who showered upon "the son of his old age" many tokens of special favour, and arrayed him in a "coat of many colours." 'This

favouritism, however, excited the envy of his elder brothers, and Joseph increased their envy by telling them of two dreams which prognosticated his ruling over them.' (JE. VII. p. 246).

369. 'And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.' (Ge. 37 : 8). 'This affection of his father excited the envy and the hatred of his brethren; as did also his dreams which he saw.' ("Ant", II. 2 : 1).

370. *i.e.*, as thou hast seen in thy dream.

371. (for His apostleship). 'Now Jacob was pleased with the dream; . . . because it declared the future happiness of his son.' ("Ant". II. 2 : 3).

372. (as a further gift).

373. *i.e.*, sons of the same father but of different mothers.

374. (of His great providence).

375. Benjamin, the brother to Joseph on both sides.

376. 'Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.' (Ge. 37 : 3). 'His father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence.' ("Ant". II. 2.1). 'Upon Joseph centered the love of his father. (JE. VII. p. 246).

377. (of robust and powerful men, and so considering our strength and number we are entitled to a greater regard). 'They were deficient in nothing, but were of great souls, both of labouring with their hands and enduring of toil; and shrewd also in understanding.' ("Ant". II. 2 : 1).

378. (in his fondness for Joseph). 'This favouritism excited the envy of his elder brothers, and Joseph increased their envy by his telling them of two dreams which prognosticated his ruling over them.' (JE. VII. p. 246).

379. All this they said among themselves while conspiring against Joseph.

380. *i.e.*, your father's favour will then be all for you, once Joseph was removed from the scene.

381. Or 'ye shall thereafter become a people righteous'; meaning; anyhow get rid of Joseph first, and then there will be time enough for you to repent of the crime and lead a righteous life. IQ favours the latter interpretation of صالين اى تائين.

382. (and thus avoid the charge of blood-guiltiness). 'And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him.' (Ge. 37 : 21, 22). 'So Reuben took the lad and tied him to a cord and let him down gently into the pit, for it had no water at all in it.' ("Ant". II. 3: 2).

383. The well they selected was a blind one—without water—so that there was no imminent danger of his life. 'And they took him, and cast him into a pit: and the pit was empty, there was no water in it.' (Ge. 37 : 24).

384. (while passing that way). There was constant influx of caravans and commercial travellers between Palestine and Egypt and between Arabia and Egypt *via* south-eastern Palestine.

385. (something effective).

لَهُ لَنٰصِحُوْنَ ۝ اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ۝ قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ وَاَخَافُ
اَنْ يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ ۝ قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ ۝ فَلَمَّا
ذَهَبُوْا بِهٖ وَاَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ ۚ وَاَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُوْنَ ۝
وَجَآءُوْٓ اَبَاهُمْ عِشَآءً يَّبْكُوْنَ ۝ قَالُوْا يٰٓاَبَانَآ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَمَآ
اَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِيْنَ ۝ وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ۭ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ۭ
فَصَبْرٌ جَمِيْلٌ ۭ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ۝ وَجَآءَتْ

11. (قالوا . . . لنصحون) They said: O our father! why is it that thou does not trust us with Yūsuf, whereas we are his well-wishers.

12. (ارسله . . . لحفظون) Send him with us tomorrow, *that* he may refresh himself[386] and play, and we are *to be* his guards.

13. (قال . . . غفلون) He said; verily it grieves me[387] that you should take him away, and[388] I fear lest a wolf may devour him,[389] while you are negligent of him.[390]

14. (قالوا . . . لخسرون) They said: if the wolf devoured him despite of our numbers,[391] we shall surely be lost.[392]

15. (فلما . . . يشعرون) So when they took him away and resolved[393] to place him in the bottom of the well, We revealed to him:[394] surely thou wilt[395] declare to them this their affair, while they will perceive it not.[396]

16. (وجاءو . . يبكون) And they came to their father at nightfall, weeping.[397]

17. (قالوا . . . صدقين) They said : father! we went off competing[398] and left Yūsuf by our stuff, so a wolf devoured him; and thou wilt not put credence in us : though we are the truth-tellers.

18. (وجاءو . . . تصفون) And they brought his shirt with false blood.[399] He said: nay! you have embellished for yourself an affair;[400] so patience is seemly.[401] And Allah is to be implored for help[402] in what you ascribe.

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386. (with fruits).

387. (in the first place).

388. (further).

389. (as the land is full of wolves). Though now comparatively rare, in ancient Palestine, wolves were among the most important wild animals. (EBr. XVII. p. 120).

390. (and are occupied elsewhere).

391. (of robust and powerful young men).

392. *i.e.*, does it stand to reason that we, ten strong, well-built young men shall not be able to guard this lad from the wolves ?

293. See P. XI. n. 338.

394. (in order to comfort him).

395. (some day).

396. (that thou art Joseph).

397. (and pretending great mourning).

398. (with one another in racing) ذهبنا نستبق in the Kuran means, We went to compete, or contend, together in shooting, or in running.' (LL).

399. (thereon). 'And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.' (Ge. 37:31) 'Rashi asks why they took a goat, and he says: because its blood is like human blood.' (Rashi, *On Genesis*, p. 401). 'They said that they had not seen Joseph, nor knew what mishap had befallen him, but that they had found his coat bloody, and torn to pieces, whence they had a suspicion that he had fallen among wild beasts, and so perished.' ("Ant". II. 3 : 4).

400. (*i.e.*, you have invented a tale).

401. (is for me). صبر جميل is perfect faith in God without semblance of bitterness and complaint. (Th) 'European grammarians have often erred in their analysis of the phrase فصبر جميل in the Koran . . . The Arab commentators are right in regarding the words either as a compound خبر *i.e.*, فأمري صبر جميل : And therefore my business (or duty) is (to show) becoming patience, or as a compound مبتدأ , *i.e.*, فصبر جميل اجمل (امثل) : and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the perferable one.' (WGAL. II. p. 286).

402. (to enable me to endure the calamity).

سيارة فارسلوا واردهم فادلى دلوه قال يبشرى هذا غلم واسروه بضاعة والله عليم بما يعملون ﴿١٩﴾
وشروه بثمن بخس دراهم معدودة وكانوا فيه من الزاهدين ﴿٢٠﴾ وقال الذي اشترىه من مصر
لامراته اكرمي مثوىه عسى ان ينفعنا او نتخذه ولدا وكذلك مكنا ليوسف في الارض
ولنعلمه من تاويل الاحاديث والله غالب على امره ولكن اكثر الناس لا يعلمون ﴿٢١﴾ ولما بلغ
اشده اتينه حكما وعلما وكذلك نجزي المحسنين ﴿٢٢﴾ وراودته التي هو في بيتها عن نفسه وغلقت
الابواب وقالت هيت لك قال معاذ الله انه ربي احسن مثواي انه لا يفلح الظلمون ﴿٢٣﴾ ولقد

19. (وجاء . . . يعملون) And there came[403] a carvan,[404] and they sent their water-drawer, and he let down his bucket.[405] He said: O glad tidings ! here is a youth.[406] They[407] hid him as merchandise.[408] And Allah was the Knower of what they[409] did.

20. (وشروه . . . الزاهدين) And they[410] sold him for a mean pricel a few counted dirhams;[411] and they were in regard to him indifferent.[412]

SECTION 3

21. (وقال . . . يعلمون) And he who bought him in Misr[413] said to his wife: make his lodging goodly;[414] perchance he may profit us or we may take him as a son.[415] And thus We made a place for Yūsuf in the land,[416] and *it was* in order that We may instruct him in the interpretation of discourses. And Allah is Dominant in His purpose,[417] but most of men know not.[418]

22. (ولما . . . المحسنين) And when he reached his maturity, We endowed him with judgement[419] and knowledge;[420] and thus We recompose the well-doers.

23. (وراودته . . . الظلمون) And she in whose house he was, solicited him[421] and she closed[422] the doors and said: come on, O thou![423] He said : Allah be my refuge:[424] verily he[425] is my master, he has made me[426] a goodly dwelling,[427] verily the wrong-doers[428] do not prosper.

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403. (travelling from Midian or Arabia to Egypt). There were 'some Arabians, of the posterity of Ismael, carrying spices and Syrian wares out of the land of Gilead to the Egyptians.' ("Ant." II. 3 : 3). 'And behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.' (Ge. 37 : 25)

404. (and alighted near the well in which Joseph was cast).

405. (into the well, making use of which opportunity Joseph took hold of the cord and was pulled up).

406. 'He was now seventeen years old.' ("Ant." II. 3 : 3).

407. (—prudent traders as they were—)

408. (that they might sell him as a slave at exorbitant price).

409. *i.e.*, the ten brethren on the one hand and the traders on the other.

410. *i.e.*, the brethren, who had hastened to the caravan and claimed Joseph as their absconding slave, but eventually agreed to part with him for a low price.

411. 'And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver.' (Ge. 37 : 28). 'So they drew Joseph up out of the pit, and sold him to the merchants for twenty minus.' ("Ant." II. 3 : 3). 'The brothers then divided among themselves the purchase-money—twenty pieces of silver, each taking two pieces, with which they bought shoes.' (JE. VII. p. 249). درہم the Arabicized form of the Persian word درم, signifies a silver coin. 'And they sold him for a deficient, or an insufficient price : for prices of silver not many, so as to require their being weighed, but few, and therefore counted.' (LL)

412. Or 'abstemious'. This implies that the brethren were not at all keen on making a bargain out of Joseph ; they were only keen on getting rid of him anyhow.

413. He was a court officer of the highest rank. 'And they brought Joseph into Egypt,' (Ge. 37 : 28). 'And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.' (Ge. 39 : 1). 'And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.' (Ge. 37 : 36). 'He is described as a "saris" of Pharaoh and as "captain of the guard." The term "saris" is commonly used in the Old Testament of eunuchs, but occasionally, it seems to stand in a more general sense for "court official," and sometimes it designates a military officer.' (JE. X. p. 147). Potiphar literally means eunuch as well as "court-official," the most important offices having been in the Ancient Orient in the hand of royal slaves who were often eunuchs' (EBi. c. 3813). (For Misr see P. XI. n. 368).

414. 'And Joseph found grace in his sight and he served him : and he made him overseer over his house, and all that he had he put into his hand.' (Ge. 39 : 4). 'Now Potiphar an Egyptian, who was chief cook to King Pharoah, bought Joseph of the merchants, who sold him to him. He had him in the greatest honour, and taught him the learning that became a free man . . . He entrusted also the care of his house to him.' ("Ant." II. 4 : 1).

415. The officer and his wife were childless. Assuming that the husband was an eunuch, the need for adoption was obvious. 'Cases are on record, in both ancient and modern times, of eunuchs being married.' (DB. IV. p. 23).

416. (of Egypt). 'Seeing that he prospered in all that he did, his master appointed him superintendent of his household.' (JE VII. p. 246). 'Joseph found grace in the eyes of Potiphar, and was placed over the house of the latter, and over all his possessions." (Polano, *The Talmud*, p. 79).

417. *i.e.*, He effects whatever He wills.

418. *i.e.*, are not cognizant of the absolutely sure, though subtle, working of the Divine will.

419. (in mundane affairs).

420. (of religious truths).

421. (to lie with her). راوده عن الامر signifies, 'she endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing.' And the phrase in the text means, 'she desired, or sought, of him, copulation or his lying with her, using blandishment, or artifice, for the purpose.' (LL) 'His master's wife conceived a passion for him.' (JE. VII. p. 246). 'At this time Joseph was about eighteen years of age, and a lad of such beautiful appearance that his equal could not be found in the land of Egypt. . . He attracted the attention of Zelicha, Potiphar's wife. She was fascinated by his manners and handsome form and face, and declared to him day by day her passion.' (Polano, *op. cit.* p. 80).

422. Or 'locked.' غلّقت instead of اغلقت conveys a special degree of emphasis.

423. 'And it came to pass after these things that his master's wife cast her eyes upon Joseph; and she said. Lie with me.' (Ge. 39 : 7) 'And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment saying. 'Lie with me.' (Ge. 39 : 10, 11, 12).

424. (the very idea is so abominable!). This is Joseph's main reason for rejecting the immoral overtures of his master's wife.

425. *i.e.*, the woman's husband.

426. (whose honour I am in duty bound to guard and uphold). This is Joseph's second reason, and in view of the Egyptian notions of sexual morality a very important one. It was not unchastity as such, but misconduct with *a married woman* that was condemnable in the Egyptian ethics. 'Pre-nuptial immorality was very lightly regarded; we find no prohibition concerning it in the Negative confession.' (ERE. V. p. 482).

427. (and is thus my benefactor). An additional ground for turning down the immodest proposal. 'But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?' (Ge. 39 : 8, 9). (Joseph) 'put her in mind that she was a married woman, and that she ought to co-habit with her husband only; and desired her to suffer these considerations to have more weight with her than the short pleasure of lustful dalliance, which would bring her to repentance afterwards.' ("Ant." II. 4 : 4).

428. *i.e.*, those who violate the rules of religion and morality.

هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَآ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ ۚ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ ۚ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ﴿٢٤﴾
وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيْصَهٗ مِنْ دُبُرٍ وَّاَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّآ
اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ ﴿٢٥﴾ قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ
مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكٰذِبِيْنَ ﴿٢٦﴾ وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ ﴿٢٧﴾
فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ ۚ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿٢٨﴾ يُوْسُفُ اَعْرِضْ عَنْ هٰذَا
وَاسْتَغْفِرِيْ لِذَنْۢبِكِ ۚ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ﴿٢٩﴾ وَقَالَ نِسْوَةٌ

24. (ولقد . . . المخلصين) And assuredly she besought him,[429] and he[430] would have besought her[431] were it not that he[432] had seen the argument of his Lord.[433] Thus *We did*, in order that We might avert from him *all evil*[434] and indecency;[435] verily he was a single-hearted bondman[436] of Ours.

25. (واستبقا . . . اليم) And the two raced to the door,[437] and she rent his shirt from behind.[438] And the two met her master[439] at the door. She said:[440] what is the meed of him who intended evil towards thy household except that he be imprisoned, or an afflictive chastisement?[441]

26. (قال . . . الكذبين) He said:[442] it is she who solicited me.[443] And a witness from her *own* household[444] bore witness: if his shirt is rent in front, she speaks truth and he is a liar.

27. (وان . . . الصدقين) But if his shirt is rent from behind, she lies and he is a true-teller.

28. (فلما . . . عظيم) So when he[445] saw his shirt rent from behind, he said:[446] verily it[447] is the guile of you *women;* the guile of you *women* is mighty.[448]

29. (يوسف . . . الخطئين) Yūsuf! turn away therefrom;[449] and thou *woman!* ask forgiveness for thy sin; verily thou hast been guilty.

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429. (and made advances to him).

430. (also, as was natural for a healthy young man).

431. *i.e.*, would have responded to her advances.

432. (as a prophet of God, and as a man of saintly character).

433. *i.e.*, had he not seriously considered the great guilt and utter filthiness of the act. Note that what is extolled is Joseph's supreme self-control, not his indifference or incapacity.

434. *i.e.*, evil thoughts; sins intended and contemplated.

435. *i.e.*, evil deeds; sins committed. 'Neither did pity dissuade Joseph from his chastity, nor did fear compel him to a compliance with her.' ("Ant." II. 4 : 4)

436. (and purified, as all prophets of God are). 'He opposed her solicitations, and did not yield to her threatings, and was afraid to do an ill thing.' ("Ant." II. 4: 4).

437. (he flying from her, and she running after him to detain him). 'And they strove, or contended, each with the other, to precede, or get before, to the door.' (LL) 'She attired herself in her richest garments, and was more ardent than ever in her appeals to Joseph; as that to escape them he turned and fled abruptly from her presence.' (Polano, *op cit.* p. 81).

438. (in her attempts to catch hold of him and detain him). 'And she caught him by his garment, saying, 'Lie with me: and he left his garment in her hand, and fled, and got him out.' (Ge. 39: 12). 'She caught his garment to stay him, but it sundered, and a portion remained in her hand.' (Polano, *op. cit.* p. 81).

439. *i. e.*, her husband.

440. (with an alacrity for deception congenital in her sex, reinforced in this instance with a feeling of revenge).

441. 'And she laid up his garment by her until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.' (Ge. 39: 16-19) 'Lombroso and Ferrero actually regard deception as being "physiological" in women. They ascribe it to her weakness, ... to her periodical functional disturbances . . . . they adduce the testimony of such astute psychologists as Flaubert, Balzac, Zola, Schopenhauer, Weininger, Moliere, to support their contention that in woman lying is instinctive. We might add Shakespeare, Luther, Byron, Nietzsche, La Bruyere, and many others to the list.' (Ludovici. *Woman, A Vindication*, p. 281).

442. (in self-defence).

443. (by her artifice and blandishment). See n. 421 above.

444. *i. e.*, a cousin of hers.

445. *i. e.*, her husband.

446. (first turning to his wife).

447. *i. e.*, this false charge of assault brought against Joseph.

448. Notice that this is *not* the dictum of Islam, but an observation of Potiphar——a view that has found favour with many non-Muslim *savants* and writers. 'Nature has not destined them, as the weaker sex, to be dependent on strength, but on cunning; that is why they are instinctively crafty, and have an ineradicable tendency to lie.' (Schopenhauer, *Essays*, p. 66) See also P. III. n. 178. Compare the following Buddhistic aphorism: 'Inscrutable as the way of a fish in water is the nature of women, those thieves of many devices, with whom truth is

hard to find.' (ERE. V. p. 271) Compare also the observations of modern scientific writers :—'Every one is acquainted with instances from life or from history of women whose quick and cunning ruses have saved lover or husband or child . . . . It is inevitable, and results from the constitution of women, acting in the conditions under which they are generally placed.' (Havelock Ellis, *Man and Woman*, p. 196) '. . . from folklore and myth, from national proverbs and traditions, and from the text-books of the oldest religions, therefore, we learn that woman is two-faced, or false, or treacherous, or disloyal . . .' (Ludovici, *The Woman*, p. 304) 'Woman's tendency to ruse and deception is a constant, positive and life-promoting instinct.' (p. 307, n.). 'Finally among the great thinkers of Europe who have held the view that women are indifferent to truth, and incapable of rectitude. I would further mention Rousseau, Diderot, La Bruyere, and that great genius Kant.' (p. 320, n.) Another noted observer, Mr. Ingleby Oddit London coroner for twenty-seven years, only so recently as December, 1939 summed up his age-long experience in regard to the veracity of women in the following words:—

> 'I have come to the conclusion that most women are simply born liars and can't help themselves. I have seen women stand up in front of men and give the most detailed and precise information, every word of which has been a lie.' (*The Sunday Express*, London, 17th December, 1939).

449. *i. e.*, pass over this affair and take no further notice of it. After rebuking his wife he turns to Joseph apologisingly.

فِي الْمَدِينَةِ امْرَاَتُ الْعَزِيزِ تُرَاوِدُ فَتٰهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا لَنَرٰهَا فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ
اَرْسَلَتْ اِلَيْهِنَّ وَاَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّاٰتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّيْنًا وَّقَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَاَيْنَهٗۤ اَكْبَرْنَهٗ
وَقَطَّعْنَ اَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا ؕ اِنْ هٰذَاۤ اِلَّا مَلَكٌ كَرِيْمٌ ۝ قَالَتْ فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيْهِ ؕ
وَلَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَلَئِنْ لَّمْ يَفْعَلْ مَاۤ اٰمُرُهٗ لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ ۝ قَالَ رَبِّ
السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنَنِيْۤ اِلَيْهِ ۚ وَاِلَّا تَصْرِفْ عَنِّيْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَاَكُنْ مِّنَ الْجٰهِلِيْنَ ۝
فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ؕ

SECTION 4

30. (وقال . . . مبين) And women[450] in the town said:[451] the wife of the 'Azīz[452] has solicited her page,[453] he has inflamed her with love,[454] verily we see her in error manifest.

31. (فلما . . . كريم) Then when she heard of their cunning talk,[455] she sent to them a *messenger*[456] and prepared for them a repose,[457] and provided each with a knife.[458] And she said come forth to them. Then when they saw him, they were astonished at him,[459] and they made a cut in their hands,[460] and said: how perfect is God![461] no man is he; he is naught but a noble angel.[462]

32. (قالت . . . الصغرين) She said: this is he whom you reproached me for. Assuredly I solicited him, but he abstained.[463] Yet if he does not what I wish him to do, he is sure to be imprisoned and sure to be humbled.[464]

33. (قال . . . الجهلين) He said:[465] my Lord! prison[466] is dearer to me than that these *women* call me[467] to; and if Thou does not avert their guile from me I[468] should incline to them and become of the ignorant.[469]

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450. (who in Egyptian society, as in modern European society, were a very important factor).

451. (among themselves as a matter of common gossip).

452. Potiphar of the Bible; literally 'of the exalted rank'. See n. 413 above.

453. See n. 421 above.

454. *i. e.*, she has been completely infatuated by him, she has fallen so low as to attach herself to her own servant. Literally, 'he has affected her so that the love of him has entered beneath the precardium.'

455. *i. e.*, slanderous society gossip; gibes at her infatuation.

456. (inviting them to a banquet). These women must have been ladies of high rank and status, fit to dine with the premiers wife.

457. (to sit upon and to recline at). In the houses of the rich 'floors were

covered with heavy rugs, upon which guests, especially ladies, frequently sat'. (Breasted. '*History of Egypt*, p. 88) 'In the tomb scenes the high-born ladies are often represented sitting on mats and carpets in the customary oriental fashion . . . . Rich carpets and mats and luxurious cushions were provided by highly-skilled artisans . . . . Stools and chairs had comfortable and beautiful leather seats.' (EMK. II. p. 856).

458. The Egyptians were familiar with the use of table cutlery.

459. (by his beauty and splendour no less than his saintly demeanour and self-possession).

460. (in bewilderment). The women, unable to turn their eyes from Joseph, cut their fingers while peeling the oranges, 'Her female friends who called to see her also admired Joseph, and lauded his beauty. On one occasion when fruit was set before the visitors, one of them passing the same, cut her fingers, and knew nothing of the accident till her attention was called to the blood upon her garments, for her eyes were fixed on Joseph, and her mind was filled with thoughts of his appearance.' (Polano, *op. cit.*, p. 80).

461. The phrase 'denotes remoteness from imperfection or the like, or freedom therefrom; and may be rendered, 'I ascribe unto God remoteness from every imperfection or the like or freedom therefrom; generally implying wonder or admiration, so that it may be rendered, how far, or how free, is God from every imperfection! . . . . It implies wonder at the power of God as manifested in the creation of such a person as Joseph' (LL).

462. 'And Joseph was of a beautiful countenance, and comely to behold'. (Ge. 39 : 6, DV.). 'Joseph made a pleasing impression on all those who saw him'. (Rashi, *op. cit.*, p. 415) 'A lad of such beautiful appearance that his equal could not be found in the land of Egypt (Polano, *op. cit.*, p. 80).

But the expression ان هذا الا ملك كريم suggests moral dignity and sublimity of character rather than physical beauty or carnal charms. The highly-placed Egyptian ladies are paying a tribute to Joseph's character as human being rather than referring to the eroticising effect of his personality.

463. (and in spite of my advances he remained firm on the path of virtue and piety). 'And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.' (Ge. 39 : 10).

464. This she said turning to Joseph, and warning him of her revenge. 'She assured him . . . . that he must look for revenge and hatred from her, in case he rejected her desires, and preferred the reputation of chastity before his mistress.' ("Ant." II. 4 : 3).

465. (in utter aversion to the prospect of sin).

466. (In Egypt, in addition to the royal prisons, the great temples had prisons of their own. Imprisonment is mentioned as a penalty.' (DB. IV. p. 103).

467. (now by persuasion and now by threats). He chose to undergo the sharpest punishment rather than to enjoy his present advantages, by doing what his own conscience knew would justly deserve that he should die for it.' ("Ant." II. 4 : 4).

468. (as a mere mortal, unsupported by God's special protection).

469. Note the entire dependence of God's prophets on His protection.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ السِّجْنَ
فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ
نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ
أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾
وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَن نُّشْرِكَ بِاللَّهِ مِن شَيْءٍ ۚ ذَٰلِكَ مِن فَضْلِ
اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ

34. (فاستجاب . . العليم) Then his Lord answered to him[470] and averted their guile from him. Verily He! He is the Hearer,[471] the Knower![472]

35. (ثم . . . حين) Thereafter it occurred to them,[473] *even* after they[474] had seen the signs,[475] to imprison him for a season.[476]

SECTION 5

36. (ودخل . . . المحسنين) And there entered with him two pages[477] in the prison. One of them[478] said: verily I saw myself[479] pressing wine;[480] and the other said:[481] verily I saw myself[482] carrying upon my head bread whereof the birds were eating;[483] declare to us the interpretation thereof, verily we see thee of the well-doers.[484]

37. (قال . . . كفرون) He said: no food will come to you for your sustenance but before it comes to you I shall have declared to you the interpretation thereof.[485] That[486] is of what my Lord has taught me.[487] Verily I have abandoned[488] the creed of a people who do not believe in Allah and who are disbelievers in the Hereafter.[489]

38. (واتبعت . . . يشكرون) And I have followed the creed of my fathers, Ibrāhīm and Is-ḥāq and Y'aqūb:[490] it is not for us to associate anything with Allah. That[491] is of Allah's grace upon us[492] and mankind, but most of mankind thank not.

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470. *i. e.*, prayer.

471. (for prayers).

472. (of heart's contrition).

473. (as politic).

474. *i. e.*, Potiphar and his counsellors; or "the judges" as Talmud has it.

475. (and proofs of Joseph's innocence). 'They declared Joseph innocent. Joseph was nevertheless thrown into prison by Potiphar, who was anxious thus to save his wife a public exposure.' (JE. VII, p. 252) 'The judges then ordered that the rent garment should be brought to them, and upon an examination of the same

they pronounced Joseph "not guilty". And still they sent him to prison, that the character of the wife of one as high in the state as Potiphar might not suffer.' (Polano, *op. cit.*, p. 82).

476. (until the scandalous gossip of the town regarding Potiphar's wife had ceased). 'His wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.' (Ge. 39: 19, 20) The prison, in ntiquity, was often used merely for keeping a person in confinement until the leasure of the judicial or executive authority should be known. The dungeon into which Joseph was thrown 'was not an ordinary gaol, but a very special prison for dangerous criminals or political offenders . . . . It was in the well-known fortress *Saru* on the borders of the Palestine frontier.' (Yahuda, *Accuracy of the Bible*, p. 5).

477. (one was king's chief butler, the other his baker, both charged with an attempt to poison him). 'And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.' (Ge. 40: 2, 3).

478. *i. e.*, the chief butler.

479. (in a dream) 'In Egypt (as in Babylon, and indeed in other ancient countries) much importance was attached to dreams.' (DB. II. p. 772).

480. (from grapes). *Cf.* Ge. 40: 9-11.

481. *i. e.*, the baker.

482. (in a dream).

483. *Cf.* Ge. 40: 16, 17.

484. The fellow-prisoners had evidently perceived in Joseph marks of wisdom, piety and beneficence——features characteristic of a prophet of God.

485. *i. e.*, in no time you will have from me the interpretation of your dreams: you shall know everything before you are served with your next meal.

486. *i. e.*, this gift of the interpretation of dreams.

487. *i. e.*, there is in thus no personal credit to me; all this is God's free gift and blessing. Further, by making a distinct reference to the gift of God, Joseph distinguishes his power of true interpretation of dreams from the crudities of magicians and soothsayers.

488. (from the very first).

489. The Egyptians were of course ignorant of the Unity of God, and were for all practical purposes deniers of Resurrection. 'Presumably, this world appeared to the ancient Egyptian in a light so fine that in general he was unable to conceive of a time when it should be no more, and when no Egyptian should dwell any more on the banks of the Nile.' (DB. V. p. 181) Notice that it is the Qur'ān, not the Bible, that credits Joseph, as befits the character of a prophet, with this excellent discourse on true religion.

490. The founders of the Hebrew race and religion and well-known figures as preachers of the doctrine of unity. See also P. I n. 602.

491. *i. e.*, this religion of monotheism.

492. *i. e.*, the progeny of Abraham.

مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ۝ يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ
الطَّيْرُ مِنْ رَأْسِهِ ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ۝ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ
رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ۝ وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ۖ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ

39. (يصاحبي . . . القهار) O my two fellow-prisoners![493] are sundry lords[494] better or Allah the One,[495] the Subduer?[496]

40. (ما تعبدون . . . يعلمون) You do not worship besides Him, but only names you have forged,[497] you and your fathers. Allah has not sent down for them any authority.[498] Judgement is but Allah's;[499] He has commanded that ye should worship none except Him. That is the right religion,[500] but most of the mankind know not.

41. (يصاحبي . . . تستفتين) O my two fellow-prisoners! as for one of you[501] he will pour out wine for his master,[502] and as for the other,[503] he will be crucified,[504] and the birds will eat *off* his head;[505] *thus* is decreed the affair of which you two enquired.[506]

42. (وقال . . . سنين) And he said to one of them,[507] who he imagined would be saved: mention me[508] before your master.[509] But Satan caused him to forget to mention him to his lord.[510] So that he stayed in the prison for several years.[511]

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493. Noticeable is the deeply touching form of address.

494. (adored and worshipped by polytheistic peoples). In pagan ideology the universe is divided into separate departments, each department being presided over by its own deity.

495. *i. e.*, admitting of no duality or plurality in His nature or person.

496. *i. e.*, admitting of no partnership in His attributes. القهار as an epithet applied to God means, 'The Subduer of His creatures by His sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will.' (LL).

497. *i. e.*, they have no existence whatever anywhere save in your imagination, they are names absolutely without any corresponding reality.

498. (either in reason or in Revelation).

499. *i. e.*, His alone is the all-inclusive Sovereignty. In the theocracy of

Islam, God is the only Sovereign, the only Law-giver. And this has a direct bearing on the political theory of the Islamic State.

500. Science has now established that monotheism, not polytheism, was the original religion of mankind. See Marston, *The Bible Comes Alive*, pp. 25, 250.

501. *i. e.*, the royal butler.

502. (as previously, and will be acquitted of the charge). *Cf.* Ge. 40: 12, 13.

503. *i. e.*, the royal baker.

504. (after being duly convicted).

505. *Cf.* Ge. 14 : 18, 19. 'He told him that he had only three days in all to live, for that the [three] baskets signify that on the third day he should be crucified, and devoured by fowls.' ("Ant." II 5 : 3).

506. *i.e.*, that is the true interpretation of your dreams.

507. (perhaps on the eve of his release).

508. (whose sentence has not even a semblance of justification).

509. (intimating to him that a person wholly innocent is undergoing imprisonment). 'But think on me when it shall be well with thee, and show kindness. I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.' (Ge. 40: 14, 15). 'When thou art in authority, do not overlook us in this prison, wherein thou wilt leave us, when thou art gone to the place we have foretold; for we are in prison not for any crime, but for the sake of virtue and sobriety are we condemned to suffer the penalty of malefactors.' (Ant," II 5 :2)

510. 'Yet did not the chief butler remember Joseph, but forgat him.' (Ge. 40 :23)

511. بِضْعَ سِنِين is any number of years from three to nine.

كنتم للرءيا تعبرون ۝ قالوا اضغاث احلام وما نحن بتاويل الاحلام بعلمين ۝ وقال الذي
نجا منهما وادكر بعد امة انا انبئكم بتاويله فارسلون ۝ يوسف ايها الصديق افتنا في سبع بقرت
سمان ياكلهن سبع عجاف وسبع سنبلت خضر واخر يابست لعلي ارجع الى الناس لعلهم
يعلمون ۝ قال تزرعون سبع سنين دابا فما حصدتم فذروه في سنبله الا قليلا مما تاكلون ۝ ثم
ياتي من بعد ذلك سبع شداد ياكلن ما قدمتم لهن الا قليلا مما تحصنون ۝ ثم ياتي من
بعد ذلك عام فيه يغاث الناس وفيه يعصرون ۝ وقال الملك ائتوني به فلما

SECTION 6

43. (وقال . . . تعبرون) And the king said:[512] I saw[513] seven fat kine which seven lean ones are devouring and seven green corn-ears and seven *others* dry.[514] O chiefs! give me an answer in regard to my vision, if a vision you are at all able to interpret.[515]

44. (قالوا . . . بعلمين) They said: medleys of nightmare![516] and in the interpretation of nightmare[517] we are not skilled.

45. (وقال . . . فارسلون) Then the one of the two who was saved, now at length remembered and said: I shall declare to you interpretation thereof; so send me forth,[518]

46. (يوسف . . . يعلمون) Yūsuf, O saint![519] give an answer to us in regard to seven fat kine which seven lean ones are devouring and seven green corn-ears and seven others dry. Perchance I may return to the people;[520] perchance they may learn.

47. (قال . . . تاكلون) He said: you shall sow seven years as is *your* wont,[521] and what you reap leave in its ears,[522] except a little of it which you may eat.[523]

48. (ثم . . . تحصنون) Thereafter will come seven hard years which will devour what you have laid up beforehand for them, except a little which you shall preserve.[524]

49. (ثم . . يعصرون) Thereafter will come another year when people[525] will have rain[526] and when they will press *grapes*.[527]

512. (many days later, to his nobles).

513. (in a dream). For the Biblical description of Pharaoh's dreams see Ge. 41 : 1-8.

514. 'The Egyptians attached great significance to dreams.' (JE. VI. p. 252). 'Such a story was only conceivable in Egypt, where the goddes Hathor was worshipped in the form of a cow. And as there were seven districts each having its Hathor cow, hence the seven kine. In the tomb of Nefretiry, the beautiful wife

of Rameses II, the seven cows are to be seen accompanied by the bull-god, as if they were marching in a solemn procession . . . This is the picture that appeared to Pharaoh in his dream.' (Yahuda, *op. cit.* p. 8)

Hathor, the goddess of fruitfulness and Isis, the goddess of the fertile soil of the Delta, were both cow-headed. So 'kino would be a natural emblem of fruitful season's; and 'seven was a sacred number in Egypt.' (DB. II. pp. 772-73).

515. Dreams 'occupied a constant place in Egyptian life'; and 'the role allocated to them was much larger than is generally thought.' (ERE. V. p. 34). 'A belief in the significance of dreams was particularly characteristic of Egypt.' (EBi. c. 2586).

516. (only falsely resembling true visions divinely sent).

517. (so confused and jumbled). Dream, like events of waking consciousness, come direct from God as well as from elsewhere; and the king's dream, the court nobles pointed out, was not of the first variety.

518. (to the person, in prison, who will interpret it to me).

519. Or, 'O man of truth and variety!'

520. (who have sent me).

521. 'Egypt's staple industry was her agriculture. She early became a granary for surrounding world.' (EBr. VIII. p. 50). The natural symbol for nutrition among a people so essentially agricultural as the Egyptian was the commonest domestic animal the cow.

522. (so as to keep it preserved from the pests).

523. What so much disturbed the king and confused his nobles 'was not the appearence of the seven cows in itself, but the accompanying details, that there were fat and lean kine, that they were followed by seven full and seven empty ears of wheat . . . And that was where Joseph's wisdom came in, that he eliminated any connection of the time with the Beyond, but regarded the whole dream as a prognostication of happenings in the land itself'. (Yahuda, *op. cit.* p. 8).

524. (for seeding purposes). For the Biblical version of this piece of story see Ge. 41 : 34-36. 'The economic conditions of Egypt are, and always have been, peculiar. The fertility of the soil is dependent upon a system of irrigation, which can only be kept in proper order by the central government; and the cultivator falls into a state of dependency and indebtedness to it at the same time . . . Joseph did not do more than was consistent with the conditions of the country, with the age in which he lived, and with the position in which he found himself placed at the time.' (DB. II., p. 770). 'Famines of long duration . . . are not unknown in Egypt . . . The sepulchral inscription of one Baba, found at El-Kab in Upper Egypt, represents the deceased, in an enumeration of his virtues, as saying, "I collected corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, 'I distributed corn to the city each year of famine." The age of Baba (end of the 17th dyes) would coincide approximately

with that of Joseph; and it has ever been supposed that the famine referred to may be the same.' (DB. II. pp. 773-74).

525. Note that it is not Egypt but 'mankind' that is to have rain. This implies that the famine was not local but very widespread. 'The famine which took place in the time of Jacob was one of great extent, as it included Syria, Egypt, and the sources of the Nile, and was one of great severity and long duration.' (DB. I. p. 851).

526. 'The Pharaoh of Joseph is evidently resident in Lower Egypt', not at Thebes' (Rawlinson, *Ancient Egypt*, p. 146). And rains in Lower Egypt are frequent. 'Notwithstanding what some ancient authors write to the contrary, it often rains in Lower Egypt, and even snow has been observed to fall at Alexandria.' (Sale). See also EBr. VIII. p. 35. This disposes of the ignarant criticism of Noeldeke, that in Egypt 'rain is almost never seen.' (EBr. XV. p. 900, 11th Ed'.) Further, there is no mention in the Qur'ān of rain falling in *Egypt*. It is mankind, that is the people inhabiting other parts of the earth, adjacent to Egypt, that shall have rain, and not Egypt alone. And it is precisely the rains falling in these countries that occasion the inundations in the Nile—the proximate cause of the fertility of Egypt.

527. (grapes and other fruits). 'The custom of squeezing grapes into a cup is illustrated by Ebers from a text published by Navile from the temple at Edfu, where it is said that grapes squeezed into water formed a refreshing beverage, which was drunk by the king' (DB. II, p. 772).

جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِىْ قَطَّعْنَ اَيْدِيَهُنَّ ؕ اِنَّ رَبِّىْ بِكَيْدِ
هِنَّ عَلِيْمٌ ۝ قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ يُوْسُفَ عَنْ نَّفْسِهٖ ؕ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ
سُوْٓءٍ ؕ قَالَتِ امْرَاَتُ الْعَزِيْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ اَنَا رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ وَاِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ۝
ذٰلِكَ لِيَعْلَمَ اَنِّىْ لَمْ اَخُنْهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِىْ كَيْدَ الْخَآئِنِيْنَ ۝

SECTION 7

50. (وقال . . . عليم) And the king said:[528] bring him[529] to me. Then when the messenger came to him, he said:[530] return to thy Lord, and ask him, what about the women who cut their hands? Verily my Lord is the Knower of their guile.[531]

51. (قال . . . الصدقين) He[532] said:[533] what was the matter with you when you solicited Yūsuf? They said: how perfect is God![534] we know not of any evil against him. The wife of 'Azīz said: now has the truth come to light.[535] It was I who sought to seduce him,[536] and he is of the truth-tellers.[537]

52. (ذلك . . . الخائنين) *He said:* that *I did* in order that he[538] may know that I did not betray him in secret, and that Allah guides not the guile of betrayers.[539]

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528. (to his officers, after the chief butler had repeated all this).

529. (who has so exquisitely interpreted the dream).

530. —confident as he was of his innocence—

531. In other words: my innocence is well established before God, but before I come out of the gaol I must see it vindicted by a free public inquiry.

532. *i.e.*, the king.

533. (to the Egyptian ladies).

534. See n. 461 above.

535. (and there is nothing for me but to make a plain confession).

536. (and it was not he who solicited me as I falsely accused him).

537. (in protesting his innocence). See nn. 426, 427, ff. and 463 above.

538. *i.e.*, the Potiphar.

539. *i.e.*, never allows it to prosper; never causes it to succeed.

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي
إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ
أَمِينٌ ﴿٥٤﴾ قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ
مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ ﴿٥٨﴾ وَلَمَّا جَهَّزَهُمْ
بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ

PART XIII

53. (وما . . . رحيم) Nor do I acquit myself.[1] Verily the self[2] *ever* urges to evil save that *self* on whom my Lord has mercy;[3] verily my Lord is Forgiving,[4] Merciful.[5]

54. (وقال . . . امين) And the king said: bring him to me.[6] I shall single him out for myself. Then when he spoke to him,[7] he said: thou art to-day with us high-placed, intrusted.[8]

55. (قال . . . عليم) He said: set me over the store-houses of the land;[9] I *shall be* a keeper knowing.[10]

56. (وكذلك . . . المحسنين) In this wise[11] We established Yūsuf in the land *so that* he might settle therein wherever he wished.[12] We bestow of Our mercy on whom We will, and We are not to waste the wage of the well-doers.[13]

57. (ولا . . . يتقون) And surely the wage of the Hereafter is better for those who believe and ever fear.

SECTION 8

58. (وجاء . . . منكرون) And[14] the brethren of Yūsuf[15] came and entered unto him,[16] and he recognised them, while they did not recognise him.[17]

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1. *i.e.*, my own self is no exception to this general rule; I do not hold that my self is above all evil propensities.

2. (of every human being).

3. (and whom He specially guards, such as the selves of the prophets).

4. (to the punishment).

5. (to His chosen servants in a special measure).

6. (and not keep him as a subordinate to the Potiphar). 'And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?' (Ge. 4: 37, 38). According to ancient traditions, 'the king who made

Joseph his prime minister, and committed into his hands the entire administration of Egypt, was Apepia.' (Rawlinson, *Ancient Egypt*, p. 145). 'Two of the El-Amarna tablets show that a Semite held a position in Egypt quite analogous to that attributed to Joseph . . . The Pharaoh by whom Joseph was made the practical ruler of Egypt was one of the Hyksos kings.'' (JE. VII. pp. 251-52).

7. (and was still more impressed by him).

8. (with high offices) 'And Pharaoh said unto Joseph . . . Thou shalt be over my house, and according unto thy word shall all my people be ruled . . . See, I have set thee over all the land of Egypt.' (Ge. 41 : 39-41). 'And he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.' (Ge. 43-44). Joseph now 'enjoyed great honours from the King, who called him, *Prothom Phanech*, out of regard to his prodigious degree of wisdom, for that name denotes *revealer of secrets*.' (''Ant.'' II. 6 : 1). See also n. 12 below.

9. 'With the viziership Joseph combined the office of director of the granaries.' (EBi. c. 2591). ''He was appointed superintendent of the royal granaries with viceregal powers.' (VJE. p. 326).

10. 'The magazines had to be carefully guarded and replenished, for on this the life of thousands might depend.' (EBi. c. 2591).

11. *i.e.*, in this wonderful way.

12. (in sharp contrast to his confinement first in a well and then in prison) 'And Joseph went out over all the land of Egypt.' (Ge. 41 : 45). 'And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.' (Ge. 41:46).

13. (even in this world).

14. (after the famine had extended to such other countries as Palestine and Syria). 'And the dearth was in all lands ; but in all the land of Egypt there was bread.' (Ge. 41 : 54). 'And the famine was over all the face of the earth . . . And all countries came into Egypt to Joseph for to buy corn ; because that the famine was so sore in all lands.' (Ge. 41 :56, 57), 'For the land of Canaan was grievously afflicted with the famine ; and this great misery touched the whole continent'. (''Ant'', II. 6 : 2).

15. *i.e.*, ten of them ; Benjamin alone excepted.

16. (to purchase food for its price). 'And the sons of Israel came to buy corn among those that came : for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land.' (Ge. 42 : 5, 6).

17. Or 'unto them he was a stranger.' 'And Joseph's brethren came, and bowed down themselves before him with their faces to the earth . . . . And Joseph knew his brethren, but they knew not him'. (Ge. 42 : 6-8).

أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ﴿٦٠﴾
قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾ وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ
لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ
فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَىٰ
أَخِيهِ مِن قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ
إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ هَٰذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ

59. (ولما . . . المنزلين) And when he had furnished them with their furnishing, he said: bring to me a brother of yours[18] from your father;[19] do you not see that I give full measure and *that* I am the best of hosts?[20]

60. (فان . . . تقربون) But if you do not bring him to me there shall be no measuring[21] for you from me[22] and you shall not approach me.[23]

61. (قالوا . . . لفاعلون) They said: we will certainly solicit him of his father[24] and certainly we will do it.[25]

62. (وقال . . . يرجعون) And he said to his pages:[26] put their merchandise[27] into their packs; they will find it when they reach back to their household; perchance they may return.[28]

63. (فلما . . . لحافظون) Then when they returned to their father, they said: father, the measuring[29] has been denied us,[30] so send thou with us our brother, *and* we shall get *our* measure; and certainly we shall be his guards.[31]

64. (قال . . . الراحمين) He said: I can trust you with him only as I trusted you with his brother before:[32] Allah is the best Guard. He is the Most Merciful of the merciful.[33]

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18. *i.e.*, Benjamin, whom they said their father had kept with him.

19. (and then you will be able to get his share also).

20. (so be sure to bring him with you the next time ye visit us).

21. (of corn).

22. (for then I would conclude that you had no such brother and wanted to cheat me with one more share).

23. 'By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.' (Ge. 42 : 15).

24. *i.e.*, we will endeavour to turn his father from him, by blandishment or artifice, and to make him yield him us.

25. *i.e.*, we shall certainly do what we promise.

26. (confidentially, as the brethren were departing).

27. (with which they had bartered corn.) 'Then Joseph commanded to

fill their sacks with corn, and to restore every man's money into his sack, and to give them permission for the way.' (Ge. 42 : 25). He also commanded his steward privily to put the money which they had brought with them for the purchase of corn into their sacks, and to dismiss them therewith: who did what he was commanded to do.' (Ant." II. 6 : 4).

28. *i.e.*, visit us once more. Joseph did this with a view to give them an additional incentive to their coming back.

29. (of corn).

30. (unless we take our brother Benjamin with us). See Ge. 42 : 32-34.

31. (against any mischance). 'If thou wilt send our brother with us, we will go down and buy thee food : But if thou wilt not send him, we will not go down.' (Ge. 43 : 4-5). 'And Judah said unto Israel his father . . . I will be surety for him ; of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.' (Ge. 43, 8, 9)

32. *i.e.*, little is the faith that I put in your promises and assurances.

33. (so in Him alone I put my trust).

وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۚ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ
مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ ۖ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾ وَقَالَ يَا بَنِيَّ
لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنكُم مِّنَ اللَّهِ مِن شَيْءٍ ۖ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ
عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِي عَنْهُم مِّنَ
اللَّهِ مِن شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾ ع

وَلَمَّا دَخَلُوا

65. (ولما . . . يسير) And when the opened their pack they found their merchandise returned to them; they said: father! what *more* can we desire? here is our merchandise returned to us,[34] we shall have portions for our family and shall guard our brother and shall add *another* measure of a camel-*load*;[35] this[36] is only an easy measure.[37]

66 (قال . . . وكيل) He said: I will by no means send him with you until you give us an assurance by Allah that you will bring him *back* to me, unless it *be that* you are prevented.[38] Then when they gave him their assurance, he said: Allah is Witness[39] over what we had said.

67. (وقال . . . المتوكلون) And he said: my sons! do not enter[40] by one gate,[41] but enter by different gates,[42] and I cannot avail you against Allah at all;[43] judgement is but Allah's. On Him I rely, and on Him let the relying rely.

68. (ولما . . . يعلمون) And when they entered as their father had enjoined them *to enter*, it[44] did not avail them against Allah[45] at all It was only a craving in the heart of Y'aqūb[46] that he satisfied, verily he was endued with knowledge, for We had taught him;[47] but most people know not.

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34. 'And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack.' (Ge. 43 : 35).

35. (to what we obtained the last time).

36. *i.e.*, the corn we have brought.

37. (and would not suffice for long).

38. (by some insuperable impediment, and are thus forcibly detained).

39. Jacob, as befits a prophet of God, again and again invokes God in the course of the whole transaction.

40. (the city).

41. —strangers as you will be in that foreign land—

42. (to avoid suspicion of being spies as well as to avert the evil eye). 'The belief that a glance can damage life and property ...was held also by the Jews in

Biblical times.' (JE. V., p. 280). Their father had commanded them not to show themselves all passing through one and the same gate, but that each one should enter at his own gate so that the evil eye should not hover over them.' (Rashi, *op. cit.*, p. 436). The belief in evil eye has been and is still very widely spread. 'Evil eye' is the common English term for an influence 'the belief in which may justly be described as both primeval and universal, and which is in many countries as current to-day as it was in prehistoric times. Its equivalent may be said to exist in every written language, living or dead . . . Bacon says there is a belief in a power of working evil which is ejaculated upon any object it beholds, that has existed in all times and in all countries. Notwithstanding modern science and education, this belief is as strong as ever it was; and, if this were the place, endless authentic stories might be adduced to prove it . . . In Scripture, envy and the evil eye are synonymous!' (ERE. V. p. 608). 'The blessing in Nu. 6 : 24-26 was intended to protect Israel against the evil eye.' (DB. IV. p. 605). For the OT references to the evil eye see Dt. 28 : 54-56, Is. 13 : 18, Ps. 92 : 11, Ps. 23 : 6, 28 : 22. And for the NT references see Mt. 6 : 22-23, 20 : 18, MK. 7 : 22, LK. 11 : 34.

43. (with any precaution or advice of mine).

44. *i.e.*, the caution advised by Jacob.

45. *i.e.*, against His decree.

46. (arising from a feeling of confession).

47. So He knew and understood perfectly well that no human prudence could be really effective unless willed by God.

عَلٰى يُوسُفَ اٰوٰٓى اِلَيْهِ اَخَاهُ قَالَ اِنِّيْٓ اَنَا اَخُوْكَ فَلَا تَبْتَىِٕسْ بِمَا كَانُوْا يَعْمَلُوْنَ ۝ فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ
جَعَلَ السِّقَايَةَ فِيْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ ۝ قَالُوْا وَاَقْبَلُوْا عَلَيْهِمْ مَّاذَا
تَفْقِدُوْنَ ۝ قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّاَنَا بِهٖ زَعِيْمٌ ۝ قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ
مَّا جِئْنَا لِنُفْسِدَ فِي الْاَرْضِ وَمَا كُنَّا سٰرِقِيْنَ ۝ قَالُوْا فَمَا جَزَآؤُهٗٓ اِنْ كُنْتُمْ كٰذِبِيْنَ ۝ قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ
فِيْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ ؕ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ۝ فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ
وِّعَآءِ اَخِيْهِ ؕ كَذٰلِكَ

SECTION 9

69. (ولما . . . يعملون) And when they entered unto Yūsuf, he betook his *full* brother to himself *and* said:[48] I am thy *own* brother Yūsuf, so do not grieve over what they[49] have been doing.[50]

70. (فلما . . . لسرقون) And when he had furnished them with their furnishing,[51] he placed the drinking-cup[52] in his brother's pack.[52-A] Thereafter[53] a crier cried, caravan men! you are thieves.[53-A]

71. (قالوا . . . تفقدون) They said, as they turned to them: what is it that you are missing?

72. (قالوا . . . زعيم) They[54] said: we miss the royal cup and for him who brings it *shall be* a camel-load,[55] and of him I[56] am a guarantor.

73. (قالوا . . . سرقين) They said by God! assuredly you know[57] that we have not come to work corruption in the land, nor we have been thieves.

74. (قالوا . . . كذبين) They said: what shall be the penalty of him,[58] if you are *found* liars?[59]

75. (قالوا . . . الظلمين) They said: his penalty is that he in whose pack it is found shall *himself* be the recompense thereof:[60] thus we recompense the wrong-doers.[61]

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48. (when alone with him).

49. *i.e.*, the ten brethren.

50. (to us from envy). And Joseph also confided to him that he would employ a stratagem to retain him with himself.

51. (while they were departing).

52. (which was also used to measure corn).

52-A. And he commanded the steward of his house, saying, Fill the man's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.' (Ge. 44: 1-2).

53. *i.e.*, as they started on their journey.

53-A. This man must have been the steward of the royal guest-house. (*Cf.* Ge, 44 : 3-6).

54. *i.e.*, officers deputed to search the suspected caravan.

55. (of corn, as reward).

56. This personal pronoun may refer either to Joseph or to one of his subordinate officials.

57. (as you must have found by our conduct).

58. (who as the result of our search shall be found to have stolen it).

59. (in your denying the guilt).

60. (and he shall be made a bondman in satisfaction of the same). 'With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.' (Ge. 44 : 9).

61. *i.e.*, this is the law among us, the descendants of Abraham.

كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّآ أَنْ يَشَآءَ اللَّهُ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ وَفَوْقَ كُلِّ ذِي
عِلْمٍ عَلِيمٌ ۝ قَالُوٓا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ
أَنْتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ۝ قَالُوا يٰٓأَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ
إِنَّا نَرٰىكَ مِنَ الْمُحْسِنِينَ ۝ قَالَ مَعَاذَ اللَّهِ أَنْ نَّأْخُذَ إِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّآ إِذًا لَّظٰلِمُونَ ۝ فَلَمَّا ع
اسْتَيْـَٔسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللَّهِ وَمِنْ قَبْلُ

76. (بدا . . . عليم) Then he[62] began with their sacks before the bag of his brother;[63] then he brought it forth from the bag of his brother.[64] In this wise We contrived for Yūsuf.[65] He was not to get his brother by the law of the king,[66] except that Allah willed.[67] We exalt in degrees[68] whom We will, and above every knowing one is a Knower.[69]

77. (قالوا . . . تصفون) They[70] said: if he steals, then[71] a brother of his has stolen afore.[72] But Yūsuf concealed it in himself, and disclosed it not to them. He said;[73] you are in evil plight,[74] and Allah is the Best Knower of what you ascribe.

78. (قالوا . . . المحسنين) They said: O 'Azīz[75] verily he has a father, an old man very aged;[76] so take one of us in his stead;[77] verily we perceive thee *to be* of well-doers.

79. (قال . . . لظالمون) He said: God forbid that we should take anyone but him with whom we found our stuff;[78] verily we then[79] should be the wrong-doers.

62. *i.e.*, Joseph, or one of his deputies.

63. 'Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest.' (Ge. 44 : 11, 12).

64. 'And the cup was found in Benjamin's sack' (Ge. 44 : 12).

65. (a stratagem carried out so neatly and finely at every stage).

66. (of Egypt). In the law of Egypt the thief was not reduced to servitude, but was scourged, and obliged to restore the double of what he had stolen.

67. (by inspiring into Joseph the course of His universal Plan).

68. (of knowledge and wisdom).

69. *i.e.*, human knowledge, howsoever profound, is after all relative; in God alone Perfection dwells. The passage is introduced as a corrective to human conceit.

70. *i.e.*, the ten brethren.

71. —it is not surprising, as—

72. The alusion is to the following little story. Joseph, when he was a child, had taken away and destroyed an idol of gold belonging to his maternal grandfather so that he might not worship it.

73. (with himself).

74. *i. e.*, guilty of a far worse crime than Joseph and Benjamin whom you so falsely accuse of theft.

75. Joseph was now the Potiphar.

76. (who loves Benjamin passionately). 'Then Judah came near unto him, and said: O my Lord . . . Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life: it shall come to pass, when he seeth that the lad is not with us, that he will die.' (Ge. 44: 18, 30-31). 'Then Judah came near unto him, and said: O my Lord . . . . let thy servant abide instead of the lad a bondman to my Lord, and let the lad go up with his brethren.' (Ge. 44: 18, 33).

77. (as a slave, and allow Benjamin to go with us).

78. 'And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.' (Ge. 44:17).

79. *i. e.*, in that case; if we did such injustice.

ما فرطتم في يوسف فلن ابرح الارض حتى يأذن لي ابي او يحكم الله لي وهو خير الحكمين ۝ ارجعوا الى
ابيكم فقولوا يابانا ان ابنك سرق وما شهدنا الا بما علمنا وما كنا للغيب حفظين ۝ وسئل القرية
التي كنا فيها والعير التي اقبلنا فيها وانا لصدقون ۝ قال بل سولت لكم انفسكم امرا فصبر جميل
عسى الله ان يأتيني بهم جميعا انه هو العليم الحكيم ۝ وتولى عنهم وقال يأسفى على يوسف
وابيضت عينه من الحزن فهو كظيم ۝ قالوا تالله تفتؤا تذكر يوسف حتى تكون حرضا او تكون
من الهلكين ۝

SECTION 10

80. (فلما . . . الحكمين) Then when they despaired of him[80] they counselled together privately. The eldest of them said: do you not remember that your father has taken an assurance from you before Allah?[81] and earlier you have been remiss *in your duty* in respect of Yūsuf; so I will by no means go forth from the land[82] until my father gives me leave[83] or Allah judges for me,[84] and He is the Best of judges.

81. (ارجعوا . . . حفظين) Return to your father and say: father! verily thy son has stolen, and we testify not save according to what we know,[85] and of the unseen we could not be watchers.[86]

82. (وسئل . . . لصدقون) And inquire of the people[87] of the city where we have been[88] and of the caravan with whom we have travelled hither;[89] and verily we speak truth.

83. (قال . . . الحكيم) He[90] said: nay! your minds have embellished for you an affair.[91] So patience is comely.[92] Perchance Allah may bring them all[93] to me;[94] verily He! only He is the Knowing,[95] the Wise.[96]

84. (وتولى . . . كظيم) And he turned away from them,[97] and said:[98] O my grief for Yūsuf! and his eyes were whitened[99] with grief, and he was choked with sorrow.

85. (قالوا . . . الهلكين) They said:[100] by Allah, thou wilt not cease remembering Yūsuf until thou art wizened[101] or thou be of the dead.

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80. *i. e.*, of moving Joseph. The pronoun refers to Joseph.

81. See verse 66.

82. (of Egypt).

83. (to return to him).

84. (*i. e.*, God decrees in our favour by softening the heart of the Egyptian Vizier, and Benjamin is set free.)

85. (by our personal knowledge; as eye-witness).

86. (when We gave you our solemn promise) *i. e.*, had we known that he would commit theft we would not have given you the pledge to bring him back safely.

87. (through thy own trusted agents, if our statement is not worthy of credence).

88. *i. e.*, of the inhabitants of the capital of Egypt.

89. (and they will support our statement).

90. (who knew Benjamin too well to believe that he had committed theft).

91. See P. XII, n. 400.

92. See P. XII, n. 401.

93. *i. e.*, Joseph, Benjamin and the eldest son now detained in Egypt.

94. So unfailing and unswerving was Jacob's faith in the goodness of God!

95. *i. e.*, so He knows well the whereabouts of my three sons.

96. *i e.*, so He will restore them to me at an opportune moment.

97. (in sorrow and grief).

98. (now that this latest wound was fresh).

99. *i. e.*, his sight grew dim and his pupils lost their deep blackness, becoming of a pearl colour.

100. (resenting his excessive love for Joseph).

101. (by this excessive affection and affliction). حرض is one who though not actually dead is on the point of death.

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾ يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ
وَلَا تَيْأَسُوا مِن رَّوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِن رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا
يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ
يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ ﴿٨٩﴾ قَالُوا أَإِنَّكَ لَأَنتَ
يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ
أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَاطِئِينَ ﴿٩١﴾

86. (قال . . . تعلمون) He said: I only bewail my anguish and sorrow unto Allah,[102] and I know from Allah what you know not.[103]

87. (يبني . . . الكفرون) My sons! go and ascertain about Yūsuf and his brother,[104] and despair not of the mercy of Allah; none despair of the mercy of Allah except a people disbelieving.[105]

88. (فلما . . . المتصدقين) And when they entered unto him,[106] they said:[107] O 'Azīz! distress[108] has seized us and our family and we have brought scant goods,[109] so give us full measure[110] and be charitable to us;[111] verily Allah rewards the charitable.[112]

89. (قال . . . جهلون) He said:[113] remember what you did[114] to Yūsuf and his brother while you were ignorant,[115]

90. (قالو . . . المحسنين) They said:[116] art thou Yūsuf? He said: I am Yūsu and this is my brother; Allah has surely been gracious to us;[117] verily he who fears *God*[118] and endures *affliction*,[119] then Allah leaves not the wage of well-doers to waste.

91. (قالوا . . . لخطئين) They said:[120] verily Allah has chosen thou above us,[121] and we have been sinners indeed.

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102. (and make no complaint to any mortal).

103. (of His mercy and loving-kindness; of His beneficient dealings with men).

104. (and seek the means of his delivery).

105. A true man of faith never gives up his hope in God; it is only those wanting in faith who mistrust His goodness.

106. (at the end of their next journey to Egypt).

107. (with a view to moving Joseph to pity).

108. *i. e.*, extreme want and hunger.

109. *i. e.*, barter of very little purchasing value.

110. (of corn, out of pity, disregarding the worthlessness of our barter).

111. Or, 'bestow alms on us.'

112. Or 'the almsgivers'. The effect of this humiliating prayer, coming as it did from persons so hauahty and arrogant as the ten brethren were, on a man of God like Joseph, can easily be imagined.

113. ——moved greatly to pity and compassion, Joseph could no longer hold himself——

114. (so wantonly, by way of persecution).

115. (of the consequences of your actions). This he said half excusing their malicious conduct.

116. (ejaculating in wonder).

117. (by preserving us and by bringing us together).

118. (and shuns evil).

119. (with his faith in God remaining unshaken).

120. (exclaiming in penitence).

121. (and now we realize the justice of this preference).

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝ اذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ
عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ۝ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ
يُوسُفَ ۖ لَوْلَا أَنْ تُفَنِّدُونِ ۝ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ۝ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ
وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۝ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا
ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ۝ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝ فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ
أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ

92. (قال . . . الرحمين) He said; no reproach on you today;[122] may Allah forgive you, and He is the Most Merciful of the merciful[123]

93. (اذهبوا . . . اجمعين) Go with this shirt of mine and cast it upon my father's face; he shall become clear-sighted;[124] and bring to me all your family.

SECTION 11

94. (ولما . . . تفندون) And when the caravan[125] had departed their father said:[126] surely I feel the breath of Yūsuf, if you do not think I am doting.[127]

95. (قالوا . . . القديم) They[128] said: by Allah! thou art in thy old-time illusion.[129]

96. (فلما . . . تعلمون) Then when the bringer of the glad tidings arrived, he cast it upon his face and he became clear-sighted. He said: did not I tell you,[130] that I knew from Allah what you knew not.[131]

97. (قالوا . . . خطئين) They said: father! pray for us forgiveness of our sins,[132] verily we have been sinners.

98. (قال . . . الرحيم) He said: presently[133] I shall pray of my Lord for forgiveness for you, verily He! only He is the Forgiving, the Merciful.

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122. (from me) In identical language did the holy Prophet freely forgive a whole population of his worst foes who were entirely at his mercy, when he entered into Makka as a conqueror at the head of a powerful army.

123. (so He also is sure to forgive you).

124. (once more, and his full sight will be restored to him).

125. (from Egypt for Canaan).

126. (to those around him).

127. (and thus dismiss the thing as incredible).

128. *i. e.,* those about Jacob.

129. *i. e.*, steeped in thy delusion that Joseph is still living and that he shall meet thee.

130. (when you were incredulous of my words).

131. (and now all of you see my faith justified).

132. (and forgive them thouself).

133. *i. e.*, at the most suitable time; presumably in the early hours of the morning.

آمنين ﴿٩٩﴾ ورفع أبويه على العرش وخروا له سجدا وقال يأبت هذا تأويل رءياى من قبل قد
جعلها ربى حقا وقد أحسن بى إذ أخرجنى من السجن وجاء بكم من البدو من بعد أن نزغ
الشيطن بينى وبين إخوتى إن ربى لطيف لما يشاء إنه هو العليم الحكيم ﴿١٠٠﴾ رب قد آتيتنى من
الملك وعلمتنى من تأويل الأحاديث فاطر السموت والأرض أنت ولى فى الدنيا والآخرة توفنى
مسلما وألحقنى بالصلحين ﴿١٠١﴾ ذلك من أنباء الغيب نوحيه إليك وما كنت لديهم إذ أجمعوا
أمرهم وهم يمكرون ﴿١٠٢﴾ وما أكثر الناس ولو حرصت

99. (فلما . . . آمنين) Then when they[134] entered unto Yūsuf,[135] he betook his parents[136] to himself[137] and said:[138] enter Miṣr, Allah willing, in security.[139]

100. (ورفع . . . الحكيم) And he raised his parents to the throne, and they[140] fell down before him prostrate.[141] And he said:[142] father! this is the interpretation of my dream aforetime,[143] my Lord has now made it *come* true;[144] and surely He did well by me when he took me forth from the prison,[145] and has brought you from the desert after Satan had stirred strife between me and my brethren;[146] verily my Lord is Subtle[147] to whom He will. Verily He, only He, is the Knowing,[148] the Wise.[149]

101. (رب . . . بالصلحين) My Lord![150] Thou hast given me[151] of the dominion,[152] and hast taught me of the interpretation of discourse,[153] Creator of the heavens and the earth! Thou art my Patron in the world and the Hereafter.[154] Make me die a Muslim and join me[155] with the righteous.

102. (ذلك . . . يمكرون) This[156] is of the tidings of the unseen,[157] which We Reveal to thee.[158] Nor wast thou with them[159] when they resolved on their affair while they were plotting.

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134. *i. e.*, the whole family.

135. (towards the end of their journey, at the frontier of Egypt, where Joseph had gone forth to receive them). 'And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen.' (Ge. 46 : 29).

136. Joseph's own mother had been dead since his childhood; it was her sister Leah who had brought him up, and had married his father.

137. (and received them in a manner worthy of their honour).

138. (to his whole family).

139. 'And Joseph placed his father and brethren and gave them a possession in the land of Egypt in the best of the land.' (Ge. 47 : 11) For Miṣr see p. XI. n. 368.

140. *i. e.*, his parents and brethren.

141. (as was the Hebrews' customary mode of obeisance).

142. (in acknowledging his gratitude to God).

143. See verse 4.

144. Note that Joseph in keeping with his character as a prophet of God is all humility and attributes everything good and worthy, not to himself but to the grace of God.

145. Joseph refrains from referring to his confinement in the well, from a motive of generosity, lest his brethren might be abashed.

146. So it is the devil, not the brethren themselves, who is responsible for the relentless and inhuman persecution of Joseph! Could magnanimity go further?

147. *i. e.*, knowing with respect to the subtleties and niceties of things and affairs.

148. *i. e.*, acquainted with every subtlety in accordance with His perfect wisdom.

149. *i. e.*, One who manages every nicety with perfect wisdom.

150. Thus Joseph prayed, when after a long happy life he felt an earnest yearning to return to his Lord.

151. (by way of material gifts).

152. 'After the king, the vizier is the highest dignity in the state with all the rights and powers accruing to the king. In a word he replaces the king.' (Yehuda, *op. cit.*, p. 16) Joseph was the *de facto* 'ruler over all the land of Egypt.' (Ge. 41 ; 43).

153. (by way of spiritual gifts).

154. Once more the sense of modesty in Joseph's prayer is transparent.

155. (after death).

156. (full and true history of Joseph).

157. *i. e.*, unknown to them in any other way.

158. (O Prophet!) It is only through Divine revelation that the Prophet comes to know of this story in its true details.

159. *i. e.*, Joseph's brethren.

بِمُؤْمِنِينَ ۝ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۝ وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ۝ وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ۝ أَفَأَمِنُوا أَن
تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝ قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى
اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝ وَمَا أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا

103. (وما . . . بمؤمنين) And most of the people, though thou desiredest ardently, are not going to be believers.[160]

104. (وما . . . العلمين) And thou[161] dost not ask of them[162] *any* wage for it,[163] it[164] is but an admonition[165] to the worlds.

SECTION 12

105. (وكاين . . . معرضون) And how many a sign[166] in the heavens and the earth they[167] pass by, while they are averse therefrom.

106. (وما . . . مشركون) And most of them[168] do not believe in Allah except *as* associators.[169]

107. (افامنوا . . . يشعرون) Are they then secure against *this, that* there may come upon them an overwhelming of Allah's torment,[170] or that there may come upon them the Hour of a sudden while they perceive not?[171]

108. (قل . . . المشركين) Say thou:[172] this is my way; I call to Allah *resting* upon an insight—I, and whoso follows me. Hallowed be Allah![173] and I am not of the associators.[174]

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160. (in spite of every convincing argument).

161. (O Prophet!).

162. *i. e.*, the infidels.

163. *i. e.*, for the preaching and publishing of the Qur'ān.

164. *i. e.*, the Holy Qur'ān.

165. (so whosoever denies it, does so to his own peril). The mission of Islam is thus unequivocally universal. The true faith is to be preached to all nations, and the whole of human race is to be summoned to the belief in the One God.

166. (of His unity, providence and omnipotence).

167. *i. e.*, the infidels.

168. *i. e.*, mankind, people is general.

169. *i. e.*, attributing partners to Him in spite of their profession of monotheism. The description covers not only the open idolatry of the polytheistic peoples but also its veiled forms such as Christolatry, Mariolatry, the worship of heroes, the adoration of saints and the deification of Reason. This may also have a reference

to the pseudo-monotheism of the Greek philosophers, specially of Plato, who in common with others was never "fully monotheistic, even if he shows a strong tendency in that direction now and again . . . . His divinity is and remains God and yet gods at the same time, and he continues to use the singular and the plural with an indifference which seems to us thoroughly perverse.' (Gurlae's *Plato's Thought*, p. 178).

170. غاشية من عذاب signifies, 'punishment that is general, or universal, in its extent.' (LL)

171. (its approach).

172. (O Prophet! to the infidels).

173. *i. e.*, He is above all taint of being joined by others.

174. 'This hatred of idolatry has been found even among the most uncivilized followers of the Prophet . . . . In this horror of all objective symbols, in the simplicity of its liturgical forms, in the absence of a priestly class, and therefore of all belief in such doctrines as apostolical succession, inherent sanctity, indissoluble vows, the duty of confession or powers of absolution, Islam stands alone among the religions of the world'. (Bosworth Smith, *op. cit.*, pp. 265-266).

فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾
حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا
عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

109. (وما . . . تعقلون) And we sent not before thee *any* save men[175] unto whom We revealed[176] from among the people of the towns.[177] Have then they not travelled about in the land?[178] Have they observed how has been the end of those before them?[179] And surely the abode of the Hereafter is best for the *God*-fearing. Do you not then reflect?

110. (حتى . . . المجرمين) *Respited were they*[180] until when the messengers[181] had despaired[182] and imagined that they were deluded,[183] there came unto them Our succour;[184] and whosoever We willed was delivered.[185] And Our wrath is not warded off[186] from a sinning people.[187]

111. (لقد . . . يؤمنون) Assuredly in their stories[188] is a lesson[189] for men of understanding. It[190] is not a discourse concocted but a confirmation of what went before it, and a detailing of everything,[191] and a guidance and a mercy to a people who believe.

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175. *i. e.*, mortals of flesh and bone, not angels or immortals.

176. (Our will).

177. *i. e.*, all of them lived in human habitations: none of them was a denizen of the heaven.

178. (and noticed the ancient ruins).

179. (of the ancient infidels).

180. *i. e.*, the former generations of the infidels.

181. (alarmed at the very great length of respite).

182. (of their success and the Divine succour in the near future).

183. (in their expectation of the Divine succour being near at hand).

184. (which was due to be sure, but not due at a date expected by the apostles).

185. (and the rest We destroyed).

186. (though it may be deferred for the time being).

187. (so let the pagans of Makka beware of their ultimate fate).

188. *i. e.*, in the histories of the former prophets and their peoples.

189. (by which one may take warning or example). Narratives in Qur'ān have invariably to point a moral, to teach that God has always finally rewarded the righteous and punished the wicked.

190. *i. e.*, the Holy Qur'ān.

191. (necessary to a perfect faith).

سُورَةُ الرَّعْدِ مَدَنِيَّةٌ وَهِيَ ثَلٰثٌ وَّاَرْبَعُوْنَ اٰيَةً وَّسِتُّ رُكُوْعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ۝ اَللّٰهُ الَّذِيْ
رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى
يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ۝ وَهُوَ الَّذِيْ مَدَّ الْاَرْضَ وَجَعَلَ فِيْهَا رَوَاسِيَ وَاَنْهٰرًا
وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي

Sūrat-ur-R'ad

The Thunder. XIII

(Makkan, 6 Sections and 43 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (المرا . . . يؤمنون) Alif. Lam. Mim. Ra.[192] These are the verses of the Book. And what is sent down to thee[193] from thy Lord is the truth,[194] but most of the people believe not.

2. (الله . . . توقنون) Allah it is who has raised the heavens without the pillars[195] you can see, then He established *Himself* on the Throne[196] and subjected the sun and the moon[197] *to Himself* each running to a period determined.[198] He directs the affair[199] and details the signs,[200] that haply you may be convinced of the meeting with your Lord.[201]

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192. See P. I n. 28.

193. (O Prophet).

194. (and therefore these verses ought to have been believed in).

195. *i. e.*, without any visible support. 'The pillars that are not seen being his power.' (LL)

196. (of authority and majesty). See P. VIII, n. 485.

197. (to His laws and to do service). So that these awe-inspiring luminaries are mere helpless creatures, and there are no such absurd things as solar and lunar 'gods', whose cult has been common among polytheistic nations. 'It is no exaggeration to say,' observe Sir William Jones and Dr. E. B. Tylor, 'that one great fountain of all idolatry in the four quarters of the globe was the veneration paid by men to the sun.' (PC. II. p, 286) 'Moon-worship, naturally ranking below Sun-worship

in importance, ranges through nearly the same district of culture.' (p. 299).

198. *i. e.*, in accordance with the fixed laws of nature, governed and regulated by the will of God.

199. (of His whole creation with supreme justice and wisdom). *i. e.*, He is not only the Creator, but also the constant Ruler and the continuous Governor.

200. (of His unity, might and providence, both in the Holy Qur'ān and in the universe).

201. (by reflecting thereon).

الَّيْلَ النَّهَارَ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝ وَفِي الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّجَنّٰتٌ مِّنْ اَعْنَابٍ وَّزَرْعٌ وَّ
نَخِيْلٌ صِنْوَانٌ وَّغَيْرُ صِنْوَانٍ يُّسْقٰى بِمَاۗءٍ وَّاحِدٍ ۣ وَنُفَضِّلُ بَعْضَهَا عَلٰي بَعْضٍ فِي الْاُكُلِ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يَّعْقِلُوْنَ ۝ وَاِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ڛ اُولٰۗىِٕكَ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ ۚ
وَاُولٰۗىِٕكَ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ ۚ وَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ وَيَسْتَعْجِلُوْنَكَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ۭ وَاِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰي ظُلْمِهِمْ ۚ وَاِنَّ رَبَّكَ لَشَدِيْدُ
الْعِقَابِ ۝ وَيَقُوْلُ الَّذِيْنَ

3. (وهو . . يتفكرون) And He it is who has stretched the earth.[202] and placed therein firm mountains[203] and rivers,[204] and of every fruit He has placed therein two in pairs.[205] He covers the night with the day; verily in that are signs for a people who ponder.[206]

4. (وفی . . . يعقلون) And in the earth are regions adjoining[207] and gardens of vine and corn-fields,[208] and palm-trees clustered and single, watered by the same water; *yet* some We make excel others in food.[209] Verily in that[210] are signs[211] for people who reflect.

5. (وان . . . خلدون) And shouldest thou marvel,[212] then marvellous[213] is their[214] saying: when we have become dust, shall we be in a new creation?[215] These are they who disbelieved in their Lord;[216] and these!—shackles round their necks; and these shall be the fellows of the Fire *as* abiders therein.

6. (ويستعجلونك . . العقاب) And they ask thee[217] to hasten the evil[218] before the good,[219] while examples have already gone forth before them.[220] And thy Lord is Owner of forgiveness[221] to mankind despite their wrong-doing; and verily thy Lord is Severe in requital.[222]

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202. (which is neither a goddess nor a Mother, but a helpless created being like the rest of the universe).

203. (which are neither the home nor the embodiment of the Divine power, as assumed by superstitious communities). 'There are few peoples who have not looked upon mountains with awe and reverence, or who have not paid worship to them as to gods or spirits associated with them in various ways.' (ERE. VIII, p. 863).

204. (which are neither 'mothers' nor 'protectors' as imagined by polytheistic peoples). 'Rivers are often worshipped as such——*e. g.*, by the Celts who regard them as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man.' (ERE. IX, p. 204) In India the cult of the Ganges, the Jamna, the Sarju, the Bhagirathi, the Nerbada, and other rivers is too well known to need description.

205. Pairs such as sweet and sour, large and small, etc. It may also refer to sex in plants.

206. All these grand performances testify to His eternal power and Godhead.

207. (yet with different propensities some fruitful, others barren, some plain, some hilly, etc.).

208. It is God Almighty who grows all corn and vegetations, and there are no such absurdities as a 'corn-god' or a 'vegetation-god.'

209. *i. e.*, all fed and watered the same way, yet so different in yielding the harvests.

210. *i. e.*, in all these diversities, in spite of fundamental uniformity.

211. (of Allah's providence).

212. (O Prophet! at the infidels' denying the Resurrection).

213. (because of its being so foolish and so devoid of reason).

214. *i. e.*, the pagans'.

215. The argument is : creation is the everyday experience of pagans, why should they be incredulous at all of renewed creation?

216. (thereby ; by denying the fact of Ressurrection).

217. (O Prophet! by way of challenge).

218. *i. e.*, the Divine punishment.

219. *i. e.*, before the expiry of the good : before their term of respite is over. They provoke thee to call down the Divine wrath on them for their impertinence.

220. (of the destruction of ancient infidel nations, and this ought to serve as an eye-opener).

221. (as a rule).

222. (at its proper occasion).

ع كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّنْ رَّبِّهٖ ۗ إِنَّمَا أَنْتَ مُنْذِرٌ وَّلِكُلِّ قَوْمٍ هَادٍ ۝٧ اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثٰى وَمَا
تَغِيْضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۗ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝٨ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۝٩ سَوَآءٌ
مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۝١٠ لَهٗ مُعَقِّبٰتٌ مِّنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ أَمْرِ اللّٰهِ ۗ إِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِأَنْفُسِهِمْ ۗ وَإِذَآ أَرَادَ اللّٰهُ
بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ۝١١ هُوَ الَّذِيْ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنْشِئُ
السَّحَابَ الثِّقَالَ ۝١٢ وَيُسَبِّحُ الرَّعْدُ

7 (ويقول . . هاد) And those who disbelieve say: why is not a sign[223] sent down to him from his Lord?[224] Thou art but a warner,[225] and to every people there is a guide.

SECTION 2

8. (الله . . . بمقدار) Allah knows what every female bears[226] and what the wombs want and what they exceed,[227] and with Him everything is in *due* measure—[228]

9. (عٰلم . . . المتعال) Knower of the hidden and the manifest! the Great! the Exalted![229]

10 (سواء . . . بالنهار) Alike *to him*[230] is he among you who hides the word and he who proclaims it, and he who hides himself in the night and he who goes about freely in the day.[231]

11. (له . . وال) For each[232] one are attendant angels,[233] before him and behind him. They guard him with Allah's command.[234] Verily Allah alters not what is with a people,[235] until they[236] alter what is within them.[237] And when Allah intends evil to a people,[238] there is no turning it back, nor is for them any patron, beside Him.[239]

12. (هو . . . الثقال) He it is who shows lightning to you[240] for inspiring fear[241] and hope,[242] and brings up the heavy clouds.[243]

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223. *i. e.*, a miracle such as we desire. A miracle, in Islamic phraseology, is an event deviating from the usual course of events, appearing at the hands of him who claims to be a prophet, as a challenge to those who deny this, of such a nature that it makes it impossible for them to produce the like of it. It is God's testimony to the truth of his prophets, but clearly an act of God, not of the prophet. See also P. I. nn. 534, 538, P. VII. nn. 374, 681.

224. *Cf.* the NT:—'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah.' (Mt. 12:39).

225. (and not a wonder-worker, O Prophet!). Clearly the Holy Qur'ān treats the miraculous as subordinate to the moral evidence of the Prophet's mission.

226. (in her womb, whether it is a male or female, etc.).

227. 'The wombs' falling short of completion, and of their exceeding therein, is in respect of the body of the factors, and the period of gestation, and the number borne.' (LL)

228. *i. e.*, His knowledge is absolutely perfect and comprehensive, the female womb only serving as an example or a type.

229. 'above the description of the attribute of the created being.' (LL)

230. (in respect to His omniscience).

231. *i. e.*, to Him everything big or small, open or secret, is known equally well.

232. *i. e.*, for everyone.

233. *i. e.*, succeeding one another by turns.

234. Not only is God's knowledge perfect and all-comprehensive, but great also is His solicitude for everyone of His creatures. This refutes and repudiates those polytheistic religions which hold their 'chief God' to be entirely unconcerned with the affairs of the world.

235. *i. e.*, their state of grace.

236. (themselves).

237. (by constant disobedience).

238. (in consequence of their persistent unruliness in the face of warnings and reminders).

239. *i. e.*, when at long last the sinner has drawn upon himself the Divine wrath, there is none to hold it back.

240. So lightning, as a created, natural force; like all other natural forces, is a mere inanimate instrument in God's hands; and thunderstorm is not a semi-divine Being who, as taught by certain superstitious religions, could harm anybody.

241. (lest it may strike).

242. (that it may be the harbinger of plentiful rains).

243. (with rains).

بحمده والملائكة من خيفته ويرسل الصواعق فيصيب بها من يشاء وهم يجادلون في الله وهو شديد
المحال ﴿١٣﴾ له دعوة الحق والذين يدعون من دونه لا يستجيبون لهم بشيء إلا كباسط كفيه إلى
الماء ليبلغ فاه وما هو ببالغه وما دعاء الكافرين إلا في ضلال ﴿١٤﴾ ولله يسجد من في السموت والأرض
طوعا وكرها وظللهم بالغدو والأصال ﴿١٥﴾ قل من رب السموت والأرض قل الله قل أفاتخذتم من
دونه أولياء لا يملكون لأنفسهم نفعا ولا ضرا قل هل يستوي الأعمى والبصير أم هل تستوي
الظلمت والنور أم جعلوا لله شركاء خلقوا

13. (ويسبح . . . المحال) And the thunder[244] hallows His glory,[245] and *so do* the angels,[246] in awe of Him, and He sends the thunderbolts and smites with them whomsoever He will.[247] They dispute concerning Allah,[248] and He is strong in prowess.[249]

14. (له . . . . ضلل) To Him alone is the true call;[250] and those whom they call upon beside Him[251] answer them not at all,[252] save as *is answered* one stretching out his palms to water that it may[253] reach his mouth, while it will reach it not. And the supplication of infidels[254] goes only astray.[255]

15. (ولله . . . والاصال) And to Allah bows[256] whosoever is in the heavens and the earth, willingly or unwillingly,[257] and *also* their shadows[258] in mornings and evenings.[259]

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244. (so awful and so frightening to you, but in reality a mere created, inanimate object).

245. (along with innumerable others celebrates of His praise). Compare and contrast the attitude of various polytheistic peoples. 'Thunder was one of the great gods of the Germans.' (Menziez, *History of Religion*, p. 29) 'The place of the Thunder-god in polytheistic religion is similar to that of the Rain-god, in many cases even to entire coincidence. But his character is rather of wrath than of beneficence.' (PC. II. p. 262) According to the Greeks, 'the thunderbolt was cast by Zeus.' (ERE. X. p. 370) 'The Mandans attributed thunder to the flapping of the wings of a huge bird.' (*ib.*)

246. (whom ye look upon as Beings divine or semi-divine). For angelolatry see P. I. n. 132; III. n. 586.

247. It is He, the all-powerful One, who does all this, and not any minor 'thunder-god', such as Zeus (of the Greeks), Jupiter (of the Romans) or Indra (of the Hindus). See PC. II. pp. 262-265.

248. *i. e.*, the polytheists still go on disputing and wrangling about His uniqueness.

249. It was not beneficence but wrath and prowess that the polytheists attributed to their thunder-gods; hence it is this particular misconception that is noticed, and the All-sufficiency of God is pointed out in this direction.

250. *i. e.*, He alone is able to respond to all prayers and invocations.

251. ——be they idols, nature-gods, hero-gods, saints, etc. etc.——

252. (because of their inability to grant any prayer).

253. (of itself).

254. (always misdirected, addressed now to this god and now to that goddess).

255. *i. e.*, is simply futile, because addressed to beings who (or which) are themselves powerless. 'Belief in the one Deity, sovereign in the universe carries with it a sense of security and of elevation which has an ennobling influence on thought and life. It makes man strong and free in the world. Here is the secret of the transmission which Islam effects for the African animist . . . the monotheist . . . lifts his face to heaven and gives his worship to the Supreme alone, and asks help from a Power which, he is assured, has no rival.' (ERE. X. p. 171).

256. (acknowledging subjection).

257. Every thing, high or low, is after all a created being, and must as such submit to the laws of the Creator, whether willingly, as in the case of good believers and inanimate objects, or unwillingly, as in the case of devils and rebels.

258. ——as contradistinguised from substances——

259. The two periods when the shadows are the longest and most prominent.

كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ۝ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ
بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلُهُ ۚ
كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ
كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ۝ أَفَمَن
يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ

16. (قل . . . القهار) Say thou:[260] who is the Lord of the heavens and the earth?[261] Say thou: Allah. Say thou: have you then taken beside Him, patrons who own neither benefit nor hurt to themselves?[262] Say thou: are there the blind and the seeing alike[263] or are darkness and light alike?[264] Or have they set up associates with Allah, who have created as He has created,[265] so that the creation[266] has become dubious to them? Say thou: Allah is the Creator of everything; and He is the One,[267] the Subduer [268]

17. (انزل . . . الامثال) He sends down water from the heaven, so that the valleys flow according to their measure; then the torrent bears the scum on top; and from that over which they kindle a fire seeking[269] ornaments or goods[270] *arises* a scum like thereto: thus Allah propounds[271] the truth and falsity. Then as for the scum,[272] it departs as rubbish, and as for that which benefits mankind,[273] it lasts on the earth:[274] thus does Allah propound similitudes.

18. (للذين . . . المهاد) For those who answer their Lord[275] is *ordained* good.[276] And as for those who do not answer their Lord, if they had[277] all that is in the earth together with its like, they would ransom *themselves* with that.[278] These! for them *shall be* an evil reckoning; and their resort is Hell, a hapless bed!

260. (O Prophet!) Here follows 'one of the best passages of the Qur'ān.' (Rev. E. M. Wherry).

261. *i. e.*, their Creator, Sustainer, and Preserver.

262. So utterly powerless are they!

263. So dissimilar is an infidel from a believer!

264. So removed is unbelieved from belief!

265. (according to your own admission).

266. (of His on the one hand and the creation of theirs on the other).

267. (both in His Person and in His attributes).

268. *i. e.*, God of real and irresistible power, where infinite mercy and loving-kindness are not to be brought at the expense of His supreme majesty and intensity.

269. (to make thereby).

270. (for use).

271. Or 'likeneth, or conformeth.' (LL)

272. (of untruth and guilt).

273. *i. e.*, truth and virtue.

274. So ultimately it is truth that wins and untruth that perishes.

275. *i. e.*, who respond to His call, and believe and act righteously.

276. (in the Hereafter).

277. (on the Day of Judgment).

278. (but all to no purpose).

مِنْ رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۙ ﴿١٩﴾ الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ
الْمِيْثَاقَ ۙ ﴿٢٠﴾ وَالَّذِيْنَ يَصِلُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْٓءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِيْنَ
صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّيَدْرَءُوْنَ بِالْحَسَنَةِ
السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ۙ ﴿٢٢﴾ جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ
وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ۚ ﴿٢٣﴾ سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ؕ ﴿٢٤﴾ وَالَّذِيْنَ
يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ وَيَقْطَعُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَ

SECTION 3

19. (افن . . . الباب) Shall he then who knows that what has been sent down upon thee is the truth belike him who is blind?[279] Only the men of understanding are admonished—

20. (الذين . . . الميثاق) those who fulfil the covenant of Allah,[280] and do not violate the bond;

21. (والذين . . الحساب) And those who enjoin what Allah has commanded to be enjoined[281] and fear their Lord, and dread the evil-reckoning;[282]

22. (والذين . . . الدار) And those who preserve[283] seeking the pleasure of their Lord and establish prayer and spend,[284] privately and publicly, out of what We have provided them, and combat evil with good. These: for them is the *happy* end *in* the Abode:

23. (جنت . . . باب) Gardens Everlasting;[285] they shall enter them, and *also* whosoever would have acted righteously from among their fathers and spouses and progeny. And angels shall enter unto them from every portal, *saying:*

24. (سلم . . . الدار) peace be upon you for you patiently persevered.[286] Excellent then is the happy end in the Abode!

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279. (to spiritual verities).

280. (to obey Him and His apostles implicitly).

281. *i. e.*, those who do their duty by God and man regularly.

282. *i. e.*, dread going near infidelity, as 'evil reckoning' is peculiar to the infidels.

283. (in their faith in the face of trials and tribulations).

284. (in God's cause).

285. See P. X. n. 455.

286. (in your faith).

يفسدون في الأرض أولئك لهم اللعنة ولهم سوء الدار ۝ الله يبسط الرزق لمن يشاء ويقدر و
فرحوا بالحيوة الدنيا وما الحيوة الدنيا في الآخرة إلا متاع ۝ ويقول الذين كفروا لولا أنزل عليه آية
من ربه قل إن الله يضل من يشاء ويهدي إليه من أناب ۝ الذين آمنوا وتطمئن قلوبهم
بذكر الله ألا بذكر الله تطمئن القلوب ۝ الذين آمنوا وعملوا الصلحت طوبى لهم وحسن مآب ۝
كذلك أرسلنك في أمة قد خلت من قبلها أمم لتتلوا عليهم الذي أوحينا إليك وهم يكفرون بالرحمن
قل هو ربي لا إله إلا هو عليه توكلت وإليه

25. (والذين . . . الدار) And those who violate the covenant of Allah[287] after its ratification[288] and sunder what Allah has commenced to be conjoined[289] and act corruptly in the earth—upon them is a curse[290], and for them shall be the evil Abode.[291]

26. (الله . . . . متاع) Allah increases the provision for whom He will[292] and *also*[293] He stints. They[294] exult in the life of this world, whereas the life of this world, by the side of the Hereafter,[295] is only a *passing* enjoyment.[296]

SECTION 4

27. (ويقول . . . اناب) And those who disbelieve say: why is it that a sign[297] is not sent down to him from his Lord?[298] Say thou: verily Allah sends astray whom He will,[299] and guides to Himself whoso turns in the penitence –

28 (الذين . . . القلوب) *They are* those who believe and whose hearts find comfort in the remembrance of Allah. Lo! in the remembrance of Allah hearts do find comfort.[300]

29. (الذين . . . مآب) Those who believe and work righteous *works*, for them is bliss[301] and a happy resort.

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287. (to obey Him and His apostles implicitly).

288. (by themselves). This may refer to the religious instinct innate in every human being.

289. See P. I. n. 118.

290. (in this world).

291. (in the Hereafter).

292. (in consonance with His universal Plan, irrespective of his merits and demerits; so to be prosperous in this world does not necessarily mean to be favoured of God).

293. (for whomsoever He will, irrespective of his merits and demerits; so to be in adversity does not necessarily mean to be in disfavour of God).

294. *i. e.*, the infidels.

295. ق in the text is demonstrative of comparison.

296. (and unworthy of serious notice).

297. *i. e.*, a miracle such as we desire.

298. See nn. 223, 224 above.

299. (in consequence of his own want of will to believe).

300. (and contentment). This state of serene tranquillity and steady peace of mind, is clearly marked off from boisterous merriment, the invariable concomitant of material pleasures to be inevitably followed by a sad reaction. The greater the communion of man with his Maker, the more contented, the more optimistic would he be in his outlook of life.

301. (in the Hereafter). طوبیٰ is 'an announcement, meaning a good, final state.' (LL)

متاب ۝۳۰ ولو ان قرانا سيرت به الجبال او قطعت به الارض او كلم به الموتى بل لله الامر جميعا افلم
ييئس الذين امنوا ان لو يشاء الله لهدى الناس جميعا ولا يزال الذين كفروا تصيبهم بما
صنعوا قارعة او تحل قريبا من دارهم حتى ياتي وعد الله ان الله لا يخلف الميعاد ۝۳۱ ولقد
استهزئ برسل من قبلك فامليت للذين كفروا ثم اخذتهم فكيف كان عقاب ۝۳۲ افمن هو قائم
على كل نفس بما كسبت وجعلوا لله شركاء قل سموهم ام تنبئونه بما لا يعلم في الارض ام بظاهر
من القول بل زين للذين كفروا مكرهم وصدوا

30. (كذلك . . متاب) Thus[302] We have sent thee[303] to a community before whom *other* communities have passed away, in order that thou mayest recite to them what We have revealed to thee; yet[304] they deny the Compassionate. Say thou: He is my Lord,[305] there is no god but He; on Him I rely, and to Him is my return in penitence.

31. (ولو . . . الميعاد) And if there were a Qur'ān whereby[306] mountains could be moved or the earth could be traversed[307] or the dead could be spoken to,[308] *it would be in vain.*[309] Aye![310] the affair[311] belongs to Allah[312] entirely. Have not then those who believe[313] *yet* known[314] that had Allah willed,[315] He would have guided all mankind.[316] And a rattling adversity[317] does not cease to befall those who disbelieve[318] for what they have wrought or to alight near their dwelling,[319] until Allah's promise comes;[320] verily Allah does not fail his tryst.

SECTION 5

32. (ولقد . . . عقاب) And assuredly mocked were messengers before thee;[321] then I respited those who disbelieved;[322] thereafter I seized them, so how *terrible* has been My requital.[323]

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302. *i. e.*, in the way We have sent apostles to former nations.

303. (O Prophet!).

304. (instead of gratefully accepting this guidance).

305. (and Guardian).

306. *i. e.*, by whose power. The word قرآنا may also be rendered by 'a Recital'.

307. *i. e.* by whose means.

308. *i. e.*, by whose aid.

309. (for even then the disputants would not believe). 'The apodosis of جواب لو the answer, complement, or correlative of *lau* لو is frequently omitted, when the context readily suggests it.' (WGAL. II. p. 8).

310. (for these and other miracles and not real, operative causes).

311. (of guidance).

312. (Who only guides those who have a will to believe).

313. (and long for the wholesale conversion of the infidels).

314. (with a knowledge wherewith they should despair يئس is here synonymous with علم (LL).

315. (in accordance with His universal Plan).

316 (but clearly He did will in this way, and left man the master of his own destiny).

317. Now death, now defeat.

318. The reference is to the Makkan pagans.

319. (and thus be a means of frightening them).

320. (in the form of death and Judgment).

321. (O Prophet!).

322. (and bore long with them).

323. How terrible! how devastating!

عن السبيل ۚ ومن يضلل الله فما له من هاد ۝ لهم عذاب في الحياة الدنيا ۖ ولعذاب الآخرة أشق ۖ
وما لهم من الله من واق ۝ مثل الجنة التي وعد المتقون ۖ تجري من تحتها الأنهار ۖ أكلها دائم و
ظلها ۚ تلك عقبى الذين اتقوا ۖ وعقبى الكافرين النار ۝ والذين آتيناهم الكتاب يفرحون بما أنزل
إليك ۖ ومن الأحزاب من ينكر بعضه ۚ قل إنما أمرت أن أعبد الله ولا أشرك به ۚ إليه أدعو و
إليه مآب ۝ وكذلك أنزلناه حكما عربيا ۚ ولئن اتبعت أهواءهم بعدما جاءك من العلم ما لك من
الله من ولي ولا واق ۝ ولقد أرسلنا رسلا من قبلك وجعلنا

33. (افمن . . . هاد) Is He, then, who is *ever* standing over every soul with what he earns,[324] *like unto other?* And yet they have set up associates[325] unto Allah. Say thou: name them.[326] Would you inform Him of what He knows not on the earth[327] Or is it[328] by way of outward enquiry.[329] Aye! fair-seeming to those who disbelieve is made their plotting,[330] and they have been hindered from the way [331] And whom Allah sends astray, for him there is no guide.

34. (لهم . . . واق) For them is chastisement in the life of this world,[332] and surely the chastisement of the Hereafter is harder [333] None can protect them from Allah.

35. (مثل . . . النار) The likeness of the Garden which has been promised to the *God*-fearing is: running streams underneath, its fruit eternal, and *so is* its shade. This is the ending of those who fear *Allah,* and the ending of the infidels is the Fire.

36. (والذين . . . ماب) They to whom the Book[334] has been given rejoice at what has been sent down to thee,[335] and of *their* bands are *some* who reject part of it.[336] Say thou: I have only been bidden that I should worship Allah and should not associate aught with Him.[337] To Him I call,[338] and to Him is my return.[339]

37. (وكذلك . . . واق) And thus[340] We have sent it[341] down as a judgement in Arabic.[342] And wert thou[343] to follow their vain desires,[344] after what has come to thee of knowledge,[345] thou wilt not have *any* patron or protector against Allah.

324. *i. e.*, the Omnipresent, Omniscient God.

325. (who are not only not aware of anything but are as such altogether unreal and imaginary).

326. *i. e.*, let me know who and what are these associate-gods.

327. He has no knowledge of their existence, because they *have* no existence.

328. *i. e.*, your practice of calling them associate-gods.

329. (corresponding to no objective reality at all).

330. (and their fondness for dubious ways and distorted views).

331. (in consequence of their own foolish contumacy).

332. (such as defeat and disease and disgrace).

333. *i. e.*, not only far more intense, but also everlasting.

334. (of old, and who still believe in its pure, unadulterated form).

335. (believing it to be continuation and culmination of previous Revelations). The allusion is to the early proselytes to Islam from Judaism and Christianity.

336. *i. e.*, its portions which do not tally with their perverted, corrupted Scriptures.

337. This, the first fundamental doctrine of Islam, that of monotheism, is the one agreed to by all the ancient Scriptures.

338. (as a prophet). This, the second fundamental doctrine, that of prophethood, is also agreed to by other Scriptures.

339. (in common with the rest of His creatures). This, the third and last of the fundamental doctrines, that of Resurrection, is also agreed to by all. What, then, thus runs the argument, of the central doctrines of Islam is left for the Jews and Christians to take exception to?

340. *i. e.*, just as We sent, with the central unity, different messages to different peoples.

341. *i. e.*, the Holy Qur'ān.

342. The older prophets too have had their messages in one language or the other.

343. ——to assume what is on other grounds an impossibility——

344. (based on their corrupted and perverted texts).

345. (by Revelation, and therefore absolutely true and perfect).

لهم أزواجا وذرية ۚ وما كان لرسول أن يأتي بآية إلا بإذن الله ۗ لكل أجل كتاب ۝ يمحوا الله ما
يشاء ويثبت ۖ وعنده أم الكتب ۝ وإن ما نرينك بعض الذي نعدهم أو نتوفينك فإنما عليك
البلغ وعلينا الحساب ۝ أولم يروا أنا نأتي الأرض ننقصها من أطرافها ۚ والله يحكم لا معقب لحكمه ۚ
وهو سريع الحساب ۝ وقد مكر الذين من قبلهم فلله المكر جميعا ۖ يعلم ما تكسب كل نفس ۗ و
سيعلم الكفر لمن عقبى الدار ۝ ويقول الذين كفروا لست مرسلا ۚ قل كفى بالله شهيدا بيني و
بينكم ۙ ومن عنده علم الكتب ۝

SECTION 6

38. (ولقد . . . كتاب) Assuredly We have sent messengers before thee[346] and We made for them wives and progeny;[347] and it is not for a messenger to produce a verse,[348] except by the command of Allah;[349] for every term there is a Book.[350]

39. (يمحوا . . . الكتب) Allah abolishes what He will,[351] and keeps;[352] and with Him is the mother of the Book.[353]

40. (وان . . . الحساب) Whether We show thee[354] part of what We have promised them,[355] or We take thee away,[356] on thee is only the preaching,[357] and on Us is the reckoning.[358]

41. (اولم . . . الحساب) Do they not see that[359] We visit the land[360] diminishing it by its borders?[361] Allah judges and there is no reviser of His judgement; and He is Swift in reckoning.[362]

42. (وقد . . . الدار) And of a surety there plotted those before them,[363] *but* to Allah belongs the plotting[364] entirely. He knows what each soul earns.[365] And soon will the infidels know for whom is the happy ending of the Abode.

43. (ويقول . . . الكتب) And those who disbelieve say:[366] thou art not a sent one. Say thou: Allah is a sufficient witness between me and you, and *also* he with whom is knowledge of the Book.[367]

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346. (so thy apostleship is no novelty).

347. (so it is no reproach to thee if thou art blessed with wives and children). There is absolutely no contradiction between a family life and the dignity of the prophetic office; and there is nothing unholy or unclean about marriage and married life. This refutes and negatives the position of the Christians and others who have held that woman and the begetting of children were repugnant to spirituality. Influenced by the teachings of Paul, 'the celibate life was exalted above that of marriage, . . . on the ground that there was in marriage and its relations something impure and defiling.' In the language of some Gnostic sects, it belonged

to the kingdom of Demiurgus, the creator of the material universe and of the human body as a part of it, not to that of the higher Christ-Aeon, who was Lord of the kingdom'. (DCA. I. p. 324). Orders of celibates are found in many religious systems, specially in Buddhism and Christianity, and marriage and marital relations have been considered very low by these two religions. See also P. I. n. 108.

348. (of the Scriptures).

349. This is said in answer to the Jews and Christians who objected to the Qur'ān on the ground of its differences from the ancient Scriptures. They are told that the Omniscient God alone legislates in consonance with the time and place, and it is not in the hands of any mortal prophet to promulgate of his own accord any particular Divine law or commandment.

350. (with laws and ordinances suited to that particular age). So there is no force in the objection that the Qur'ān differed in certain of its commandments with previous Revelations.

351. (of His commandments, by a subsequent Decree).

352. (whatsoever He will of His commandments, by a subsequent confirmation).

353. *i. e.*, the Preserved Tablet; the original of all Divine decrees.

354. (O Prophet! within thy life-time).

355. (of Our punishment).

356. (before the punishment is inflicted on them).

357. (of the message, in any case). All this is said with reference to the challenge of the Makkans for the infliction of immediate punishment.

358. (whether in this world or in the next).

359. (as a prelude to their final chastisement).

360. (of Makka and its suburb). Or 'We bring destruction upon the land'; اتاه also meaning 'he destroyed him or it.' (LL)

361. *i. e.*, curtailing it of its sides, districts, one by one, by the Islamic conquests.

362. (no matter how long a period of respite He may grant).

363. (against the prophets of their times).

364. (that is real and effective).

365. (of good and evil, as He requires each accordingly).

366. (to the Prophet, forgetful of their own end).

367. *i. e.*, ancient Scriptures containing prophecies about the advent of the holy Prophet.

سورة ابراهيم مكية ۝ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ آياتها ٥٢ ركوعاتها ٧

الٓرٰ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ
الْحَمِيْدِ ۝ اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَوَيْلٌ لِّلْكٰفِرِيْنَ مِنْ عَذَابٍ
شَدِيْدِ ۝ الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ
يَبْغُوْنَهَا عِوَجًا ۭ اُولٰۗىِٕكَ فِيْ ضَلٰلٍ بَعِيْدٍ ۝ وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ
لِيُبَيِّنَ لَهُمْ ۭ فَيُضِلُّ اللّٰهُ مَنْ يَّشَاۗءُ

Sūrah Ibrāhīm

Ibrahim. XIV

(Makkan. 7 Sections and 52 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . الحميد) Alif. Lam. Ra.[368] *This is* a Book which We have sent down to thee that thou mayest bring forth the mankind from darkness[369] to light,[370] by the command of their Lord, to the path of the Mighty, the Praiseworthy.

2. (الله . . . شديد) Allah, whose is whatever is in the heavens and whatever is in the earth, and woe *be* to the infidels because of a torment severe[371]——

3. (الذين . . . بعيد) those who prefer the life of this world to the Hereafter, and hinder *people* from the way of Allah and seek crookedness therein,[372] these are in error far-off.

368. See P. I. n. 28.

369. (of sin and superstition).

370. (of truth and virtue).

371. (that awaits them).

372. (that they may mislead others thereby).

وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝ وَإِذْ قَالَ مُوسَىٰ
لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ۝ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ ع
وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝ وَقَالَ مُوسَىٰ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ
لَغَنِيٌّ حَمِيدٌ ۝ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ

4. (وما . . . الحكيم) And We sent not a messenger[373] but with the speech of his people that he might expound *the message* to them.[374] Then[375] Allah sends astrays whom He will and guides whom He will. He is the Mighty,[376] the Wise.[377]

5. (ولقد . . . شكور) And assuredly We sent Mūsā with Our signs *saying:* bring forth thy people from darkness into light, and remind them of the annals of Allah.[378] Verily therein[379] are signs for everyone patient[380] and thankful.[381]

6. (واذ . . . عظيم) And *recall* when Mūsā said to his people: remember the favour of Allah upon you when He delivered you from the house of Fir'awn *who were* imposing upon you evil torment, slaying your sons[381-A] and letting your women live,[382] and in it was a terrible trial[383] from your Lord.

SECTION 2

7. (واذ . . . لشديد) And recall when your Lord proclaimed :[384] if you give thanks I will increase you,[385] and if you disbelieve, My torment is severe.

8. (و قال . . . حميد) And Mūsā said: if you disbelieve ---you and all those on the earth---then verily Allah is Self-sufficient,[386] Praiseworthy.[387]

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373. (in the past).

374. (Our will and law the more perfectly and readily).

375. *i. e.*, after the Message has been clearly preached and fully explained.

376. *i. e.*, Able to guide one and all.

377. *i. e.*, Guiding according to the best and wisest Plan.

378. ايام الله literally 'days of Allah', signifies great events manifesting God's special grace or damnation.

379. *i. e.*, in those landmarks of history.

380. *i. e.*, persevering in the hour of adversity. صبار is one having an intense degree of patience.

381. *i. e.*, appreciator of His favours and blessings. شكور also is an intensive epithet.

381-A. 'Government officials would be employed to see the king's orders carried out, and no doubt for several years many thousands of innocent lives were sacrificed.' (Rawlinson, *Moses, his Life and Times*, p. 12).

382. See P. I. n. 208.

383. (for you). See P. I. n. 209.

384. (through me). This is continuation of Moses' speech.

385. (in prosperity and Divine favour). *Cf.* the Bible: 'O give thanks unto the Lord for he is good; for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks unto the Lord of lords: for his mercy endureth for ever .... O give thanks unto the God of heaven: for his mercy endureth for ever.' (Ps. 136: 1-3, 26).

386. *i. e.*, in need of nobody's thanks.

387. *i. e.*, Himself the Owner of all perfection, and therefore of all praise.

وَالَّذِينَ مِن بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا
كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ۝ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ
السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ
أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ۝ قَالَتْ
لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَن نَّأْتِيَكُم
بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

9. (الم . . . مريب) Has not the tidings come to you of those before you: the people of Nūḥ and the 'Aād and the Thamūd and those after them? None knows them[388] save Allah. There came to them their messenger with evidences,[389] but they[390] put their hands[391] to their mouths,[392] and said: verily we disbelieve in that with which you have been sent,[393] and regarding that to which you call us[394] we are in doubt disquieting.

10. (قالت . . مبين) Their messengers said: What! is there doubt about Allah, the Maker of the heavens and the earth? He calls[395] you that He may forgive you of your sins[396] and retain you[397] till a term fixed. They said: you are but[398] like us;[399] you mean to turn us aside from what our fathers have been worshipping; so bring us a manifest authority.[400]

11. (قالت . . . المؤمنون) Their messengers said to them: we are naught but human beings like you,[400-A] but Allah bestows favour on whom He will of His bondmen,[401] and it is not for us to bring you a miracle[402] except by the command of Allah. On Allah then let the believers rely.[403]

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388. (in full and true details). They are little known to history.

389. *i. e.*, powerful arguments as well as miracles.

390. *i. e.*, the rejectors.

391. (out of defiance and indignation).

392. (to prevent them from delivering their message in full) في is also used in the sense of الى as in this place. (LL)

393. (according to your pretension).

394. *i. e.*, your doctrines of monotheism, apostleship and resurrection.

395. (to the true faith).

396. (of the past). 'of your sins' signifies the sins of the past. (Th.)

397. (with a happy life).

398. (and mortals).

399. (and no gods or demi-gods, so we cannot believe in you).

400. *i. e.*, some miracle unmistakably demonstrating the truth of your claims.

400-A. *i. e.*, like you as created beings and mortals, subject to the laws of life and death.

401. The argument is: surely we are but human beings and mortals like yourselves, but prophethood is not at all incompatible with humanity, as you ignorantly suppose; it is the supreme gift of God conferred on His chosen servants. See P. IX, n. 391.

402. *i. e.*, it is not in our power to give you a miraculous demonstration of our mission. Mark once again that a miracle, in Islam, is an act of God, never an act of prophet, though performed for his sake. See n. 223 above.

403. (as we do, and we are not afraid of your persecution of us).

وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾
وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ
لَنُهْلِكَنَّ ٱلظَّـٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ
وَعِيدِ ﴿١٤﴾ وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ
وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَّثَلُ
ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَـٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى

12. (وما . . . المتوكلون) And why should we not rely on Allah when He surely has guided us on our ways. And we shall surely bear with patience that with which you afflict us; and in Allah then let the trustful put *their* trust.

SECTION 3

13. (وقال . . . الظلمين) And those who disbelieved[404] said to their messengers: we will surely drive you forth from our land, or *else* you shall have to return to our faith.[405] Then their Lord Revealed to them:[406] We will surely destroy the wrong-doers.[407]

14. (ولنسكنكم . . . وعيد) And We will surely cause you to dwell in the land after them: that[408] is for him who fears standing before Me,[409] and fears My threat.

15. (واستفتحوا . . عنيد) And they besought judgment,[410] and disappointed[411] was every tyrant obstinate.

16. (من . . . صديد) Behind him *is* Hell, and he shall be made to drink of fetid water;

17. (يتجرعه . . . غليظ) which he gulps,[412] but can scarce swallow.[413] And death comes upon him from every side, and *yet* he is not dead, and behind him is a torment terrible.[414]

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404. ——unamenable, as usual, to reason and persuation——

405. See P. IX. n. 3.

406. (in order to strengthen their hearts and to comfort them).

407. *i. e.*, far from their being able to expel you they will themselves be destroyed.

408. (happy promise).

409. Literally, 'My standing.'

410. *i. e.*, challenged a punishment.

411. (in the result of that Divine judgment).

412. (in his extreme thirst).

413. (for its nauseousness).

414. (never-ending, ever-increasing). 'A graphic and deterrent picture . . of unrelieved horrors of the torment of Hell. The door of escape by annihilation is also closed to him.' (AYA)

يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾ وَبَرَزُوا لِلَّهِ جَمِيعًا
فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ
قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴿٢١﴾ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ
الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ
فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا

18. (مثل . . . البعيد) The likeness of those who disbelieve in their Lord *is*: their works are like ashes upon which the wind blows hard on a stormy day;[415] they shall not be able to *get* aught[416] of what they have earned. That is a straying far-off.

19. (الم . . . جديد) Dost thou not see[417] that Allah has created the heavens and the earth with a purpose? If He willed He would make you pass away and bring a creation new.[418]

20. (وما . . . بعزيز) And for Allah[419] that is not hard.[420]

21. (وبرزوا . . . محيص) They all shall appear before Allah; then those who were counted weak[421] shall say to those who were stiff-necked: verily we were unto you a following,[422] are you going to avail us at all against the torment of Allah? They[423] will say: had Allah guided us[424] we would have guided you *too*; it is now equal to us whether we become impatient[425] or bear patiently; for us there is no place of escape.

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415. (and completely scatters) يوم عاصف، means يوم عاصف الريح and the phrase في يوم عاصف الريح means: 'In a day violent or vehement in respect of wind.' (LL)

416. (of use and advantage).

417. (O reader!).

418. (to replace you).

419. The original Creator.

420. (in the least) عزيز is not only 'mighty or strong' but also signifies 'severe, or difficult.' (LL)

421. (by men of the world, *i. e.*, the humble and lowly.)

422. (and it is you who seduced us into infidelity and idolatry).

423. *i. e.*, men of influence, such as princes, priests and leaders.

424. *i. e.*, had we ourselves found our way to the true faith.

425. (at our torments). جزع is the contrary of صبر, and جزع means 'he was, or became, impatient'.

أَنفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ۝ وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ
تَحِيَّتُهُمْ فِيهَا سَلَامٌ ۝ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي
السَّمَاءِ ۝ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ وَ
مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الْأَرْضِ مَا لَهَا مِن قَرَارٍ ۝ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا
بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي

SECTION 4

22. (وقال . . . اليم) And Satan will say,[426] after the affair has been decreed:[427] verily Allah promised you a promise of truth,[428] and I *also* promised you,[429] then I failed you;[430] and I had over you no authority,[431] save that I called you[432] and you responded to me,[433] so do not reproach me[434] but reproach yourself;[435] I am not going to help you nor are you going to help me; surely I deny your having associated me *with God* before.[436] Verily for the wrong-doers there is a torment afflictive.

23. (وادخل . . سلام) And those who believed and worked righteous *works* shall be made to enter Gardens with running streams, abiding therein by the command of their Lord, their greeting there *will be:* peace!

24. (الم . . . السماء) Do you not see[437] how Allah has propounded the similitude of the clean word?[438] It is like a clean tree,[439] its roots firmly fixed,[440] and its branches *reaching*[441] the heaven;

25. (تؤتى . . . يتذكرون) giving its fruit at every season[442] by the command of its Lord. And Allah propounds similitudes for mankind that haply they may be admonished.[433]

26. (ومثل . . . قرار) And the similitude of a foul word[444] is a foul tree,[445] uprooted from upon the earth, there is for it no stability.

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426. (to the people of Hell in answer to their bitterest reaproaches and curses to him).

427. (and infidels have been consigned to the Fire).

428. (respecting the resurrection and retribution).

429. (the contrary).

430. (and left you in the lurch).

431. (of compelling you against your will).

432. (and allured you).

433. (of your own accord). The principle involved here is a most important

one. In Islam there is no such things as the inheritance of a sinful nature, or a predisposition to the life of sin and disobedience. Sin is only a habit formed because of one's weakness, and no man who is on the alert need ever be overcome by evil or the devil. It is an over-rating of the devil's strength to say that he is, in the main, responsible for anybody's fall, when, as a matter of fact, he has no power at all except of evil suggestion. A man of faith, if he asserts his will, is always sure to come out successful in his struggles against evil. See also P. V. n. 280.

434. (for my seducing you).

435. (for ignoring Divine commands and for finding you here in consequence): *i. e.*, do not lay entire blame on me as an enticer, but primarily and essentially blame your own folly and wickedness in obeying and trusting me, who was well known to you as the tempter.

436. *i. e.*, I now declare myself clear of your having obeyed me in preference to God, and your worshipping me as His co-partner.

437. (O Prophet!).

438. Here 'the clean word' signifies the sacred formula of Islam the confession of God's unity and His prophet's apostleship.

439. *i. e.*, a tree beautiful to look at.

440. (in the earth). So stable it is!

441. So high and wide it is!

442. So abundant in its products!

443. Compare a simile in the OT:—'And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' (Ps. 1 : 3)

444. *i. e.*, the formula of unfaith and infidelity.

445. *i. e.*, evil in regard to forms, colour, odour etc.

الْآخِرَةِ ۚ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۞ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا
قَوْمَهُمْ دَارَ الْبَوَارِ ۞ جَهَنَّمَ يَصْلَوْنَهَا ۚ وَبِئْسَ الْقَرَارُ ۞ وَجَعَلُوا لِلَّهِ أَندَادًا لِّيُضِلُّوا عَن سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ
مَصِيرَكُمْ إِلَى النَّارِ ۞ قُل لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ
أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَالٌ ۞ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۞ وَسَخَّرَ لَكُمُ الشَّمْسَ
وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ

27. (يثبت . . . يشاء) Allah keeps firm those who believe by the firm word[446] in the life of the world and the Hereafter, and Allah sends astray the wrong-doers.[447] Allah does whatever He will.[448]

SECTION 5

28. (الم . . . البوار) Dost thou not see[449] those who returned the favour of Allah with infidelity[450] and caused their people to alight in the dwelling of perdition?

29. (جهنم . . . القرار) Hell, in which they will roast. *How* ill is the settlement!

30. (وجعلوا . . . النار) They have set up compeers to Allah,[451] that they may lead *men* astray from His path.[452] Say thou: enjoy,[453] then verily your vending is to the Fire.

31. (قل . . . خلل) Say thou to those of My bondmen who have believed, let them establish prayer and spend[454] privately and publicly[455] of that with which We have provided them before the Day arrives when there will be no bargaining or befriending.

32. (الله . . . الانهر) Allah it[456] is who has created the heavens and the earth, and sent down from the heaven water and has thereby brought forth fruits *as* a provision for you; and He has subjected the ships[457] for you[458] that they may run in the sea by His command; and He has subjected the rivers[459] for you.[460]

446. (of faith). 'By' signifies 'by virtue of.'

447. (in consequence of the corrupt word to which they obstinately cling).

448. (in accordance with His universal Plan, and without let or hindrance on the part of anyone).

449. (O Prophet!).

450. *i. e.*, those who have requited God's favours with disobedience and ingratitude.

451. Whether as nature-gods or God's 'incarnations.'

452. The lines along which polytheism has developed are many and varied, with the common result that each one of them is a deviation from the path of monotheism.

453. (for a brief, little time the pleasures of this world).

454. (in the cause of religion).

455. (as the occasion may demand).

456. (and not any 'heaven-god', 'earth-god', 'rain-god' etc.).

457. (to His will).

458. *i. e.* for your benefit.

459. (to His will).

460. *i. e.*, for your benefit.

الَّيْلَ وَالنَّهَارَ ۝ وَاٰتٰكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ
كَفَّارٌ ۝ وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ۝ رَبِّ اِنَّهُنَّ اَضْلَلْنَ
كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ۝ رَبَّنَاۤ اِنِّيْۤ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ
بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِيْۤ اِلَيْهِمْ
وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ۝ رَبَّنَاۤ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ؕ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ
فِي الْاَرْضِ وَلَا فِي السَّمَآءِ ۝ اَلْحَمْدُ لِلّٰهِ الَّذِيْ

33. (وسخر . . . والنهار) And He has subjected[461] for you[462] the sun and the moon, both in constant toil;[463] and He has subjected[464] for you[465] the night and the day.[466]

34. (وآتكم . . . كفار) And He has granted to you *some* of everything you asked Him.[467] And if you count Allah's favours you cannot compute them.[468] Verily man is a great wrong-doer, highly ungrateful [469]

SECTION 6

35. (وإذ قال . . الاصنام) And *recall* when Ibrāhīm said:[470] Lord! make this city[471] secure,[472] and keep me and my sons away[473] from worshipping the idols [474]

36. (رب . . . رحيم) Lord! they have[475] sent astray many among mankind;[476] whosoever follows me[477] is of me,[478] and whoever disobeys me[479] then verily Thou art Forgiving, Merciful.[480]

37. (ربنا . . . يشكرون) Our Lord! verily I have caused *some* of my progeny[481] to dwell in a valley[482] where is no sown land[483] by Thy Sacred House,[484] our Lord! in order that they might establish prayer;[485] make Thou therefore the hearts of *some* of mankind to yearn towards them,[486] and provide them Thou[487] with fruits,[488] haply they may give thanks.[489]

38. (ربنا . . . السماء) Our Lord! verily Thou knowest what We conceal and what we disclose,[490] and naught is concealed from Allah in the earth or the heaven.

461. (to His will).

462. *i. e.*, for your benefit.

463. (holding on their course). The two grand heavenly luminaries are meant to serve man, not be served or adored by him in any way.

464. (to His will).

465. *i. e.*, for your benefit.

466. *i. e.*, for your benefit. Superstitious nations have not scrupled to hold even night and day as deities! 'Light and darkness, day and night . . . . are often

personified or worshipped as gods.' (ERE. VIII. p. 49.) See also P. I. n. 94, P. II. n. 111, 113 and P. XIV. n. 142.

467. (and which you were fit to receive).

468. (completely), *i. e.*, no calculus, however gigantic, can sum up the total number of God's illimitable bounties.

469. (who in the face of all these favours of God still clings to His ways of infidelity and unbelief).

470. (after he had made, in obedience to the Divine command, Makka the home of Ismā'il and Hājira).

471. *i. e.*, the city of Makka.

472. *i. e.*, a place of security and non-violence, by ordering its territory, sacred and inviolable. See P. I. nn. 563-566.

473. (as hitherto).

474. The reference here is to the Prophet Abraham's immediate progeny, not to his entire race.

475. *i. e.*, idols and images which are to the idolaters visible representations of God or gods and fraught with Divine glory and majesty.

476. The name of the idolatrous peoples both ancient and modern, is legion; and nations after nations, not all of them of the lowest savagery, are known to have succumbed to the influence of idolatry. 'Its tendency to revive is ethnographically embarrassing .... The modern Brahmans, professed followers of Vedic doctrine, are among the greatest idolaters of the world. Early Christianity by no means abrogated the Jewish law against image-worship, yet image-worship became and still remains widely spread and deeply-rooted in Christendom.' (PC. II. p. 168).

477. (in my detestation of idolatry).

478. (and, according to Thy word, marked for salvation.)

479. (and is still in the land of the living).

480. (so Thou wilt in Thy mercy dispose him to repentance and show him the Way, and thus after his death wilt forgive him).

481. The reference to the Prophet Ismā'il and his decendants is obvious.

482. 'The city lies in a hollow among the hills.' (EBr. XV. p. 150) 'Mecca lies in a valley imprisoned by stony hills, the last word in desolation.' (Lady Cobbold, *Pilgrimage to Mecca*, p. 139). It would be difficult to meet with a more forbidding site, even amongst the ruined rock-masses of Tihama, the lowest-lying and with desolate part of this stern province of Hejaz .... In the badly-ventilated corridor, scorched all through the endless summer by the pitiless sun of Arabia, without the shelter of a single palm tree, the population in order to slake their thirst were reduced to the uncertain flow of the well of Zamzam.' (Lammens, *Islam: Beliefs and Institutions*, p. 16).

483. 'The old geographers observe that the whole Haram or sanctuary around the city is almost without cultivation or date-palms.' (EBr. XV. 150). 'For

many a mile round Mecca the general features are rugged rocks without a trace of foliage. . . . . Even at the present day . . . . Mecca can hardly boast a garden or cultivated field, and only here and there a tree, (Muir, *op. cit.*, p. 2) The city of Makkah, about forty-eight miles east of the Red Sea, lies in the world's zone of maximum heat and dryness, and the whole tract is rainless experiencing great extremes of heat in summer. 'The thermometer in Makka can register almost unbearable heat.' (Hitti, *op. cit.*, p. 104).

484. *i. e.*, K'aba, held sacred from the remotest antiquity. See P. I. n. 563.

485. Mark that the settling of Abraham's family in the neighbourhood of the Sacred House of God has this 'establishment of prayer' as one of its very primary objects.

486. A great desert market since after the time of Abraham, the sanctuary 'received a new prestige from the victory of Islam'; the Kaba became the holiest site, and the pilgrimage the most sacred ritual observance of Mohammadanism, drawing worshippers from so wide a circle that the confluence of the petty traders of the desert was no longer the main feature of the holy season.' (EBr, XV. p. 151).

487. (of Thy own Providence).

488. The way in which this prayer has been granted is most striking one. The city of Makka, absolutely barren and unproductive, is supplied all through the year with all sorts of fresh fruit; and at the pilgrimage season the abundance of this supply is simply amazing.

489. (in return for these gifts, if for no other reasons).

490. (so these prayers of ours are only an expression of our needs and requirements).

وَهَبَ لِىْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ ؕ اِنَّ رَبِّىْ لَسَمِيْعُ الدُّعَآءِ ﴿٣٩﴾ رَبِّ اجْعَلْنِىْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِىْ ۖ
رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا اغْفِرْ لِىْ وَلِوَالِدَىَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾ وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ
الظّٰلِمُوْنَ ؕ اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَبْصَارُ ﴿٤٢﴾ مُهْطِعِيْنَ مُقْنِعِىْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ طَرْفُهُمْ ۚ وَ
اَفْـِٕدَتُهُمْ هَوَآءٌ ﴿٤٣﴾ وَاَنْذِرِ النَّاسَ يَوْمَ يَاْتِيْهِمُ الْعَذَابُ فَيَقُوْلُ الَّذِيْنَ ظَلَمُوْا رَبَّنَآ اَخِّرْنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ نُّجِبْ
دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ؕ اَوَلَمْ تَكُوْنُوْٓا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ﴿٤٤﴾ وَّسَكَنْتُمْ فِىْ مَسٰكِنِ الَّذِيْنَ ظَلَمُوْٓا
اَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ

39. (الحمد . . . الدعا.) *All* praise be to Allah who has bestowed on me, despite old age, Ismā'īl[491] and Is-ḥāq.[492] Verily my Lord is the Hearer of supplication.

40. (رب . . . دعا.) Lord! make me establisher of prayer and *also* from my progeny, our Lord! and accept Thou my supplication!

41. (ربنا . . . الحساب) Our Lord! forgive me[493] and my parents and the believers on the Day when will be set up the reckoning.

SECTION 7

42. (ولا . . . الابصار) Do not consider[494] Allah heedless of what the wrong-doers do: He only defers them[495] to a Day when eyes shall remain staring.[496]

43. (مهطعين . . . هواء) *They will be* hastening forward,[497] their heads upraised, staring but seeing nothing and their hearts vacant.[498]

44. (وانذر . . . زوال) And warn thou[499] mankind of the Day when the torment shall come unto them: then the wrong-doers shall say: our Lord! defer us[500] to a term near at hand;[501] we will answer to Thy call and we will follow the messengers. Were you not wont to swear before that for you there was *to be* no decline?[502]

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491. At the age of 86, according to Ge. 16: 16.

492. At the age of 100, according to Ge. 21: 5.

493. غفر is only 'to cover with Divine grace', and does not necessarily presuppose sinfulness on the part of one who asks for his مغفرة.

494. (O reader!)

495. *i. e.*, their punishment.

496. (in honour).

497. (with their necks outstretched at the voice of the angel calling to judgment).

498. (of all sense through extreme terror). The whole passage is an excellent, graphic picture of horror.

499. (O Prophet!)

500. *i. e.*, our punishment.

501. (and send us again into the world below).

502. The answer they would receive would be to this effect: have you not already enjoyed long life, and was not this very length of days that led you to ignore every warning and to boast that you would always remain in the ascendant?

فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ۝٤٥ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ
الْجِبَالُ ۝٤٦ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۝٤٧ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ
وَالسَّمٰوٰتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝٤٨ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝٤٩ سَرَابِيلُهُمْ مِنْ
قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ۝٥٠ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝٥١ هٰذَا بَلٰغٌ لِلنَّاسِ
وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ۝٥٢

45. (وسكنتم . . . الامثال) You dwell in the dwellings of those who have wronged themselves[503] and it was clear to you how We had dealt with them,[504] and We had propounded for you similitudes.

46 (وقد . . . الجبال) Of a surety they[505] plotted their plot,[506] and with Allah was their plot,[507] though their plot was *such as* to remove mountains thereby.[508]

47. (فلا . . . انتقام) So imagine not thou[509] that Allah is going to fail his promise[510] to His messengers. Verily Allah is Mighty, Lord of vengeance.[511]

48 (يوم . . . القهار) On the Day when the earth will be changed into another earth,[512] and the heavens *also;* and *all creatures* will appear before Allah, the One,[513] the Subduer.[514]

49. (وترى . . . الاصفاد) And thou wilt see the guilty on that Day bound in fetters.

50. (سرابيلهم . . . النار) Their trousers *shall be* of pitch, and the fire shall cover their faces;

51. (ليجزى . . . الحساب) *All this in order* that Allah may requite each soul according to what he has earned; verily Allah is Swift in reckoning

52. (هذا . . . الالباب) This is a preaching for the mankind, that they may be warned thereby, and that they may know that there is only one God,[515] and that the men of understanding may be admonished.

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503. (before you by similar boasts and denials).

504. (but you refused to profit by their examples).

505. *i. e.*, the ungodly among former generations.

506. (to defeat and frustrate God's purpose).

507. *i. e.* God knows every little, minute detail of their plots and conspiracies; nothing could remain hidden from Him.

508. (yet all that came to naught and all their designs, mighty as they were, were frustrated).

509. (O reader!).

510. (of His avenging the wrong and rewarding the good on the Last Day).

511. The God of Islam is not an abstraction, an impersonal and inert something. He is a living Personality, Just, Awful, Awarder of punishment to the guilty. See P. III. n. 220.

512. (as it is known to mankind). *i. e.*, when an entirely new and different earth will replace the present, familiar one.

513. This refutes the grossly polytheistic notion of Christianity that not before God, but before 'the Son of man' 'shall be gathered all nations: and he shall separate them one from another'. (Mt. 25 : 32).

514. See P. XII. n. 496.

515. *i. e.*, a Unity, not a trinity; not divided into two or three "Persons."

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِيْنٍ ۝١

Sūrat-ul-Ḥijr

Al-Hijr. XV

(Makkan, 6 Sections and 99 Verses)

In the the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . مبين) Alif. L m. Ra.[516] There are the verses of a Book[517] and a Quran luminous.[518]

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516. See P. I. n. 28.

517. (complete in itself; self-contained). See P. I. n. 30.

518. *i. e.*, making everything plain and clear. See also P. XII. n. 356.

ربما — الحجر ١٥

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ
يَعْلَمُونَ ۝ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ۝ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا
يَسْتَأْخِرُونَ ۝ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝ لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ ۝ مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ ۝ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ
لَحَافِظُونَ ۝ وَلَقَدْ أَرْسَلْنَا

PART XIV

2. (ربما . . مسلمين) Often[1] would those who disbelieved desire[2] that they had been Muslims.[3]

3. (ذرهم . . يعلمون) Leave them thou[4] to eat and enjoy,[5] and let *vain* hopes divert them;[6] presently[7] they will come to know.[8]

4. (وما . . . معلوم) Not a town We have destroyed but there was for it a decree known.[9]

5. (ما . . . يستاخرون) No community can precede its term[10] nor can it fall behind.

6. (وقالوا . . . لمجنون) And they[11] say: O thou to whom the Admonition has been sent down![12] verily thou art possessed;[13]

7. (لوما . . . الصدقين) why dost thou not bring angels[14] to us if thou art of the truth-tellers?

8. (ما . . . منظرين) We send not down the angels save with judgement;[15] and then[16] they[16-A] would not be respited.

9. (انا . . . لحفظون) Verily We! it is We who have revealed the Admonition,[17] and We are its Guardians.[18]

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1. (in the Hereafter) *i. e.*, every time when confronted with a fresh torment.

2. (in their great anguish).

3. (and bowed to the will of God). In a minor degree one finds a similar feeling experienced in this very world. 'Renan said that he never entered a mosque without a lively emotion, or even without a certain regret at not being a Muslim'. (Arnold, *Islamic Faith*, p. 29).

4. (O Prophet! without grieving overmuch over their fate).

5. (themselves in this world).

6. (to the utter neglect of the Hereafter). امل is a hope that is only distant or remote.

7. *i. e.*, on the approach of their death.

8. (and be disillusioned).

9. (and determined beforehand; so there is nothing unusual in the respite these infidels are having).

10. *i. e.*, the term of its extinction.

11. *i. e.*, the Makkan pagans.

12. (as thou presumest).

13. (by a jinn, *i. e.*, thou art mad).

14. (to attest to thy prophethood).

15. *i. e.*, to destroy the ungodly. حق also signifies, 'a thing or an event that is decreed or destined'. So the phrase may also mean: 'We send not down the angels save unto that which is decreed or destined.' (LL)

16. *i. e.*, in that case; in the event of the visit of the angels.

16-A. *i. e.*, the culprits.

17. (verbally and literally, with no human element therein whatsoever, the Prophet being merely the unerring mouthpiece of God). Not only is the meaning of the Holy Book therefore inspired but every word, every letter—— dictated through the angel Gabriel to the holy Prophet from an Archetype preserved in the heaven. That is the distinctive claim of the Holy Qur'ān shared by no other 'revealed Books' in the world. 'The Bible, in particular, 'makes no such claims . . . . The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents.' (Bosworth Smith, *op. cit.*, p. 19).

18. *i. e.*, of its absolute purity, against all corruptions, accertions and mutilations. Islam knows no such thing as 'redactions' of its Holy Text. Even those who have most stoutly denied its being the Word of God are unanimous in testifying to its being exactly the same 'work of Muhammed' as it was thirteen centuries ago. Let us have the testimony of a few such unwilling witnesses:—

(*i*) 'This text of the Quran is the purest of all the works of a like antiquity.' (Wherry, *Commentary on the Quran*, I p. 349).

(*ii*) 'Othman's recension has remained the authorised text . . . . from the time it was made until the present day.' (Palmer, '*The Quran*!', Intro. p. LIX).

(*iii*) 'The text of this recension substantially corresponds to the actual utterances of Muhammed himself.' (Arnold, *Islamic Faith*, p. 9).

(*iv*) 'All sects and parties have the same text of the Quran.' (Hurgronje, *Mohammedanism*, p. 18).

(*v*) 'It is an immense merit in the Kuran that there is no doubt as to its genuineness . . . . That very word we can now read with full confidence that it has remained unchanged through nearly thirteen hundred years'. (Lane-Poole, LSK., Intro. p. C.).

(*vi*) 'The recension of 'Othman has been handed down to us unaltered. . . . There is probably in the world no other work which has remained twelve centuries with so pure a text.' (Muir, *op. cit.*, Intro. pp. XXII-XXIII).

(*vii*) 'In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without substraction and without addition.' (Bosworth Smith, *op. cit.*, p. 22).

(*viii*) 'The Koran was his own creation; and it lies before us practically unchanged from the form which he himself gave it.' (Torrey, *Jewish Foundation of Islam*, p. 2).

(*ix*) 'Modern critics agree that the copies current today are almost exact replicas of the original mother-text as compiled by Zayd, and that, on the whole, the text of the Koran today is as Muhammed produced it. As some Semitic scholar has remarked, there are probably more variations in the reading of one chapter of Genesis in Hebrew than there are in the entire Koran'. (Hitti, *op. cit.*, p. 123).

مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ (١٠) وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (١١) كَذَٰلِكَ نَسْلُكُهُ فِي قُلُوبِ
الْمُجْرِمِينَ (١٢) لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ (١٣) وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ (١٤) لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ (١٥) وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا ع
وَزَيَّنَّاهَا لِلنَّاظِرِينَ (١٦) وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ (١٧) إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ (١٨)
وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ (١٩) وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ
وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ (٢٠) وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا

10. (ولقد . . . الاولين) And assuredly We have sent *messengers* before thee[19] among the sects of the ancients.

11. (وما . . . يستهزءون) And not a messenger came to them but at him they were wont to mock.

12. (كذلك . . . المجرمين) Even so We make a way for it[20] in the hearts of the culprits.[21]

13. (لا يؤمنون . . . الاولين) They do not believe in it,[22] and already the example of the ancients has gone forth.

14. (ولو . . . يعرجون) And if We opened upon them a door of the heaven,[23] and they passed the day mounting thereto,[24]

15 (لقالوا . . مسحورون) they would surely say: our eyes have been dazzled;[25] aye! we must have been enchanted.[26]

SECTION 2

16. (ولقد . . . للنظرين) And assuredly We have set constellations[27] in the heaven and made it[28] fairseeming to the onlookers.[28-A]

17. (وحفظنها . . . رجيم) And We have guarded it[29] from every Satan damned;[30]

18. (الا . . . مبين) save him who steals the hearing,[31] and him pursues a flame gleaming.[32]

19. (والارض . . . موزون) And the earth! We have stretched it out and have cast on it firm mountains,[33] and We have caused to spring up on it everything weighable.[34]

20. (وجعلنا . . . برزقين) And We have appointed on it your means of living and *also* for those of whom you are not the providers.[35]

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19. (O Prophet!).
20. *i. e.*, ridicule and mockery.
21. (and they will surely ridicule thee, O Prophet!).

22. *i. e.*, in the Holy Qur'ān.

23. (and provided to them a sign so manifest).

24. (in open, broad daylight without any suspicion of error or delusion).

25. So stubborn are they in their opposition to Islam! سكرت signifies 'deluded'.

26. (altogether, so that we would not believe after a still greater miracle).

27. *i. e.*, stars of the first magnitude.

28. *i. e.*, the heaven.

28-A. (by means of these stars).

29. (by means of shooting stars).

30. Or 'stoned.'

31. The devils constantly endeavour to ascend to the confines of the lowest heaven, and there overhearing the conversation of the angels respecting things decreed by God, obtain knowledge of the future, which they sometimes impart to men who by means of talisman or certain invocations make them to serve the purposes of magical performances.

32. Shooting stars are sometimes hurled at the devils when they endeavour stealthily to listen to the heavenly secrets.

33. (so that it may not shake and unsteadily move).

34. (in the balance of the Divine wisdom) *i. e.* in a balanced manner.

35. For instance, the beasts of the forest for whose provision man takes no care.

خَزَآئِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ۝٢١ وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً فَأَسْقَيْنَاكُمُوهُ وَمَآ
أَنتُمْ لَهُ بِخَازِنِينَ ۝٢٢ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ۝٢٣ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا
الْمُسْتَأْخِرِينَ ۝٢٤ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ۝٢٥ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن صَلْصَالٍ مِّنْ حَمَإٍ
مَّسْنُونٍ ۝٢٦ وَالْجَآنَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ ۝٢٧ وَإِذْ قَالَ رَبُّكَ لِلْمَلَآئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ
مِّنْ حَمَإٍ مَّسْنُونٍ ۝٢٨ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۝٢٩ فَسَجَدَ الْمَلَآئِكَةُ كُلُّهُمْ
أَجْمَعُونَ ۝٣٠ إِلَّا إِبْلِيسَ أَبَىٰ أَن يَكُونَ مَعَ

21. (وان . . . معلوم) And there is nothing of which there are not with Us the treasurers,[36] and We do not send it down save in a known measure.[37]

22. (وارسلنا . . . بخزنين) And We send the winds fertilizing,[38] then We send down water from the heaven, and We give it to you to drink, and of it you could not be the treasurers.[39]

23. (وانا . . . الوارثون) And verily We! We it is Who give life and death, and We *shall be* the survivors.[40]

24. (ولقد . . . المستاخرين) And assuredly We know those of you who have gone before and those who will come hereafter.

25. (وان . . . عليم) And verily thy Lord! He will gather them[41] and verily He is the Wise,[42] the Knowing.[43]

SECTION 3

26. (ولقد . . . مسنون) And assuredly We have created human being[44] from ringing clay of loam moulded.

27. (والجان . . السموم) And the jinn, We had created them afore of the fire of the scorching wind.[45]

28. (واذ قال . . مسنون) And *recall* when thy Lord said to the angels: I am about to create a man from ringing clay of loam moulded.

29. (فاذا . . . سجدين) then when I have formed him[46] and breathed into him of My spirit,[47] fall down unto him prostrate.[48]

30. (فسجد . . . اجمعون) So the angels prostrated themselves, all of them together.

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36. (unexhausted and inexhaustible).

37. *i. e.*, decreed and determined by Divine wisdom.

38. *i. e.*, filling the clouds with water, and fecundating the earth.

39. *i. e.*, you could not store them in a quantity that would make you independent of fresh rains.

40. (when all the creation shall be dead and annihilated).

41. *i.e.*, on the Day of Judgment and will requite all.

42. *i.e.*, dealing with everyone in accordance with His universal plan.

43. *i.e.*, well aware of the deeds of everyone.

44. *i. e.*, the first man who was no more than a mere human being. The 'first Ancestor' of mankind has been held to be of Divine nature, and even worshipped by the man's-worshippers. (PC. II. p. 311).

45. The genii are therefore neither gods nor demi-gods, but ordinary created beings, and mortal like men, only made of a different substance. The Bible while narrating this period of world's history speaks of the "Sons of God" and "giants" inhabiting the earth. (Ge. 6 : 2, 4).

46. (and fashioned him in due proportion).

47. (and this spirit, let it be noted, was at no time withdrawn). This strikes at the root of the Pauline Christianity which proceeds on the assumption that in consequence of the fall of Adam and Eve, the spirit which God breathed into the nostrils of Adam was withdrawn.

48. (making obeisance to him as God's vicegerent on the earth).

السّٰجِدِينَ ۝ قَالَ يٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السّٰجِدِينَ ۝ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ
صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۝ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ۝ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلٰى يَوْمِ الدِّينِ ۝ قَالَ
رَبِّ فَأَنظِرْنِيٓ إِلٰى يَوْمِ يُبْعَثُونَ ۝ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ۝ إِلٰى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۝ قَالَ رَبِّ بِمَآ
أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ۝ قَالَ
هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ۝ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ۝ وَإِنَّ
جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ۝ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ

31. (الا . . . الساجدين) But Iblis *did not*;[49] he refused to be with the prostrate?

32. (قال . . . الساجدين) *Allah* said: O Iblis! how is it that thou art not with the prostrate?

33. (قال . . . مسنون) He said: it was not for me that I should prostrate myself before a human being whom Thou hast created from ringing clay of loam moulded.

34. (قال . . . رجيم) *Allah* said: then get thee forth herefrom, verily thou art *one* damned.

35. (و ان . . . يوم الدين) And on thee *shall be* the curse of all on the Day of Judgment.

36. (قال . . . يبعثون) He said: Lord! respite me then till the Day *on which* people will be raised up.

37. (قال . . . المنظرين) *Allah* said: well, then thou art of the respited;

38. (الى . . . المعلوم) till the Day of the Time Known.[50]

39. (قال . . . اجمعين) He said: Lord! because Thou hast led me to err I will surely make *things* alluring to them on the earth, and I will surely seduce them all;

40. (الا . . . المخلصين) but not *such* of them *as are* Thy sincere bondmen.[51]

41. (قال . . . مستقيم) *Allah* said: this[52] is the path *leading* to Me straight;[53]

42. (ان . . . الغوين) verily as for My bondmen,[54] no authority shalt thou have over them,[55] except over erring ones who follow thee.[56]

43. (و ان . . . اجمعين) And verily Hell is the place promised to them all.

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49. See P. I. nn. 150, 151.
50. *i. e.*, ordained in the fore-knowledge of God.
51. (single-hearted in devotion to God).

52. 'The world is all the richer for having a devil in it, as long as we keep our foot upon his neck.' (James, *Varieties of Religious Experience*, p. 50).

53. *i. e.*, this path of sincere obedience leads to Me direct. Everybody can thus be saved and be admitted into the circle of the elect.

54. (who conceive Me as neither remote nor otiose but as Present and Active).

55. Thus Satan is in no sense a deity or sub-deity, nor is he 'the lord of the material world' as held by several peoples. The real source of evil lies, not in any outside agency, but in the voluntary action of man himself—in the apostasy of human will and intelligence from God.

56. *i. e.*, those who choose to follow thy suggestions of their own accord, out of their weakness.

جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنّٰتٍ وَّعُيُونٍ ﴿٤٥﴾ اُدْخُلُوهَا بِسَلٰمٍ اٰمِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ
غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ نَبِّئْ عِبَادِيْ
اَنِّيْ اَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَاَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَنْ ضَيْفِ اِبْرٰهِيمَ ﴿٥١﴾ اِذْ دَخَلُوا
عَلَيْهِ فَقَالُوا سَلٰمًا قَالَ اِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ اِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيمٍ ﴿٥٣﴾ قَالَ اَبَشَّرْتُمُونِيْ
عَلٰى اَنْ مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِينَ ﴿٥٥﴾ قَالَ وَمَنْ يَّقْنَطُ
مِنْ رَّحْمَةِ رَبِّهٖ اِلَّا الضَّآلُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا اِنَّا اُرْسِلْنَا

44. (لها . . . مقسوم) To it are seven portals; to each portal is a portion of them assigned.

SECTION 4

45. (ان . . . عيون) The *God*-fearing shall be amidst Gardens and springs.

46. (ادخلو . . . امنين) Enter there in peace, secure.[57]

47. (و نزعنا . . متقبلين) And We will remove whatsoever of rancour may be in their hearts;[58] breathren *they*,[59] *sitting* upon couches facing each other.

48. (لا . . . بمخرجين) There shall touch them no toil there, nor shall they be *ever* driven forth from there.[60]

49. (نبي . . . الرحيم) Declare thou[61] to Me bondmen: verily I ! I am the Forgiving, the Merciful.

50. (و ان . . . الاليم) And verily My torment! that is the torment afflictive!

51. (و نبهم . . ابراهيم) And tell thou them of Ibrāhīm's guest.[62]

52. (اذ . . . وجلون) When they entered unto him, and said: peace! He said:[63] we are afraid of you.

53. (قالوا . . . عليم) They said: do not be afraid; we bear thee the glad tidings of a boy knowing.[64]

54. (قال . . . تبشرون) He said:[65] do you bear me the glad tidings when old age has touched me? Of what then you give me the glad tidings?

55. (قالوا . . . القنطين) They said: we bear thee the glad tidings of a truth;[66] do not be thou of the desponding.[67]

56. (قال . . . الضالون) He said: and who desponds of the mercy of his Lord except the astray?[68]

57. (قال . . . المرسلون) He said: what is your errand, O sent ones?

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57. Thus they will be greeted by the angels.
58. *i. e.*, all past sense of injury shall be obliterated from their hearts.
59. (realizing in full the ideal of perfect brotherhood).

60. All this joy and bliss will be everlasting.

61. (O Prophet !).

62. (who were angels in human form). See P. XII. n. 205.

63. (after he had served them with a feast and found that they were not partaking of the food).

64. *i. e.*, endowed with knowledge. See XII n. 206.

65. (wondering at the announcement, which considered as an event, seemed far from the ordinary).

66. *i. e.*, a fact the coming of which is perfectly certain.

67. *i. e.*, do not look at the ordinary, normal causes as that would generate despair.

68. (so I cannot be of the desponding in this sense).

إِلَىٰ قَوْمٍ مُّجْرِمِينَ ۝ إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ۝ إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ۝ فَلَمَّا
جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ۝ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ۝ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ۝ وَأَتَيْنَاكَ بِالْحَقِّ
وَإِنَّا لَصَادِقُونَ ۝ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَامْضُوا حَيْثُ
تُؤْمَرُونَ ۝ وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ۝ وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ
قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ۝ وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ۝ قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ۝ قَالَ
هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ

58. (قالوا . . . مجرمين) They said: verily we have been sent to a people guilty——

59. (الا . . . اجمعين) *all* except the household of Lūṭ; surely we are going to deliver all of them;

60. (الا . . . الغبرين) but not his wife; we[69] have decreed that she will be of them who tarry.[70]

SECTION 5

61. (فلما . . . المرسلون) Then when the sent ones entered into the household of Lūṭ;

62. (قال . . . منكرون) he said: verily you are a people stranger.[71]

63. (قالوا . . . يمترون) They said: nay! we have come to thee with that of which they have been doubting;[72]

64. (و اتينك . . . اصدقون) and we have brought to thee the truth,[73] and verily we say sooth.

65. (فاسر . . . تومرون) So set forth thou with thy household in a portion of the night, and follow thou their back, and let not one of you look back, and pass wither you are commanded.[74]

66. (و قضينا . . . مصبحين) And we decreed to him this commandment because the last of those was to be cut off in the *early* morning.

67. (و جاء . . . يستبشرون) And there came[75] the people of the city rejoicing.[76]

68. (قال . . . تفضحون) He said: verily these are my guests,[77] so humiliate me not;[78]

69. (و اتقوا الله . . . تخزون) and fear Allah,[79] and disgrace me not.[80]

70. (قالوا . . . العالمين) They said: had we not forbidden thee against the *outside* world?[81]

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69. (as instructed by God).

70. (and will be destroyed with the rest of the community).

71. (whom the people of Lot were wont to ill-treat). 'In Sodom every

one who gave bread and water to the poor was condemned to death by fire.' (JE. XI. p. 424) 'The people of Sodom had proclaimed that any hospitable person would be burned.' (JE. VIII. 186).

72. *i. e.*, with the execution of judgment.

73. *i. e.*, the inevitable doom.

74. *i. e.*, to the land of Syria. Or, according to the Bible, to the small city of Zoar. (Ge. 19 : 20-22).

75. (to Lot).

76. (at the news of the arrival of young and handsome strangers).

77. (and so entitled to respect and protection according to all laws of hospitality). 'While under the roof of his host, the guest was in security; hence the earnest appeal of Lot to the men of Sodom——death, or something as bad he could suffer, rather than that his guests should be exposed to gross ill-treatment' (EBi. c. 2128).

78. (by insulting them).

79. (in respect of your beastly habits and inclinations).

80. (in the eyes of my guests).

81. See n. 71 above.

فَاعِلِينَ ۝ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ۝ فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ۝ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَ
أَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ۝ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ۝ وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ۝
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ۝ وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ۝ فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ
مُّبِينٍ ۝ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ۝ وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ۝ وَكَانُوا يَنْحِتُونَ
مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ ۝ فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ۝ فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ۝ وَمَا
خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا

71. (قال . . . فاعلين) He said: these are my daughters.[82] if act you must.

72. (لعمرك . . . يعمهون) By thy life,[83] in their intoxication;[84] they were wandering bewildered.

73. (فاخذتهم . . مشرقين) Then the shout took hold of them at the sunrise.

74. (فجعلنا . . . سجيل) And We made the upside thereof[85] downwards,[86] and We rained on them stones of baked clay.[87]

75. (ان . . . للمتوسمين) Verily in that are signs[88] for men of sagacity.

76. (و انها . . . مقيم) And verily they[89] are on a pathway lasting.[90]

77. (ان . . . للمؤمنين) Verily in that is a sign for the believers.

78. (و ان . . . الظالمين) And the dwellers of the wood[91] surely were wrongdoers.

79. (فانتقمنا . . . مبين) So We took vengeance on them.[92] And verily both[93] are on a high-road open.[94]

SECTION 6

80 (و لقد . . . المرسلين) And assuredly the dwellers of Hijr[95] belied the sent ones.[96]

81. (و آتينهم . . معرضين) And We brought Our signs to them, but they turned away from them.

82. (و كانوا . . آمنين) And they were hewing out houses from mountains *feeling* secure.[97]

83. (فاخذتهم . . مصبحين) Then the shout took hold of them in the early morn.

84. (فما . . . يكسبون) Then availed them not what they had been earning.

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82. (of whom you can make rightful use). See P. XII. n. 237.

83. (O Prophet!) It is the absolute purity of the holy Prophet's life that is cited here as witness.

84. (of impure and beastly passions).

85. *i. e.*, of these cites.

86. *i. e.*, We overturned these cities. See P. XII. nn. 251, 252.

87. See P. XII. n. 251. The stones are said to be 'raining' because of their descending from the sky.

88. (recalling to mind awful punishment for the evil-doers).

89. *i. e.*, those ruins; a dismal desolate tract of land.

90. *i. e.*, on the permanent pathway between Arabia and Syria.

91. (near Madyan) ايكة signifies the thicket or collection of tangled trees. Noeldeke identifies this people with the Midianites: according to our commentators, the two tribes, though closely allied, were distinct.

92. (destroying them for their persistent disobedience).

93. *i. e.*, the ruins of the cities of the Plain and of the Wood.

94. *i. e.* plain to see.

95. Mt. Hijr stands about 150 miles on the rocky tract of land known by this name in the north of Arabia on the highway to Syria. It was inhabited by the tribe of Thamud, 'Hijra, in Ptolemy and Pliny, is an oasis staple town of the gold and frankincense caravan road from Arabia the Happy.' (Doughty, *Travel in Arabia Deserta*, I. p. 135) See also P. VIII. n. 542. "In ancient times here lived a godless and arrogant cave-dwelling people, the Thamūd, of which it is related in the Kur'ān that they hewed their houses out of rock . . . . The sandstone cliffs of *al-Hidjr* with the monuments carved in them are also called *Mudā'in Sālih* "Sālih's towns" after Sālih". (E.I., II. p. 301).

96. *i. e.*, the prophets of God.

97. "On all sides the nearby vertical walls of rock are carved by works of art—not built up of hewn stones, but cut out of the living rock itself." (D.B. IV. p. 439). See P. VIII. n. 548.

بالحق وإن الساعة لآتية فاصفح الصفح الجميل ۝ إن ربك هو الخلاق العليم ۝ ولقد آتيناك سبعا
من المثاني والقرآن العظيم ۝ لا تمدن عينيك إلى ما متعنا به أزواجا منهم ولا تحزن عليهم
واخفض جناحك للمؤمنين ۝ وقل إني أنا النذير المبين ۝ كما أنزلنا على المقتسمين ۝ الذين
جعلوا القرآن عضين ۝ فوربك لنسألنهم أجمعين ۝ عما كانوا يعملون ۝ فاصدع بما تؤمر وأعرض
عن المشركين ۝ إنا كفيناك المستهزئين ۝ الذين يجعلون مع الله إلها آخر فسوف يعلمون ۝ ولقد
نعلم أنك يضيق صدرك بما يقولون ۝ فسبح بحمد ربك وكن من الساجدين ۝ واعبد ربك حتى
يأتيك اليقين ۝

85. (و ما . . . الجميل) We have not created the heavens and the earth and what is in-between save with a purpose. And the Hour is surely coming. So overlook them thou[98] with a seemly overlooking.[99]

86. (ان . . . العليم) Verily thy Lord! He is the Great Creator, the Knower.

87. (و لقد . . . العظيم) And assuredly We have given thee seven of the repetitions[100] and the Mighty Qur'ān.[101]

88. (لا . . . للمؤمنين) Do not cast thy eyes toward what We have let the classes of *infidels*[102] enjoy,[103] and grieve not over them; and lower thy wings[104] to the believers.

89. (و قل . . . المبين) And say thou: verily I! I am a plain warner.[105]

90. (كما . . . المقتسمين) Even as We have sent down[106] on the dividers[107]

91. (الذين . . . عضين) those who made the scripture[108] bits[109].

92. (فوربك . . . اجمعين) By thy Lord, We will question them all;

93. (عما . . . يعملون) for what they have been doing.[110]

94. (فاصدع . . . المشركين) Promulgate thou[111] what thou art commanded, and turn away from the associators.

95. (انا . . . المستهزئين) Verily We will suffice thee *against* the mockers[112]—

96. (الذين . . . يعلمون) who set up along with Allah another god; presently they shall know.[113]

97. (و لقد . . . يقولون) And assuredly We know that thou straitenest thy breast[114] by what they say.[115]

98. (فسبح . . . الساجدين) So hallow thou the praise of thy Lord, and be thou of the prostrates.

99. (و اعبد . . . اليقين) And worship thou thy Lord until there comes to thee the Certainty.[116]

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98. (O Prophet!).

99. (the crimes of the present-day infidels).

100. *i. e.*, of the oft-repeated verses: *Surat ul Fātiha*, or the first chapter of the Qur'ān, which consists of seven verses and has to be repeated in every prayer. 'The simple and meaningful *fatihah*, often likened to the Lord's Prayer, is reiterated by the faithful Moslem about twenty times a day. This makes it one of the most often repeated formulas ever devised.' (Hitti. *op. cit.*, p. 131).

101. (itself; so look at these incomparable and invaluable gifts, and overlook the ridicule and persecution of the infidels.) That the Qur'ān is one of the mightiest works in existence is acknowledged even by the unfriendly Christians. 'The Kuran is undoubtedly the most influential book in the world after the Bible.' *The Columbia Encyclopaedia* (C. 983). See also P.I. n. 30.

102. *i. e.*, various sects and classes of the infidels.

103. (in their brief little lives).

104. (in meekness). خفض جناحه means, 'He made himself gentle, easy to deal with, compliant.' (LL)

105. (of punishment).

106. (punishment).

107. *i. e.*, those who have made division of their Scripture into arbitrary parts, accepting some and rejecting others.

108. The word قرآن is here to be taken in its literal, not technical, sense. (Zm.)

109. The phrase may also mean: 'Those who pronounced the Kuran to be lie, or enchantment', from عضه and عضون signifying enchantment.' (LL)

110. (and will requite each accordingly).

111. (aloud and fearlessly). 'It was the mission of his life to proclaim that God is One, and he succeeded.' (Rodwell, *The Kuran*, Preface, p. XXII).

112. The Prophet holding his enemies at bay, 'to outward appearance defenceless, and with his little band as it were in the lion's mouth, yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved, presents a spectacle of sublimity paralleled only by such scenes in the ancient Sacred Records as that of the people of Israel'. (Muir. *op. cit.*, p. 126).

113. (their folly).

114. *i. e.*, thy heart is deeply distressed.

115. (by their of denial and defiance).

116. meaning 'death.'

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَتٰى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿١﴾ يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ
مِنْ عِبَادِهٖٓ اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ ﴿٢﴾ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٣﴾
خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿٤﴾ وَالْاَنْعَامَ خَلَقَهَا لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا
تَاْكُلُوْنَ ﴿٥﴾ وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ

Sūrat-un-Naḥl

The Bee. XVI

(Makkan, 16 Sections and 128 Verses.

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اتی . . . يشركون) The affair of Allah[117] comes,[118] so do not seek to hasten it.[119] Hallowed be He and Exalted above what they associate.[120]

2. (ينزل . . . فاتقون) He sends down the angels with the spirit[121] by His command upon whosoever of His bondmen He wills:[122] warn[123] that there is no god but I, so fear Me.

3. (خلق . . . يشركون) He[123-A] has created[123-B] the heavens and the earth[123-C] with a purpose.[123-D] Exalted is He above what they associate.

4. (خلق . . . مبين) He has created man from a drop, and lo! he[124] is a disputant open.

5. (و الانعام . . . تاكلون) And the cattle! He has created them. For you in them there is warmth[125] and *other* profits[125-A] and of them you eat.[126]

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117. *i. e.*, His inevitable decree ; or, His threatened punishment.

118. (to pass, surely and soon enough). The phrase may also mean : 'The threatened punishment ordained of God hath, as it were, come : so near is it, that it is as though it had already come ; therefore desire ye not to hasten it'. (LL).

119. (in your foolishness, O Makkan pagans !).

120. (with Him).

121. *i. e.*, the Revelation.

122. (with this message——).

123. (mankind).

123-A. (and not anyone else).

123-B. (out of nothing).

123-C. (Both of which are mere created objects, not divinities).

123-D. (not for nothing).

124. ——the ungrateful creature!——

125. Or 'warm clothing'. دِفْء is both 'warmth or heat,' and 'a thing or garment or covering that renders one warm, or hot, of wool, or the like, or of camel's fur.' (LL). Here the word means the skins of animals and their wool and hair, all used for human clothing. The material, of which the Bedouin clothes are made is mainly wool, obtained from this domestic animal. With the exception of the shirt and handkerchief; the mantle, the skull cap, the 'iqal and sometimes even the belt, are all made of camel's hair or sheeps wool'. (Inayatullah, *op. cit.*, p. 118),

125-A. Domestic animals are the very stock-in-trade of the nomad Arabs, 'the source of their daily diet (milk) and of their woollen clothing, and their only means of transport across the vast sandy deserts' (Inayatullah, *op. cit.*, p. 93). See also n. 280 below.

126. This reminds once more that the cattle are meant for human use, not for veneration and worship, as practised by various polytheistic peoples in India, Egypt and Babylonia. The early Semites too 'like other pastoral peoples paid great reverence to cattle, their kinship with whom they had long continued to recognise.' (EBi c. 715).

وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾
وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾ وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ
وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾ هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ ع
يُنبِتُ لَكُم بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِن كُلِّ الثَّمَرَاتِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

وَمَا ذَرَأَ لَكُمْ

6. (و لكم . . . تسرحون) And for you there is a beauty in them as you drive them at the eventide and as you drive them out to pasture.

7. (وتحمل . . . رحيم) And they bear your loads to a city which you could not reach except with travail of souls;[127] verily your Lord is Kind, Merciful.

8. (والخيل . . . تعلمون) And *He has created* horses and mules and asses that you may ride them,[128] and as an adornment;[129] and He creates what you do not know.[130]

9. (و على . . . اجمعين) And upon Allah is the direction of the way,[131] and of that is *some* crooked,[132] and had He willed,[133] He would have guided you all.[134]

SECTION 2

10. (هوالذى . . تسيمون) He it is who sends down from the heaven water for you, from which is drinking and from which are trees[135] from which you pasture *your herds*.

11. (ينبت . . . يتفكرون) He grows thereby the corn and olive[136] and date-palms[137] and grapes[138] and all manner of fruit. Verily in that is a sign[139] for a people who ponder.[140]

12. (وسخر . . يعقلون) And He has subjected[141] to you the night and the day and the sun and the moon,[142] and the stars[143] are subjected by His command. Verily in that are signs for a people who understand.

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127. *i. e.*, with difficulty and distress.

128. 'The horses of Najd, the donkeys of Al-Hasa and the dromedaries of 'Umān are world famous.' (Hitti, *op. cit.*, p. 22). 'By virtue of its hardness and power of endurance, the ass is hardly less suitable for Arabia than the camel; while for transport purposes, it is decidedly more important than the horse, because it is patient of thirst and need only be watered every second day . . . . Donkeys are numerous in villages and towns, where they are used not only for riding but also for raising water from irrigation wells'. (Inayatullah, *op. cit.*, p. 70) The gusto and pride, with which the Arab warrior-poet describes the fine points of his valued

mare and the martial exploits performed on its back, are well known to all readers of Arabic poetry. (*ib*. p. 68).

129. The proper relation of man with all these creatures is not of adoring them but of understanding and using them. They are neither the incarnation of a deity, nor the receptacle of any indwelling divine soul; they are merely a means of transport and a source of power and wealth to man. The phenomena of zoolatry have been assigned three distinct motives by the anthropologists. (PC. II. p. 237 ff):—

(*a*) direct worship of the animal for itself.

(*b*) indirect worship of it as a fetish acted through by a deity, and

(*c*) veneration for it as a totem or representative of a tribe-ancestor. Clearly all these notions are false and fanciful and an insult to human intelligence. Horse has been a specially holy animal (ERE. I. p. 519), while an ass cult too has not been unknown (ERE I. pp. 501-502).

130. This may allude to the future modes of transport., unknown and unthinkable at the time of the revelation of the Holy Qur'ān.

131. (to those who seek it).

132. *i. e.*, there are other ways that do not lead to Him

133. (in consonance with His universal Plan).

134. (irrespective of one's seeking that Way or not).

135. Or 'shrubs' or 'bushes'.

136. See P. VIII. n. 148; P. XVIII. n. 26.

137. Dates are a staple article of food among the shrubs, and are noted for their high nutritious value, only a handful of them sufficing an Arab for days. Palm is 'an evergreen tree growing in tropical climates in a dry atmosphere . . . . The tree was plentiful in Palestine in ancient times . . . . The date-palm was put to many uses. The fruit was used for food, and from it a drink was distilled,' (JE. IX. p. 505). 'The tree' ranges from the Canary Islands through Northern Africa and the southeast of Asia to India. It has been cultivated and much prized throughout most of these regions from the remotest antiquity. In Arabia it is the chief source of national wealth, and its fruit forms the staple article of food in the country . . . . All parts of the date-palm yield valuable economic products. Its trunk furnishes timber for house-building and furniture; the leaves supply thatch; their footstalks are used in fuel, and also yield a fibre for cordage'. (EBr. VII. pp. 68-69). 'Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagin how delicious it is when eaten fresh and in Central Arabia' (W. G. Palgrave quoted in EBr. VII, p. 68). Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit: the fruit تمر (*tamr*) par excellence. Together with milk it provides the chief item on the menu of the Bedouin, and,

except for camel flesh, is his only solid food'. (Hitti, *op. cit.*, p. 19).

138. 'The grape is of the most nourishing and wholesome of fruits. In illness it is cooling and refreshing. The content of nourishing sugar is very high in ripe grapes, ... The grape cure is a long established method of treating corpulence, bronchial catarrh, obstinate constipation and catarrh of the intestine (Riddle, *Family Encyclopedia of Medicine*, II, p. 1042). 'Few fruits', says another modern medical authority, 'have such excellent food value as grapes. Their juice has been termed "vegetable milk" due to its close approach in constituency to that of human milk. From earliest times grape and grape juice have been synonymous with herb and medicine ... In general, it may be said that there are few cases in which grapes do not assist in the more healthful regulation of the system and the overcoming of ill-health'.

139. (of His beneficence and providence).

140. This strikes at the root of Nature-worship and the cult of Nature-gods. There are no such curiosities in Nature as a 'God of Agriculture', a 'Patron of husbandry', etc. In civilized Greece annual festivals, known as Adonia, were held in honour of Adonis, the 'Vegetation Spirit'. The cults of Apollo, as the protector of the fruits of the earth and the lower animals, of Aphrodite, as the bestower of all animal and vegetable fruitfulness, and of Attis, as the god of vegetation, are also well known to the students of Greek and Roman history.

141. (to His service).

142. *i. e.*, all these are made to subserve you and are not to be the objects of your worship. For Night-worship, Day-worship, Sun-worship, and Moon-worship see P. XIII. n. 466.

143. Which loom so large in the history of polytheism.

فِى الْاَرْضِ مُخْتَلِفًا اَلْوَانُهٗ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّذَّكَّرُوْنَ ⑬ وَهُوَ الَّذِىْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ لَحْمًا طَرِيًّا
وَّتَسْتَخْرِجُوْا مِنْهُ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَتَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ⑭
وَاَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَاَنْهٰرًا وَّسُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ⑮ وَعَلٰمٰتٍ ۭ وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ ⑯
اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ۭ اَفَلَا تَذَكَّرُوْنَ ⑰ وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ۭ اِنَّ اللّٰهَ لَغَفُوْرٌ
رَّحِيْمٌ ⑱ وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ⑲ وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ
يُخْلَقُوْنَ ⑳ اَمْوَاتٌ

13. (وما . . . يذكرون) And *He has subjected to you* what He has multiplied for you on the earth of various kinds. Verily in that is a sign for a people who receive admonition.

14. (وهو الذي . . تشكرون) And He it is who has subjected *to you* the sea[144] that you may eat of it fresh flesh,[144-A] and bring forth out of it ornaments[145] you wear. And thou[146] seest ship ploughing therein,[147] and *it is* in order that you may seek of His grace[148] and that haply you may be grateful.

15. (والقى . . تهتدون) And He has cast firm mountains on the earth lest it move away with you,[149] and rivers and paths that haply you may be directed.[150]

16. (علمت . . يهتدون) And *also* landmarks;[151] and by stars they are guided.[152]

17. (افمن . . . تذكرون) Is one who creates as one who can not create?[153] Will you not be admonished?

18. (وان . . . رحيم) And if you would count the favours of Allah you could not compute them;[154] verily Allah is Forgiving,[155] Merciful.[156]

19. (والله . . . تعلنون) And Allah knows what you keep secret and what you want to make known.

20. (والذين . . يخلقون) Those upon whom they call besides Allah[157] have not created aught and are *themselves* created.

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144. (to His service). There have been peoples worshipping both rivers and seas. 'Rivers are often worshipped . . . . as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man. More usually, however, the cult developed into one paid to gods or spirits of rivers.' (ERE. IX. p. 204) 'Like the earth, the sea has a double aspect. There are sea-gods, but the sea itself is a great being, feared by men yet also beneficent and worshipped, while even the personified sea-god is sometimes spoken of as the sea itself . . . . ' (*ib.*)

144-A. *i. e.*, fish. That fish is a source of fresh food for man goes without saying. But that it is also a staple diet, both in its fresh and dried forms of a large number of Arabs in perhaps not so well-known. 'The people of coastal districts,

who combine fishing with other occupations, consume much fish. It is not only eaten fresh, but considerable quantities of it, including such varieties as sardines, mackerel, rock-fish and cod are caught, dried and salted at certain inhabited points on the coast and sent into the interior as merchandise.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 95). Arabian fisheries 'are carried on along the whole extent of the coast-line, *i. e.*, on the 'Oman coast, at Bahrain, in Hadramaut, in the Aden district and on the shores of Red Rea. Large quantities of fish are consumed locally as well as dried to be sent to the interior. The seer-fish also yields lamp-oil (*ib.* p. 95 f. n.).

145. (as pearls and corals).

146. (O reader!).

147. There is a definite allusion here to the invention of steam-ships, مواخر signifying 'ships cleaving the water with their steams or thrusting the water with their steams.' (LL)

148. (and bounty, by means of commerce and sea trade).

149. See P. XIV. n. 33, above.

150. (by their means).

151. (which serve as guide-posts).

152. Stars serve as guides not only in a country like Arabia where people travel by night through the deserts, but they are also of immense value to the mariners.

153. (such as your nature-gods).

154. See P. XIII. n. 468.

155. (so He shall forgive even a polytheist once he sincerily repents and recants).

156. (so there is no dearth of God's beneficence even for the infidels in this world).

157. (whether of nature-gods, or or hero-gods, or fetish-gods etc.).

غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾
وَإِذَا قِيلَ لَهُم مَّاذَا أَنزَلَ رَبُّكُمْ ۙ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۙ وَمِنْ
أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُم مِّنَ
الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَامَةِ
يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ

21. (امرات . . . يبعثون) Lifeless *are they*, not alive, they know not when they will be raised up.[158]

SECTION 3

22. (الهكم . . مستكبرون) God of you *all* is One God;[159] so those who do not believe in Hereafter—their hearts are perverse[160] and they are stiff-necked.

23. (لا جرم . . . المستكبرين) Allah undoubtedly knows what they keep secret and what they want to make known; verily He loves not the stiff-necked.

24. (و اذا . . . الاولين) And when it is said to them: what is it that your Lord has sent down?[161] they say: fables of the ancient.[162]

25. (ليحملوا . . . يزرون) *As a result* they will bear their loads in full on the Day of Judgement and *some* of the loads of those whom they have led astray without any knowledge. Lo! vile is the load they shall bear!

SECTION 4

26. (قد . . . يشعرون) Surely there plotted[163] those before them, but Allah came upon their structures from their foundations, so the roof fell upon them from above them,[164] and the torment came to them whence they perceived not.

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158. (to receive Judgment). So powerless and so insignificant are they! One only without a second'' as the Hindu Scriptures have it.

159. (O mankind!) See P. II. nn. 107, 108.

160. (deliberately refusing to recognize the truth). 'The monotheistic idea,' says Palmer, 'was not new to the Arabs but it was distasteful, and particularly so to the Qurais, whose supermacy over the other tribes, and whose worldly prosperity arose from the fact that they were the hereditary guardians of the national collection of idols kept in the sanctuary at Mecca.' And the cry of Islam therefore naturally 'sounded like a revolutionary watch-word, a radical-party cry, which the conservative Meccans could not afford to despise and which they combated very energetically.' (Palmer, 'The Quran', Intro. p. xlix).

161. (upon the holy Prophet).

162. See P. VII. n. 321.

163. (against their prophets).

164. *i. e.*, He overthrew their designs completely and frustrated all their deeply-laid plots.

كُنتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكٰفِرِينَ ﴿٢٧﴾ الَّذِينَ تَتَوَفّٰهُمُ الْمَلٰئِكَةُ
ظَالِمِي أَنفُسِهِمْ ۖ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا أَبْوَابَ
جَهَنَّمَ خٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۗ
لِّلَّذِينَ أَحْسَنُوا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنّٰتُ عَدْنٍ يَدْخُلُونَهَا
تَجْرِي مِن تَحْتِهَا الْأَنْهٰرُ ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾ الَّذِينَ تَتَوَفّٰهُمُ الْمَلٰئِكَةُ

27. (ثم . . . الكفرين) Then on the Day of Judgement He will disgrace them and say: where are My associates regarding whom you used to cause cleavage? Those who are given knowledge[165] will say: verily the disgrace and ill-hap to-day are upon the infidels—

28. (الذين . . . تعملون) those whom the angels cause to die while they are wronging[166] themselves,[167] and *only* then they proffer submission: we have not been working any evil.[168] *Yea!* Allah is the Knower of what they have been doing;[169]

29. (فادخلوا . . . المتكبرين) so enter the portals of Hell *as* abiders therein. Vile is the abode of the arrogant.

30. (و قيل . . . المتقين) And *when* it is said to the *God*-fearing[170] what is it that your Lord has sent down?[171] They say: *that which* is good. For those who do good is good in the world, and better *still* is the dwelling in the Hereafter. Excellent is the dwelling of the *God*-fearing—

31. (جنت . . . المتقين) Gardens Everlasting which they shall enter, streams running beneath, theirs then *shall be* whatsoever they will. Thus does Allah recompense the *God*-fearing—

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165. *i. e.*, the prophets and the men of God in general.

166. *i. e.*, are yet unrepentant and in a state of unbelief.

167. *i. e.*, after the time for repentance is over.

168. (knowingly and deliberately). Their excuse would avert to this: whatever we might have done we did from ignorance, not from obstinacy or malice.

169. (and of your motives and springs of conduct; so now no excuse of yours is entertainable).

170. *i. e.*, obedient to their Lord).

171. (on the Prophet).

طيبين يقولون سلم عليكم ادخلوا الجنة بما كنتم تعملون ۝ هل ينظرون الا ان تاتيهم الملئكة
او ياتي امر ربك كذلك فعل الذين من قبلهم وما ظلمهم الله ولكن كانوا انفسهم يظلمون ۝
فاصابهم سيات ما عملوا وحاق بهم ما كانوا به يستهزءون ۝ وقال الذين اشركوا لو شاء الله ما
عبدنا من دونه من شيء نحن ولا اباؤنا ولا حرمنا من دونه من شيء كذلك فعل الذين من
قبلهم فهل على الرسل الا البلغ المبين ۝ ولقد بعثنا في كل امة رسولا ان اعبدوا الله واجتنبوا
الطاغوت فمنهم من هدى الله ومنهم من

32. (الذين . . . تعملون) those whom the angels take away *while they are goodly,*[172] saying: peace be upon you, enter the Garden for what you have been working.[173]

33. (هل . . . يظلمون) Do they await[174] that the angels should come to them[175] or the command of thy Lord should come?[176] Thus did those before them.[177] Allah wronged them not, but they were wont to wrong themselves.

34. (فاصابهم . . يستهزءون) Then there befell them the vices[178] of what they had worked, and then surrounded them that at which they had been mocking.[179]

SECTION 5

35. (وقال . . . المبين) And those who associate say:[180] had God willed[181] we would not have worshipped aught besides Him, *neither* our fathers; nor we would have forbidden aught[182] apart from Him.[183] Thus did those before them.[184] Naught is then on the messengers excepting a plain preaching.[185]

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172. (of all traces of infidelity and impiety), *i. e.*, are perfect Muslims.

173. (of good). 'The way of salvation', comments a Christian commentator, 'is still by works. The idea of salvation by grace, in a Christian sense, or by atonement, is nowhere to be found in the Qur'ān.' To remark this is not so much a dispraise of the Qur'ān as paying it an unconscious compliment.

174. *i. e.*, the pagans.

175. (to part their souls from their bodies).

176. (to pass).

177. *i. e.*, they also persisted in their ways of impiety and unbelief.

178. *i. e.*, the natural, inevitable evil consequences.

179. *i. e.*, the Divine Judgment.

180. (by way of justifying their polytheism).

181. *i. e.*, had He really disapproved of idolatry and polytheism.

182. (of the lawful things).

183. *i. e.*, without His cammand. The fallacy, which the pagans' argument involved, lay in their confusion of the 'will' of God—the liberty He has allowed mankind in the choice of their actions—with His pleasure or command; in not distinguishing between the physical laws of God's universe from His moral law. Because He in His grand, universal Plan, has created venomous reptiles it does not follow that He approves of men being bitten by the snakes. Because He has endowed men with *power* to steal and *capacity* to kill, it does not follow that He is pleased with house-breaking and murder.

184. *i. e.*, equally unreasonable their predecessors have been.

185. (of the Divine messages).

حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ۚ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۝ اِنْ تَحْرِصْ عَلٰى هُدٰىهُمْ
فَاِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ يُّضِلُّ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۝ وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللّٰهُ مَنْ
يَّمُوْتُ ۭ بَلٰى وَعْدًا عَلَيْهِ حَقًّا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝ لِيُبَيِّنَ لَهُمُ الَّذِيْ يَخْتَلِفُوْنَ فِيْهِ وَلِيَعْلَمَ الَّذِيْنَ
كَفَرُوْٓا اَنَّهُمْ كَانُوْا كٰذِبِيْنَ ۝ اِنَّمَا قَوْلُنَا لِشَيْءٍ اِذَآ اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ۝ وَالَّذِيْنَ هَاجَرُوْا
فِي اللّٰهِ مِنْ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۭ وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۝ الَّذِيْنَ
صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

36. (ولقد . . . المكذبين) And assuredly We have raised in every community a messenger saying: worship Allah and avoid the devil[186] Then of them *were some* whom Allah guided, and of them *were some* upon whom the straying was justified. So travel about the land and behold how has been the end of the beliers.

37. (ان . . . ناصرين) If thou[187] art[188] solicitous for their guidance, then verily Allah does not guide whom He sends astray[189] and for them there are no helpers.

38. (واقسموا . . . يعلمون) They[190] swear by God the most solemn of oaths that God would not raise him who dies. Yea! it is a promise on Him incumbent, but most men know not.[191]

39. (ليبين . . . كاذبين) *This will be* in order that He may manifest to them that wherein they differ,[192] and that those who disbelieved should *come to* know[193] that they had been liars.

40. (انما . . . فيكون) Our only saying unto a thing, when We intend it, is that We say to it: be; and it becomes.[194]

SECTION 6

41. (والذين . . . يعلمون) And those who have emigrated for *the sake of* Allah after they had been wronged,[195] We will surely settle them well in the world, and the wage of the Hereafter is greater, if they[196] but knew.[197]

42. (الذين . . . يتوكلون) *They are those* who bear in patience,[198] and in their Lord they trust.

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186. For طاغوت see P. III. n. 35.

187. (impelled by thy strong sense of benevolence, O Prophet!).

188. (still).

189. (on account of their obstinate refusal to see the truth).

190. *i. e.*, the Makkan pagans who denied the fact of Resurrection.

191. *i. e.*, have no belief in the said doctrine in spite of clear arguments and evidences.

192. *i. e.*, for the final vindication of the Truth.

193. (by ocular demonstration).

194. See P. I. nn. 530, 531.

195. (and severely persecuted).

196. *i. e.*, the infidels.

197. (the indescribable happiness of the Hereafter).

198. (every hardship and distress).

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٤٣﴾ بِالْبَيِّنٰتِ وَالزُّبُرِ وَ
اَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٤٤﴾ اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ
اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٤٥﴾ اَوْ يَاْخُذَهُمْ فِيْ تَقَلُّبِهِمْ فَمَا هُمْ
بِمُعْجِزِيْنَ ﴿٤٦﴾ اَوْ يَاْخُذَهُمْ عَلٰى تَخَوُّفٍ فَاِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿٤٧﴾ اَوَلَمْ يَرَوْا اِلٰى مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ
يَّتَفَيَّؤُا ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دٰخِرُوْنَ ﴿٤٨﴾ وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
مِنْ دَآبَّةٍ وَّالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ ﴿٤٩﴾

43. (وما . . . لا تعلمون) And We sent not before thee[199] *any* but men[200] to whom We Revealed; so ask you[201] the people of the Admonition if you know not.[202]

44. (بالبينت . . يتفكرون) *We sent them* with evidences and scriptures. And We have sent down unto thee[203] the Admonition that thou mayest expound unto mankind what has been revealed toward them. and that haply they may reflect.

45. (افامن . . يشعرون) Do then those who have plotted vices[204] feel secure that Allah will not[205] sink them into the earth or that the torment may come from whence they know not?

46. (او ياخذهم . . . بمعجزين) Or, that He will *not* seize them[206] in their going to and fro? so that they cannot escape.

47. (او ياخذهم . . . رحيم) Or, that He will *not* seize them by *giving them* a fright?[207] verily thy Lord is Kind, Merciful.[208]

48. (اولم . . . داخرون) Have they not observed the things Allah nas created? Shadows thereof turn themselves on the right and the left bowing themselves before Allah, and they[209] are lowly.

49. (ولله . . . يستكبرون) And before Allah bows itself whatever is in the heavens and whatever is in the earth of the living creatures and *also* the angels; and they[210] are not stiff-necked.

199. (as Our apostles, O Prophet!).

200. (and mortals, not angels and immortals).

201. (O Makkan pagans!).

202. (this fact yourselves). 'The Admonition' is another name for 'Scripture'.

203. (O Prophet!).

204. (to vanquish the religion of God).

205. (in consequence of their persistent misdeeds).

206. (with some other sudden calamity).

207. (of destruction that is gradual, such as by famine, epidemic etc.).

208. (so that He grants even to the worst criminals long respite).

209. *i. e.*, the objects of which they are shadows.

210. *i. e.*, the angels.

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ
فَإِيَّايَ فَارْهَبُونِ ﴿٥١﴾ وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن
نِّعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ
يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا
رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا
بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

50. (يخافون . . . يؤمرون) They fear their Lord above them and do what they are commanded.[211]

SECTION 7

51. (وقال . . . فارهبون) Allah has said: take not *to you* two gods,[212] He is only one God.[213] So dread Me, Me alone.

52. (وله . . . تتقون) His is whatsoever is in the heavens and the earth,[214] and unto Him obedience is *due* perpetually;[215] will you then fear *any* other than Allah?[216]

53 (وما . . . تجأرون) And whatsoever of favours is with you is from Allah; then when distress afflicts you, to Him you cry out.[217]

54. (ثم . . . يشركون) Then when He removes the distress from you, forthwith a party of you associates *others* with their Lord

55 (ليكفروا . . تعلمون) that they may show ingratitude for what We have bestowed upon them. Enjoy then,[218] presently you shall know.[219]

56. (ويجعلون . . تفترون) And they appoint for what they know not[220] a portion of what We have provided them [221] By Allah! you shall surely be questioned regarding what you have been fabricating.

57. (و يجعلون . . يشتهون) And they appoint for Allah daughters[222] —Hallowed be He! —and for themselves what they desire.[223]

58. (و اذا . . . كظيم) And when there is announced unto any of them a female,[224] his face remains darkened the whole day and is wroth inwardly[225]——

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211. That is the true position of angels; neither gods, nor demi-gods, they are but His absolutely obedient servants.

212. This repudiates 'dualism' in all its forms and shades, specially the Zoroastrian doctrine of two gods or two ultimate principles, Ahriman and Ormazd. 'At the beginning of things there existed the two spirits who represented good and evil. Both spirits possess creative power, which manifests itself positively in the one and negatively in the other.' (EBr, XXII, p. 988) Dualism, however, is not

confined to the Zoroastrian religion. Its 'rudimentary forms . . . . the antagonism of a Good and Evil Deity are well known among the lower races of mankind.' (PC. II. p. 316) 'Now, in earlier ages mankind has been found believing in many gods, or in two original spiritual principles or gods, the one good and the other evil, which are at conflict in the universe. This latter belief, which we call dualism, is so congruous with part of our experience, both within ourselves and without ourselves, that it is always reviving. Nevertheless I think that, like polytheism properly so-called, it is rationally impossible for us to-day. The science of nature has demostrated the absolute unity of nature. Good and evil, as we know them in experience, mind and matter, the world of moral purpose and the world of material things, are not the product of two separate original forces. They are knit into one another as phases in one whole, results of one force, one system of interconnected law. The universe, material and spiritual, is as Spinoza said, one and (in some sense) of one substance; and God, if there be a God, in part manifest and in part concealed in nature, is one only.' (Gore, *Belief in God*, p. 46).

213. (in Person as well as Attributes, and there is no other Being, good or evil, co-ordinate and co-eternal with Him). Islam gives no quarter to henotheism, which recognizes a plurality of gods as existing but allows the worship of only one God; the Qur'ān is insistent on denying their very existence. See also P, II, nn. 107, 108.

214. (and the universe is not shared by two deities, one Good and one Evil). Ahriman, according to the Zoroastrians, 'the generator of all evil and evil beings which are opposed to Ormazd's creatures.' (ERE. IX. p. 566).

215. (and not sometimes due to any other deity, benevolent or malevolent).

216. It should be borne in mind that a good many pagan nations while believing in One Supreme Being have also offered worship to the Evil One through the motives of fear. The practice is 'familiar to many barbaric races.' There is still a 'numerous though oppressed people in Mesopotamia and adjacent countries' known as Yezidis or devil-worshippers. 'This remarkable sect is distinguished by a special form of dualism. While recognizing the existence of a Supreme Being, their peculiar reverence is given to Satan, chief of the angelic host, who now has the means of doing evil to mankind, and in his restoration will have the power of rewarding them.' (PC. II. p. 329).

217. (in prayer and supplication).

218. (your brief little day).

219. (and realize that the Divine judgment is inescapable). 'They' and 'ye' in the verse both refere to 'a party of you' in the verse preceding. Such abrupt change of persons is frequent in Arabic.

220. *i. e.*, for their idols, of the godhead of which they have no knowledge; whose godhead they have no argument to substantiate.

221. See P. VIII. nn. 114, 115

222. The tribes of Khuza'ah and Kinana in particular used to call angels the daughters of God. See also P. V. n. 513.

223. *i e.*, sons; male children. To ascribe offspring to God is itself blasphemous; doubly so is to ascribe to Him children of a sex which the pagans themselves looked down upon.

224. (as a daughter).

225. In pagan Arabia the birth of a daughter was considered as a great stigma.

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ۭ اَيُمْسِكُهٗ عَلٰي هُوْنٍ اَمْ يَدُسُّهٗ فِي التُّرَابِ ۭ اَلَا سَاۗءَ
مَا يَحْكُمُوْنَ ۝ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلّٰهِ الْمَثَلُ الْاَعْلٰى ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ وَلَوْ
يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَاۗبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَاۗءَ
اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ۝ وَيَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ
لَهُمُ الْحُسْنٰى ۭ لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَاَنَّهُمْ مُّفْرَطُوْنَ ۝ تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ
الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ

59. (يتوارى . . يحكمون) sulking from the people because of the evil of what has been announced unto him:[226] shall he keep it[226-A] with ignominy or bury it in the dust?[227] Lo! vile is what they judge!

60. (للذين . . . الحكيم) For those who are disbelievers in the Hereafter is an evil similitude,[228] and for Allah is the sublime similitude,[229] and He is the Mighty,[230] the Wise.[231]

SECTION 8

61. (ولو . . يستقدمون) And if Allah were to seize mankind for their wrong-doing,[232] not a living creature He would leave on it, but He defers them to a term appointed; then when their term comes, they can neither put *it* off by an hour nor anticipate it.

62. (ويجعلون . . مفرطون) They ascribe to Allah what they detest,[233] and their tongues utter the falsehood that unto them shall be good; undoubtedly unto them shall be the Fire, and they shall be hastened *thereto*.

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226. (and asking himself the question——).

226-A. *i. e.*, a female baby just announced.

227. 'The practice of burying newborn daughter alive was very general' (HHW. VIII. p. 8). 'That certain Arab tribes, especially the Tamim, practised female infanticide is well known.' (Robertson Smith, *Kinship and Marriage in Arabia*, p. 129) See also P. VIII. n. 212.

228. (both in this world and the Next). 'Or a worse case'.

229. *i. e.*, to Him are to be ascribed the highest and noblest of Attribtues. He is the acme of the Attributes of Perfection. This explicitly repudiates the Aristotelian doctrine of a 'limited' God. God, as conceived by Aristotle, has a knowledge which is not knowledge of the universe, and an influence on the universe which does not flow from His knowledge; an influence which can hardly be called

an activity since it is the sort of influence that one person may unconsciously have on another, or that even a statue or a picture may have on its admirer.' (Ross, *Aristotle*, p. 183).

230. *i. e.*, Able to punish the culprits here and now.

231. (Who defers their punishment, in accordance with His universal Plan, to the Hereafter).

232. (forthwith, and in this world).

233. (for themselves, and which is utterly unworthy of Him).

وليهم اليوم ولهم عذاب اليم ۝ وما انزلنا عليك الكتب الا لتبين لهم الذي اختلفوا فيه وهدى
ورحمة لقوم يؤمنون ۝ والله انزل من السماء ماء فاحيا به الارض بعد موتها ان في ذلك لاية
لقوم يسمعون ۝ وان لكم في الانعام لعبرة نسقيكم مما في بطونه من بين فرث ودم لبنا خالصا
سائغا للشربين ۝ ومن ثمرت النخيل والاعناب تتخذون منه سكرا ورزقا حسنا ان في ذلك
لاية لقوم يعقلون ۝ واوحى ربك الى النحل ان اتخذي من الجبال بيوتا ومن الشجر ومما يعرشون ۝

63. (تالله . . . اليم) By Allah! We have sent *messengers* to communities before thee[234], then Satan made their *own* works fairseeming unto them,[235] so he is their patron to-day and to them shall be a torment afflictive.

64. (وما . . . يؤمنون) And We have not sent down the Book to thee save in order that thou mayest expound to them that whereon they differ;[236] and as a guidance and mercy to a people who believe.

65. (والله . . . يسمعون) Allah has sent down from the heaven water, then He revives the earth by it after its death; verily in that is a sign[237] for a people who listen.

SECTION 9

66. (وان . . . للشربين) Verily there is a lesson for you in the cattle;[238] We give you to drink of what is in their bellies, between the dung and blood: milk,[239] pure and pleasant to swallow for the drinkers.

67. (ومن . . . يعقلون) *And also a lesson is for you* in the fruits of date-palms[240] and the grapes[241] of which you take a liquor[242] and a goodly provision,[243] verily in that is a sign[244] for a people who understand.

68. (واوحى . . . يعرشون) And thy Lord inspired the bee[245] saying: take thou for thyself houses of hills,[246] of trees, and of what they[247] erect.

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234. (O Prophet !).

235. (and thus they were led to deny their prophets).

236. *i. e.*, the doctrines of Monotheism and Resurrection.

237. (of His uniqueness, beneficence and providence).

238. (who are meant not for worship and adoration, but for human use).

239. A universal and wholesome article of food. In the well-known Biblical phrase 'flowing with milk and honey', 'so expressive of the rich productiveness of the promised land, milk represents the common elements of the Hebrew dietary, as honey does its delicacies.' (EBi. C. 3091). 'The supreme importance of milk to the Arabs is clearly shown by such expressions as كثر الله لبنكم —May Allah multiply your milk—which a grateful guest addresses to his host as thanksgiving and

blessing.' (Inayatullah, *op. cit.*, p. 90) 'Milk is the chief nutriment of Rwala Bedouins, and many families live exclusively on it for months at a time . . . . whilst the spring milk in available, the nomads nourish themselves on little else. In poorer households, it is their only nourishment during the two spring months.' (*ib.* pp. 90-91).

240. See n. 137 above.

241. See n. 138 above.

242. (and prepare non-intoxicating beverages, such as vinegar).

243. (and wholesome, such as date-sugar and grape-sugar).

244. (of His beneficence and providence).

245. 'Socrates concentrated his attention on the human world alone. To him the proper study of man was man, and not the world of plants, insects and stars. How unlike the spirit of the Qur'ān, which sees in the humble bee a recipient of Divine inspiration !' (Iqbal, *op. cit.*, p. 4). The bee, said Virgil, had in it something of the Divine nature; it was the sacred symbol at Ephesus, and was considered a type of the goddess. 'The priests of Ephesian Artemis were called "king bees" : the priestesses of Demeter, Proserpina, and the Great Mother were known as "bees" . . In European folklore the bee is everywhere sacrosanct.' (ERE. 1. p. 504).

246. 'The apartments which the bee builds are here called "houses" because of their beautiful workmanship and admirable contrivance which no geometrician can excel.' (Bdh).

247. *i. e.*, mankind.

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ
لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ
فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾ وَاللَّهُ جَعَلَ لَكُم مِّنْ
أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ

69. (ثم . . . يتفكرون) Then eat thou of all manner of fruits and tread the ways of thy Lord *made* easy.[248] There springs forth from their bellies a drink varied in colours;[249] in it is a healing for mankind;[250] verily in that is a sign[251] for a people who reflect.

70. (والله . . . قدير) Allah has created you; then He takes your souls. Of you are some who are brought back to the meanest of age,[252] so that they know not aught after *having* knowledge;[253] verily Allah is Knowing,[254] Wise.[255]

SECTION 10

71. (والله . . . يجحدون) And Allah has preferred some of you over some *others* in provision; then those who are preferred are not going to hand over their provision to those whom their right hands possess,[256] so as to be their equal in that respect. Do they then gainsay the favour of Allah?[257]

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248. (for thee). The allusion is to the readily found way back to home at distant places to which the bee flies.

249. In Arabia there are about eight or nine varieties of honey, the difference of colour being occasioned by the different plants on which the bees feed.

250. Honey has been valued very highly for its medicinal properties all over the world, particularly in India, Egypt, Greece and Arabia. According to a modern medical authority, it is 'the most ancient and widest spread remedy of mankind.' 'To the ancients honey was of very great importance as an article of diet . . . . It was valued by them also for its medicinal virtues.' (EBr. XI. p. 716). 'Pliny gives a long list of bodily disorders for which it was believed to be an efficacious remedy. The Greeks regarded a diet in which honey was the chief element as especially efficacious in securing longevity; and Democritus was said to have delayed his death some days by its smell or exhalation alone' (ERE. VI. p.770). And to come from the ancients to the modern Vienna, Dr. N. Zaiss, a leading physician here says that 'honey is the best healer of wounds and superior to all ointments. He has treated several thousand cases with honey, and has not had a single failure.

It soothes pain, hastens healing, acts as an antiseptic. It is also highly effective with burns and carbuncles.' (*The Sunday Express*, London, 28th April, 1935). Says another modern medical authority: 'Honey is really sugar, but sugar in one of its most potent and valuable forms, as it is ready for immediate assimilation, requiring practically no digestion on the part of the human system. Honey consists chiefly of two simple sugars: Dextroes and Lævulose (or grape sugar and fruit sugar) which are in about equal proportions, and totalling about 77 per cent, of the product. Honey is a potent form of energy of immediate use.'

'Another important fact about honey is that it has a full compliment of invaluable mineral salts, all in a natural state ready for immediate assimilation by the body. It is superior to sugar in that it is already 'inverted' by the little bee-chemists, whereas table sugar requires a long process of digestion for which vital energy has to be expended.'

251. (of His beneficence and providence).

252. (when that intellectual and physical vigour takes leave of them).

253. (their memory and other intellectual faculties being extremely impaired).

254. (so He knows what suits whom).

255. (so He is able to effect proper change at the proper moment).

256. *i. e.*, their slaves. See P. V. n. 3.

257. (in enriching certain individuals).

يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ
وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾
ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا
وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾ وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا
أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلٰىهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَ
مَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ

72. (والله . . . يكفرون) Allah has made for you of yourselves[258] spouses,[259] and from your spouses He has made for you sons and grand-sons;[260] and He has provided you with clean foods.[261] Do they then believe in falsehood and disbelieve in Allah's favour?

73. (و يعبدون . . . يستطيعون) And they worship, besides Allah, what does not and cannot own for them any provision from the heavens and the earth.[262]

74. (فلا . . . تعلمون) Do not propound then similitudes[263] for Allah; verily Allah knows and you do not.[264]

75. (ضرب . . . يعلمون) Allah propounds a similitude:[265] *there* is a bondman enslaved who has not power over aught,[266] and *there is* one whom We have provided from Ourselves with goodly provision and he spends out of it in private and public; can they[267] be equal? Praise be to Allah. But most of them[268] do not know.

76. (و ضرب . . . مستقيم) And Allah propounds a similitude: *there are* two men, one of them dumb who has not power over aught, and[269] is a burden to his master, wherever he[270] despatches him he brings to him no good; is he equal to him who[271] commands justice[272] and is himself on the straight path?

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258. *i. e.*, of your own kind.

259. See P. IV, n. 479.

260. (to continue your racial life).

261. (for your individual lives).

262. (nor have any such power). 'They' هم refers to the false gods, and is coupled with 'that which' ما. Such abrupt changes both in number and gender are common in Arabic.

263. The pagans argued: by worshipping minor deities, far from insulting the great God we are only honouring Him, as to respect royal servants is to do the greater honour to the king himself. Here they are warned against instituting such silly comparisons.

264. (so due to your sheer ignorance, conceptions of His glory invented by you are bound to be defective).

265. (to illustrate the utter unworthiness of polytheism).

266. Equally contemptible are the gods; far from owning anything, they are themselves owned by others.

267. The verb implying the pronoun here, is not dual but plural, which signifies that not two individuals but two classes of persons are meant.

268. *i. e.*, of mankind.

269. (being a slave).

270. *i. e.*, the slave-owner.

271. (besides having his speech and understanding whole).

272. (and equity to others).

غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَمَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ۚ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ۝ وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ
وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ۭ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ۭ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ
الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَآ اَثَاثًا
وَّمَتَاعًا اِلٰى حِيْنٍ ۝ وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّجَعَلَ لَكُمْ

SECTION 11

77. (و لله . . . قدير) Allah's is the Unseen of the heavens and the earth, and the affair of the Hour *will be* not but as a flash of the eye, or it is *even* nearer,[273] verily Allah is over everything Potent.

78. (والله . . . تشكرون) And Allah has brought you forth from the bellies of your mothers *while* you know not aught, and He appointed for you hearing and sight and hearts that haply you might give thanks.

79. (الم . . . يؤمنون) Do they not see the birds subjected[274] in the firmament of the heaven? None supports them[275] save Allah; verily there are signs[276] in that for a people who believe.

80. (والله . . . حين) Allah has made for you from your houses[277] a repose, and He has made for you from the skins of your cattle houses which you find light[278] on the day of your flitting and on[279] the day of your stopping, and from their wools and their furs and their hair a furnishing and an enjoyment[280] for a season.

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273. *i. e.*, independent of Time and all temporal measurements, even 'a flash of the eye' is hardly an adequate expression.

274. (to His service). Many of the birds such as the eagle, the owl, the hawk, the falcon, and the peacock have been adored and worshipped.

275. *i. e.*, keeps them fixed in the mid-air.

276. (of His power and majesty).

277. *i. e.*, fixed, immovable dwellings.

278. (and handy to be removed). The reference is to the portable dwellings or tents, which formed an essential factor not only of the nomad life of the ancients but also play an important part in the camp-life of the moderns. Leaving aside the pastoral tribes of the interior of Asia, who have necessarily to be tent-dwellers, 'in Western countries tents are used chiefly in military encampments, by travellers and explorers, and for temporary ceremonial occasions and public

gatherings' (EBr. XXVI. p. 635, 11th Ed.) 'Originally the Hebrews, like the Arabs, were essentially a tent-living people.' (EBi. C. 4969). 'Camping is as old as the human race . . . . Perhaps it is also the most modern and up-to-date mode of living.' (EBi. VII. p. 683). Tents form the permanent dwellings to imigrant Arabs 'who pass their whole lives roaming over their tribal territory . . . . And since they cannot live without some sort of shelter against the blazing sun of their country and the inclemancy of the wind and the weather, they make use of portable tent, which is generally made of goats 'hair'. (Inayatullah, *op. cit.*, p. 122).

279. (equally easy to be set up and broken up). *Cf.* the Bible: 'How goodly are thy tents. O Jacob! (Nu. 24 : 5) 'To your tents, O Israel: now see to thine own house, David. So Israel departed to their tents.' (1 Ki. 12 : 16).

280. Cattle are meant for such human uses as these, and not meant for adoration and worship. The cow, the bull, the buffalo, the goat, have been, and still are, the 'sacred' objects of worship to many nations. In Arabia, in particular, it is the domestic animals that are the main source of supply in the matter of clothing. The portable dwelling, or the tent of the migrant Arab 'is made of thick coarse cloth, woven from black goat's hair; . . . . and sometimes even the ropes (اطناب) that are used in pitching the tents, are made of goats' hair . . . . The following articles are made of goat's or camel's hair: carpets and coverlets, quilts and cushions, used as padding in camel saddles and litters, sacks to contain wheat. dates and other victuals. The following vessels are made of skins and hides: large bags (قِرب) made of tanned camel-skin to keep water: goat-skins. in which they keep milk or make and store butter; leather-troughs (حوض) supported on a rickety wooden frame, in which camels are watered; leather buckets (دلو) to draw water from wells, furnished with a rope made of long leather-strips. (Inayatullah, *op. cit.*, pp. 123-126).

ربما النحل

مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنكِرُونَهَا
وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ ع
يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾ وَإِذَا
رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُو مِن دُونِكَ فَأَلْقَوْا إِلَيْهِمُ
الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾ وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا

81. (والله . . تسلمون) And Allah has made for you of what He has created[281] shades;[282] and He has made for you from the mountains *places* of retreat,[283] and He has made for you coats protecting you from the heat[284] and coats protecting from the violence[285] Thus He perfects His favour on you that haply you may submit.[286]

82 (فان . . . المبين) Then if they turn away *from thee*,[287] on thee is only a plain preaching.[288]

83. (يعرفون . . الكافرون) They recognize the favour of Allah, yet they deny it, and most of them are infidels.

SECTION 12

84. (و يوم . . . يستعتبون) *Beware* a Day whereon We will raise up from each community a witness,[289] then those who have disbelieved shall not be given leave,[290] nor they shall be permitted to please *Allah*.[291]

85. (و اذا . . ينظرون) And when those who have done wrong will see the torment, it shall not be lightened unto them, nor shall they be respited.

86. (و اذا . . لكذبون) And when those who have associated will see their associate-*gods*, they will say: O our Lord! yonder are our associate-*gods* upon whom we have been calling besides Thee; they[292] will proffer them the saying: verily you are liars.[293]

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281. *i. e.*, of houses, trees, tents etc.

282. (from the sun).

283. (and concealment, such as caves).

284. (and cold). As it was the people of Arabia who formed the first and direct audience of the holy Qur'ān, and as they suffer more from heat than from cold, it is only proper that in speaking of clothes as a blessing from God there should be express mention of heat rather than cold. Arabia is among the hottest regions of the world lying 'in the tropical latitude of low pressure in which also lie the Sahara, the desert regions of Southern Persia, Baluchistan, Sind and Rajputana'. (Inayatullah, *op. cit.*, p. 23). 'Mecca, too, is exceedingly hot in

summers . . . . On the coast the heat is usually oppressive; Jidda, Hodaida and Muscat being the hottest towns in the world.' (*ib.* p. 21).

285. (of armour).

286. (to Him in Islam).

287. (O Prophet!).

288. (so grieve not over their fate).

289. God's messenger (or messengers) to every nation will bear witness on the Day of Judgment that God's message was conveyed in full to that particular people. The promise was delivered at a time 'when the people of Mecca persistently turned a deaf ear to the words of their prophet, when the converts he had made were tortured until they recanted, and others were forced to flee from the country to escape the rage of their persecutors.' (Arnold, *Preaching of Islam*, p. 29).

290. (to excuse themselves).

291. Or 'nor shall they be asked to return to what will please God.' (LL).

292. *i. e.*, the worshipped ones, fearing for themselves. The reference seems to be to the hero-gods in particular.

293. (in imputing to us our approval of your idolatrous practices).

يَفْتَرُونَ ۝ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ۝
وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ
الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝ وَأَوْفُوا بِعَهْدِ
اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا
تَفْعَلُونَ ۝ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا

87. (و القوا . . يفترون) And they[294] will proffer submission to Allah on that Day, and there will stray from them what they have been fabricating.

88. (الذين . . يفسدون) Those who disbelieved and hindered *others* from the way of Allah—We will increase for them torment upon torment for they have been spreading corruption.

89. (و يوم . . . للمسلمين) And *beware* a Day whereon We shall raise up in every community a witness from amongst themselves regarding them,[295] and We shall bring thee[296] *as* a witness regarding these.[297] And We have Revealed unto thee the Book *as* an exposition[298] of everything,[299] and *as* a guidance and mercy and glad tidings to the Muslims.

SECTION 13

90. (ان . . . تذكرون) Verily Allah commands justice and well-doing and giving to kindred; and He prohibits lewdness and wickedness[300] and oppression.[301] He exhorts you that haply you may be admonished.[302]

91. (و اوفوا . . تفعلون) Fulfil the covenant of Allah[303] when you have covenated, and[304] do not break oaths after their confirmation and surely you have appointed Allah your surety.[305] Surely Allah knows whatever you do.

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294. *i. e.*, the guilty ones; the idolaters.

295. See n. 289 above.

296. (O Prophet!).

297. *i. e.*, regarding thy people. But who exactly are the holy Prophet's people? Clearly the whole of mankind——at any rate, that portion of humanity which is within the reach of his message. The holy Prophet of Islam is therefore a universal witness.

298. (direct or indirect; explicit or implicit).

299. (pertaining to a perfect religion).

300. *i. e.*, all conduct that is unseemly; evil in general.

301. (and iniquity).

302. The verse forms part of every Friday sermon in the Sunni mosques.

303. Every covenant entered into under religious sanction is a covenant of God. Thus the injunction includes all engagements, contracts, pledges, unless nullified by the religious law; and the plain meaning is: observe all moral obligations.

مِنۢ بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ۝ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَٰكِن يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ۝ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ
دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ
عَظِيمٌ ۝ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِندَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝ مَا عِندَكُمْ
يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا

92. (و لا . . . تختلفون) And do not be like her[306] who unravels her yarn into strands after its strength.[307] holding your oaths a means of discord amongst you that[308] a community may be more numerous than *another* community.[309] Allah only tests you thereby,[310] and He will surely show to you on the Day of Judgement that wherein you have been differing.

93. (و لو . . . تعملون) Had Allah *so* willed, He would have made you *all* one community,[311] but[312] He sends astray whom He will and guides whom He will; and certainly you will be questioned about what you have been working.

94. (و لا . . . عظيم) And do not make your oaths a means of discord against you lest a foot may slip after its fixture,[313] and you may taste evil[314] for having hindered *others* from the way of Allah,[315] and for you there shall be a torment mighty.[316]

95. (و لا . . . تعلمون) And do not barter the covenant of Allah for a small price;[317] verily what is with Allah[318]—is better for you,[319] if you *only* know.

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306. (in violating your pledges).

307. There was at Makka a well-known domestic woman, named Raita bint S'ad who used to undo at night the work she had done in the day. In Greek mythology there is a lady known as Penelope who is credited with a similar feat.

308. *i. e.*, on the ground that——

309. The reference is to the habitual insincerity of the Quraish in their alliances. Whenever they found the enemies of their confederates stronger, they forsook their old allies, and entered into a new allience with the stronger party.

310. *i. e.*, by the superiority of one party rater than the other.

311. (possessing the same faith).

312. (in accordance with His universal Plan).

313. *i. e.*, lest others be encouraged, by your example, to break their solemn oaths and pledges.

314. *i. e.*, punishment in this life.

315. To go back upon one's word wantonly is to deviate from the path of God.

316. (in the Hereafter).

317. *i. e.*, do not be prevailed upon to renounce your religion or your engagements with your Prophet by any promises or gifts of the infidels. The Quraish had tempted the poorer Muslims with offers of money on the condition of their apostasy.

318. *i. e.*, the recompense in the Hereafter.

319. (than any amount of worldly riches can possibly be).

أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً
طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ
الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى
الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ۙ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا ع ١٩
إِنَّمَا أَنتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ

96. (ما عندكم . . يعملون) Whatever is with you is exhaustable, and whatever is with Allah is lasting. And We will surely recompense those who have been patient, their wage for the best of what they have been working.

97. (من . . . يعملون) Whosoever works righteously, male or female,[320] and is a believer,[321] We will surely quicken him to a clean life,[322] and will surely recompense them their wage[323] for the best of what they have been working.

98. (فاذا . . . الرجيم) And when thou[324] wouldst read the Quran, seek refuge with Allah from Satan, the damned.[325]

99. (انه . . . يتوكلون) Verily he has no authority over those who believe and have trust[326] in their Lord.

100. (انما . . . مشركون) His authority is only over those who befriend him[327] and those who are in respect of Him associators.

SECTION 14

101. (و اذا . . يعلمون) Whenever We change a verse[328] in place of *another* verse[329]—and Allah is the Best Knower of[330] what He sends down[331]—they[332] say:[333] thou art but an impostor.[334] Aye! most of them know not.[335]

102. (قل . . . للسلمين) Say thou:[336] the holy spirit[337] has brought it down from thy Lord with truth, that it may establish[338] those who believe, and *as a* guidance and glad tidings to the Muslims.

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320. This is to emphasise that in the sight of God there is no difference, so far as good works are concerned, between male and female.

321. The promise is important. Right belief, the *sine qua non* of all virtues and piety, must precede right action.

322. (in this world). *i. e.*, to a life of peace and contentment.

323. (in the Hereafter).

324. (O reader!).

325. The formula, 'I seek refuge by God from Satan the damned'

commanded at the beginning of every good work is only an outward expression of one's absolute trust in God.

326. See n. 55 above.

327. (and do not exert their will to resist his influence).

328. (or commandment).

329. (or commandment). For the meaning and scope of abrogation see P. I. nn. 476-77.

330. *i. e.*, of the wisdom of; of the appropriateness of.

331. *i. e.*, of His subsequent and previous revelations.

332. *i. e.*, the infidels.

333. (to the holy Prophet).

334. As if the substitution of a law (not a doctrine) by another law, still better and more accommodating, were a positive proof of the Prophet's fabrication!

335. *i. e.*, it is those captious objectors themselves who are entirely ignorant, and their objections proceed from sheer ignorance.

336. (O Prophet!).

337. *i. e.*, the angel Gabriel.

338. (in their faith yet further).

ربما ١٤ النحل ١٦

أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ۝
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ إِنَّمَا يَفْتَرِي الْكَذِبَ
الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ۝ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ
أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ
عَذَابٌ عَظِيمٌ ۝ ذَٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ۝ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ

103. (ولقد . . . مبين) And assuredly We know that they[339] say:[340] it is only a human being who teaches him.[341] The speech of him to whom they incline is foreign,[342] while this is plain Arabic speech.[343]

104. (ان الذين . . . اليم) Verily those who do not believe in the signs of Allah——Allah shall not guide them, and to them there shall be a torment afflictive.

105. (انما . . . الكذبون) It is only those who do not believe in the signs of Allah who fabricate a lie, and those! they are the liars.[344]

106 (من . . . عظيم) Whosoever disbelieves in Allah after his belief——save him who is constrained and his heart is at rest with[345] the belief[346]—but whosoever expands his breast to unbelief,[347] upon them shall be wrath from Allah and to them *shall be* a torment mighty.

107. (ذلك . . . الكفرين) That[348] is because they loved the life of the world above the Hereafter, and because Allah does not guide an infidel people.

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339. *i. e.*, the Makkan pagans.

340. (pointing to a certain Christian slave or a Christian monk).

341. *i. e.*, the Prophet to compose the Qur'ān. The Christians, at one time, naturally made much of the charge; yet now the verdict of their own scholars is as follows:—"There is not the least evidence in support of the accusation made against Mohammed by Christian writers, that the greater part of his revelations were due to the suggestions of a Christian monk (Palmer, 'The Quran'. Intro. p. xlviii). See also De Bunsen, *Islam, Or True Christianity*, p. 131.

342. Or 'barbarous.' The Arabs particularly felt proud of their language, and looked down upon foreign languages. Pride, in their own language was not without reason. Arabic is still considered to be one of the purest languages in the world. 'The insular character of Arabia, has preserved the Arabic language from contamination by non-Semitic languages, and has thus saved it from the fate of other semitic languages, such as Assyrian and Hebrew. Thanks to its isolated

position, Arabic is generally allowed to be nearer the original Semitic (*Ursemitisch*) than any other language of the Semitic group; and is consequently accepted as the starting-point for semitic philology. (Inayatullah, *op. cit.*, pp. 34-35). Also see p. XXIV n. 386. The answer of the Qur'ān to the Arab pagans is in effect this: Apart from all considerations of the excellence of its teachings which you in your ignorance are unable to appreciate and value, look at the incomparable perfection of its language and diction. Is it conceivable that a foreigner should even so much as approach a style so chaste, so pure, so inimitable?

343. (and so lucid). The language of the Qur'ān is universally acknowledged to be the most perfect form of Arabic speech.' (Palmer, *op. cit.*, p. lxxvi) 'The classical language modelled by the Koran is followed closely everywhere. At the time of Muhammad there was no work of the first order in Arabic prose. The Koran was therefore the earliest, and has ever since remained the model prose work. Its language is rhythmical and rhetorical, but not poetical. Its rhymed prose has set the standard which almost every conservative Arabic writer of today consciously strives to imitate.' (Hitti. *op. cit.*, p. 127). See P. XII, n. 357. Consult also Lady Cobbold's *Pilgrimage to Mecca*, p. 240.

344. *i. e.*, the most brazen-faced liars are precisely they who unable to give their charge even a semblance of substantiality still cling to the fiction, that there must be someone to help the Prophet in the composition of the Qur'ān.

345. (against his will to utter some word of blasphemy or to do some outward act of infidelity).

346. *i. e.*, while he is sound at heart.

347. *i. e.*, has become a real convert to infidelity.

348. *i. e.*, this Divine sentence.

قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾
ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ
رَحِيمٌ ﴿١١٠﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾
وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ
فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

108. (اولئك . . . الغفلون) These are they upon whose hearts and hearing and sight Allah has set a seal;[349] and these! they are the heedless![350]

109. (لاجرم . . الخسرون) Undoubtedly in the Hereafter they shall be the very losers.

110. (ثم . . . رحيم) Then, verily, thy Lord unto those who emigrated[351] after they had been persuaded,[352] and have thereafter striven hard[353] and endured—thy Lord is thereafter, Forgiving,[354] Merciful.[355]

SECTION 15

111. (يوم . . . يظلمون) *Beware* a Day whereon every soul will come pleading for itself,[356] and every soul will be paid in full what it has wrought, and they shall not be wronged.[357]

112. (و ضرب . . يصنعون) Allah propounds a similitude:[358] a town which was secure and at rest, to which came its provision abundantly from every place;[359] then it denied ungratefully the favours of Allah;[360] therefore Allah made it taste the extreme of hunger and fear, because of what they were wont to perform.[361]

113. (و لقد . . ظالمون) And assuredly there came to them[362] a messenger[363] from amongst them,[364] but they belied him, wherefore *Our* torment seized them, while yet they were wrong-doers.

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349. Their judicial blindness is a consequence of their pugnacity. See P. I. nn. 47, 48.

350. *i. e.*, heedless of their end.

351. (for the sake of God's religion).

352. (and compelled much against their will to deny the faith by iovlence).

353. *i. e.*, fought in the cause of the true religion.

354. So He will pardon their past infidelity.

355. So He will raise them in rank.

356. (being only solicitous for its own safety and unconcerned with others).

357. *i. e.*, when virtue will be rewarded in full or even more, and vice will be punished in full or less.

358. (to serve as a warning against the consequences of infidelity).

359. (which ought to have made them the more grateful and obedient to God).

360. (and took to acts of unbelief).

361. The allusion is to the town of Makka itself which was visited by a famine for 7 years. Apart from this particular famine the people of Arabia, as a whole, permanently lived on the verge of want and insecurity. See P. XXX, nn. 549-51.

362. *i. e.*, to the Makkans.

363. (to wean them from their idolatrous practices).

364. (so that even well-acquainted with his life-history and convinced of his integrity and sincerity).

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ
الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ
الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾
وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿١١٨﴾ ثُمَّ إِنَّ رَبَّكَ

114. (فكلوا . . . تعبدون) So eat of what Allah has provided you of lawful and clean things, and give thanks for Allah's favour, if it is He *whom* you are wont to worship.[365]

115. (انما . . . رحيم) . He has disallowed to you only the dead-meat and blood and swine-flesh and that over which is invoked the name of other than Allah;[366] then whosoever is driven by necessity,[367] not lusting[368] nor transgressing,[369] verily Allah[370] is Forgiving, Merciful.

116. (و لا . . . يفلحون) And do not say concerning that wherein your tongues utter a lie:[371] this is allowed and this is forbidden, that you may forge a lie against Allah;[372] those who forge a lie against Allah shall not prosper

117. (متاع . . . اليم) a passing enjoyment;[373] and then unto them shall be a torment afflictive.

118. (و على . . يظلمون) To those who are Judaised We had forbidden what We have already recounted unto thee;[374] and We wronged them not,[375] but themselves they were wont to wrong.[376]

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365. This is addressed to the Arab pagans, as they also professed to serve and worship Him).

366. See P. II. nn. 144-146.

367. (to an unlawful food). See P. II. n. 147.

368. *i. e.*, seeking the unlawful food for the pleasure of palate.

369. (the bare limits of necessity).

370. (unto such).

371. (having no authority from God).

272. (by thus branding some foods as lawful and some as unlawful).

373. (in this world).

374. (O Prophet!). See P. IV. n. 6 ff.

375. *i. e.*, We were not hard on the Jews at all.

376. (by their consistent and persistent opposition to Our apostles). So things indifferent in themselves were forbidden to them as a penalty for the wickedness and rebellion.

لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ
صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ
أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ
رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

119. (ثم . . . رحيم) Then, verily, thy Lord unto those who work evil from ignorance and then repent and amend—thy Lord thereafter is *to such* Forgiving, Merciful.

SECTION 16

120. (ان . . . المشركين) Verily Ibrāhīm was a pattern[377] *of piety,* devout unto Allah,[378] upright, and was not of the associators.[379]

121. (شاكراً . . . مستقيم) Grateful for His favours: He chose him and guided him to a straight path.

122. (و آتيناه . . . الصالحين) And We granted to him good in this world, and in the Hereafter he shall be of the righteous.[380]

123. (ثم . . . المشركين) We Revealed afterwards unto thee:[381] follow thou the faith of Ibrāhīm the upright; and he was not of the associators.

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377. (and an exemplar; a model to be followed in respect of true religion and piety). امة is also used in the sense of امام; a righteous man who is an object of imitation. (LL) See P. I. n. 556.

378. See P. I. nn. 617-18.

379. (like the Makkans who professed themselves to be his followers).

380. See P. I. nn. 617-18.

381. (O Prophet!).

كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ
أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ
مَا عُوقِبْتُم بِهِ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا
تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾

124. (انما . . . يختلفون) The Sabbath was prescribed only for those who differed thereon,[382] and thy Lord will decide between them on the Judgement-Day concerning that wherein they have been differing.

125. (ادع . . . بالمهتدين) Call thou them to the way of thy Lord with wisdom[383] and goodly exhortation,[384] and argue with them with what is best.[385] Verily thy Lord! He is the Best Knower of him who has strayed from His way, and He is the Best Knower of the guided ones.[386]

126. (و ان . . للصبرين) And if you[387] chastise, then chastise with the like of what you were chastised with,[388] and if you endure patiently then surely it is better for the patient.

127. (و اصبر . . . يمكرون) And endure them patiently,[389] and thy patience is not but from Allah; and do not grieve over them, and do not thou be in straitness because of what they plot.[390]

128. (ان . . . محسنون) Allah is with those who are in awe *of Him*[391] and those who are well-doers.

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382. (with their prophet).

383. (and knowledge) *i. e.*, with arguments appealing to their intellect.

384. (and methods of persuasion) *i. e.*, with appeals to the emotional side of their nature.

385. (if and when need for disputation arises). In short, in addressing the non-Muslims a Muslim preacher should attract their attention most, satisfy their feelings most, and convince their reason most.

386. (and He will requite each accordingly). The business of the Prophet ends with his full and complete preaching; the rest is entirely in the hand of God.

387. (O Muslims!).

388. 'The verb first denotes punishment, and is afterwards used for the purpose of assimilation.' (LL).

389. (O Prophet!)

390. (against Islam and the Muslims).

391. (He helps and supports them).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ
لِنُرِيَهٗ مِنْ اٰيٰتِنَا ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ۝۱ وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَاۗءِيْلَ
اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ۝۲ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ۭ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ۝۳ وَقَضَيْنَآ اِلٰى بَنِيْٓ
اِسْرَاۗءِيْلَ فِي الْكِتٰبِ لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ

PART XV

Sūrah Banī Isrāīl

The Children of Israil. XVII

(Makkan, 12 Sections and 111 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبحن . . . البصير) Hallowed be He[1]! Who translated His bondman[2] in a night[3] from the Sacred Mosque[4] to the Further Mosque,[5] the environs of which We have blessed,[6] that We might show him[7] of Our signs.[8] Verily He! He is the Hearer, the Beholder.[9]

2. (و اتينا . . . وكيلا) And We gave Mūsā the Book and made it a guidance to the Children of Isrāīl: take not beside Me a guardian[10] –

3. (ذرية . . . شكورا) O progeny of those whom We bore with Nūḥ[11]! verily he was a bondman grateful.

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1. ——the Mighty, the Glorious——

2. *i. e.*, the holy Prophet. See P. I. n. 98.

3. The word اسرى itself denotes a night journey. ليلا is added to emphasize the miraculous nature of the act—the colossal distance being covered in a fraction of a single night'. ليلا is here used instead of ليلة, because when they say اسرى ليلة the meaning generally is, he occupied the whole night in journeying.' (LL).

4. (at Makka).

5. (at Jerusalem; from whence he was carried through the seven heavens to the presence of God, and brought back again to Makkah the same night). The details of this ascension are to be found in the *Ahādis* of the Prophet abundantly.

'Asin, the Madrid professor of Arabic, has traced the great influence this Islamic literature had on Dante and other Christians of the Middle Ages. 'Embellished by later accretions, this miraculous trip still forms a favourite theme in mystic circle in Persia and Turkey, and a Spanish scholar considers it the original source of Dante's *Divine Comedy* (Hitti, *op. cit.*, p. 114). See also EI. III. p. 567. مسجد properly denotes the site, not the building, of a mosque; hence there arises no question of the existence or not of the actual Temple at the time. It is called 'furthest' because it was at the time farthest place of the worship of one God from Makka.

6. (both in a spiritual and in a material sense). The country of Canaan was not only the homeland of several prophets but also a land 'flowing with milk and honey.' 'The barren rocky slopes that confront us today, carry traces of once having been covered with vines and olive-trees; with oaks and acacias, with fig-trees and flowers.' (Marston, *The Bible is True*, p. 35).

7. (with his bodily eyes).

8. (and wonder). The well-known *M'irāj* or Ascension of the Prophet is generally believed to be corporeal; but even allowing with some that it was merely a vision, does the reducing of a prophet's immediate experience to a vision detract in the least from its reality or its authority?

9. (and none is His co-partner in these attributes).

10. 'I am the Lord thy God . . . . Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image . . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.' (Ex. 20: 2-5) 'And the Lord hath sent unto you all his servants the prophets . . . . They said: . . . And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands.' (Je. 25: 4-6).

11. (in the ark). The descendants of the survivors of the great deluge had all the more reason to be grateful to the Almighty.

عُلُوًّا كَبِيرًا ۝ فَإِذَا جَآءَ وَعْدُ أُولٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلٰلَ الدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا ۝ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنٰكُم بِأَمْوٰلٍ وَّبَنِينَ وَجَعَلْنٰكُمْ أَكْثَرَ نَفِيرًا
إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَآءَ وَعْدُ الْاٰخِرَةِ لِيَسُوٓءُا وُجُوهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَّلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ۝ عَسٰى رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ
عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِينَ حَصِيرًا ۝ إِنَّ هٰذَا الْقُرْاٰنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصّٰلِحٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝ وَّأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْاٰخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا

4. (وقضينا . . . كبيرا) And We decreed[12] for the Children of Isrāīl in the Book:[13] you shall surely commit evil[14] twice[15] in the land and you shall rise very high.[16]

5. (فاذا . . . مفعولا) Then when the promise came for the first of the two,[17] We raised against you[18] bondmen of Ours[19] endued with great violence,[20] so they entered the dwellings;[21] and it was a promise[22] fulfilled.[23]

6. (ثم . . . نفيرا) Thereafter We gave you a return of victory over them[24] and We supported you with riches and children,[25] and We made you a numerous concourse.[26]

7. (ان . . . تتبيرا) If you will do well you do well for yourselves; and if you will do evil, you shall sin against your own selves.[27] Then when the second[28] promise came,[29] *We raised up a people* that they may disgrace your faces and may enter the Mosque[30] even as they[31] entered it the first time,[32] and that they may destroy with utter destruction whatsoever may fall under their power.[33]

8. (عسى . . . حصيرا) Perchance[34] your Lord may have *yet* mercy on you;[35] and if you *still* revert,[36] We will revert likewise.[37] And We have appointed Hell a prison for the infidels.

9. (ان . . . كبيرا) Verily this Qur'ān guides unto that *path* which is straightest and bears glad tidings to the believers who work righteous deeds that theirs *shall be* a great wage.

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12. (by way of forewarning).

13. 'The Book' may refer to any of the Revelations given to the Israelite prophets. Probably here it refers to the prophecies of Jeremiah, John and Jesus (on them be peace!) but the reference may also be to Le. 26; 15-39; Dt. 28; 15 ff.

14. (by your sinning against God).

15. The allusion may be to the well-known destruction of Jerusalem first by Nebuchadnezzar in 586 B. C. when the Jews were carried off to Babylonia in captivity, and next by the Romans under Titus in 70 C. E.

16. (in rebellion, and will sin against God and man). The Book of Jeremiah in the Bible is full of forebodings consequent on the rebellious disposition of the Jews and their deeds of impiety. 'The followers of Nebuchadnezzar massacred the inhabitants of Jerusalem, the priests and the people, old and young, women and children who were attending school, even babies in the cradle. The feast of blood at last shocked even the leader of the hostile heathens, who ordered a stay of this wholesale murder.' (Polano. *op. cit.*, p. 320) The rabbis have assigned various causes for the Babylonian exile. 'Some authorities mention general unworthiness; others give specific sins, as idolatry, licentiousness, and bloodshed, incontinency in the drinking of wine, too great indulgence to one another and failure to reprove those who sinned . . . . and neglecting the study of the Torah.' (JE. III. p. 566).

17. (judgments to be executed).

18. (O Jews!).

19. (as God's instruments in carrying out His wrath). In the Bible also the epithet 'my servant' is applied to Nebuchadnezzar. (Je. 25 : 9).

20. (against enemy). 'Nebuchadnezzar was most merciless toward the conquered people.' (JE. IX. p. 202) The Jewish king Zedekiah was seized while fleeing, his sons were slain before his eyes, and he himself was blinded.

21. (capturing, pillaging and murdering). 'And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: And all the army of the Chaldeans that were with the captain of the guard, brake down all the walls of Jerusalem round about.' (Je. 52 : 13, 14).

22. (given through the prophet Jeremiah). 'And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.' (Je. 25 : 11).

23. (fully, and in every detail). 'Jerusalem was destroyed. The temple, palace and city buildings were burned, the walls broken down, the chief priest, Seraiah, and other leaders were put to death, and many people again carried off. The disaster became the great epoch-making event in Jewish history and literature.' (EBr. XIII. p. 48) For the Biblical account of the catastrophe see La. 2 : 1-5.

24. (through a nation friendly to you). See Ez. 1 : 1, 2. كرّة is 'a turn to prevail against an opposing party; victory.' (LL).

25. *i. e.*, We let you prosper for a long time after your return from Captivity about 520 B. C. As regards the property :—'This is the number of them: thirty charges of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbaz-zar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.' (Ez. 1 : 9-11) As regards their

number:—'The whole congregation together was forty and two thousand three hundred and threescore, besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven.' (Ez. 2 : 64-65).

26. (multiplying you abundantly).

27. *i. e.*, that evil will only recoil on yourselves. All this was announced to the Jews through their prophets.

28. (of the judgments to be executed). *Cf.* the NT :—'Behold, your house is left unto you desolate.' (Mt. 23 : 38) 'There shall not be left here one stone upon another, that shall not be thrown down.' (Mt. 24 : 2) See also Mk. 13 : 2, Lk. 19 : 43, 44, 21 : 6, 20 : 24.

29. The reference is to the second destruction of the Temple, by the Romans under Titus in 70 C. E.

30. *i. e.*, the Holy Temple at Jerusalem.

31. *i. e.*, your enemies.

32. (under Nebuchadnezzar).

33. 'The raging flames, the infuriated soldiers, the groans of the wounded and the dying, all spoke with another voice. It was the judgment. The words of John the Baptist and of Jesus of Nazareth had come true. Thousands perished in the temple flames . . . . When the wall fell their pride turned into helplessness and cowardice, and they sought to hide themselves in the subterranean passages. On the same day the Roman soldiers made their way through the Upper City, burning, plundering, and massacring.' (EBi. c. 2285) 'The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination.' (Milman, *History of the Jews*, II. p. 370) 'Titus crucified so many Jewish captives and fugitives during the siege of Jerusalem, that there was not sufficient room for the crosses nor sufficient crosses for the condemned.' (Klausner, *Jesus of Nazareth*, p. 349).

34. عسى, as uttered by God, is expressive of the certainty of an event. (LL).

35. (if you renounce your old ways of sin and rebellion, and come to believe in the Last Prophet of God).

36. (to your life of guilt and rebellion, refusing to acknowledge the holy Prophet of Islam).

37. (to Our judgment). As usual, the warning went unheeded. Dire consequence naturally followed soon, and the Arab Jews within a very few years were wiped out of existence.

ع أَلِيمًا ۝١٠ وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا ۝١١ وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ

آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ

وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ۝١٢ وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ

الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ۝١٣ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝١٤ مَّنِ اهْتَدَىٰ

فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ

حَتَّىٰ نَبْعَثَ رَسُولًا ۝١٥ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ

10. (و ان . . . اليما) And that those who do not believe in the Hereafter—for them We have prepared an afflictive torment.

SECTION 2

11. (ويدع . . . عجولا) And man prays for evil[38] as he should pray for good, and man is ever hasty.

12. (و جعلنا . . . تفصيلا) And We have appointed the night and the day as two signs;[39] then We blurred the sign of the night and made the sign of the day illuminating that you may seek grace from your Lord,[40] and that you may know the number of years[41] and the reckoning; and everything[42] We have detailed in *full* details.[43]

13. (و كل . . . منشورا) And every man:[44] We have fastened his actions[45] round his neck,[46] and We shall bring forth unto him on the Day of Judgement a book[47] proferred him open.

14. (اقرا . . . حسيبا) Read thy book; suffices to-day thy soul against thee as a reckoner.

15. (من . . . رسولا) Whoso is guided, it is only for himself[48] that he is guided, and whoso strays it is only against his soul[49] that he strays: and not one laden bears the load of another.[50] And We do not chastise[51] until We have raised a messenger.[52]

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38. (out of ignorance; mistaking evil for good).

39. (of Our providence and majesty). For 'night' and 'day' see P. XIII. (nn. 465, 466).

40. (by doing your business in the daylight).

41. (and other divisions of time, by the regular alteration of day and night).

42. (requisite to a perfect religion).

43. (in the Holy Qur'ān).

44. (with Our infallible knowledge of who is going to be disobedient and

who to be obedient).

45. (whether good or evil). طائر in addition to its well-known meaning of 'a bird', means the actions of a man, which are the cause of his happiness and misery, and which are, as it were, attached to his neck as a necklace. (LL).

46. (like a collar which he cannot get off). So are his actions inseparable from him; and it is they that make or mar a man's fortune.

47. *i. e.*, a scroll recording all his actions thereon.

48. *i. e.* to his own advantage.

49. *i. e.*, to his own hurt.

50. This establishes and emphasizes once more the principle of personal responsibility, so completely violated and negatived by the Jewish and Christian conceptions of 'mediation', 'satisfaction' and 'atonement'. Curiously enough, in the early days of Pauline Christianity it was held that 'Christ by His sufferings made a payment to Satan to have him relinquish his might to man.' (CD. p. 77).

51. (of any nation or people).

52. (to preach and to warn).

فَدَمَّرْنٰهَا تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفٰى بِرَبِّكَ بِذُنُوبِ عِبَادِهٖ خَبِيرًا
بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيهَا مَا نَشَآءُ لِمَنْ نُّرِيدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ
يَصْلٰىهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولٰٓئِكَ كَانَ
سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾ كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾
اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۚ وَلَلْاٰخِرَةُ أَكْبَرُ دَرَجٰتٍ وَّأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللّٰهِ إِلٰهًا
اٰخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾ وَقَضٰى رَبُّكَ أَلَّا تَعْبُدُوٓا إِلَّآ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسٰنًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ

16. (و اذا . . . تدميرا) And when We intend that We shall destroy a town[53] We command its affluent inhabitants,[54] then they transgress therein, and thus the word[55] is justified on them. Then We annihilate it completely.

17. (و كم . . . بصيرا) And many a generation We have destroyed after Nūḥ. And suffices thy Lord, the Aware, the Beholder,[56] for the offences of His bondmen.

18. (من . . . مدحورا) Whoso intends the quick-passing *world* We hasten to him[57] therein whatever We please[58] to whom We intend; thereafter We shall appoint for him Hell where he shall roast, reproved, damned.[59]

19. (و من . . . مشكورا) And whoso intends the Hereafter and strives therefor with *due* striving while he is a believer,[60] then those! their striving shall be appreciated.

20. (كلا . . . محظورا) To each—these and those—We extend the bestowal of thy Lord,[61] and the bestowal of thy Lord is never restrained.

21. (انظر . . . تفضيلا) See thou! how We have preferred some of them over some *others*;[62] and surely the Hereafter is greater in degrees and greater in preferment.[63]

22. (لا تجعل . . مخذولا) Set not up along with Allah another god, lest you sit down reproved, renounced.

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53. (in consequence of its persistent law-breaking).
54. (to obey Our message and messengers).
55. (of requital) *i. e.*, the sentence; the judgment.
56. (needing no other witnesses).
57. (certainly not as a mark of Our approval, but only in accordance with Our universal Plan).
58. *i.e.*, We allow him lavishly whatever He desires of the luxuries of this world.
59. (so affluence in this world is no criterion of the approval and goodwill of God).
60. (as right conduct must imply right belief).
61. (so far as the blessings of this world are concerned).
62. (in the matter of worldly gifts, with no distinction of the godly and the ungodly). So that affluence is no criterion of one's nearness to God.
63. (so the Hereafter alone is worth striving after).

فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ
قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ۝ رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ اِنْ تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهٗ كَانَ
لِلْاَوَّابِيْنَ غَفُوْرًا ۝ وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ۝ اِنَّ
الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝ وَاِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاۗءَ رَحْمَةٍ
مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا ۝ وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ
فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا ۝ اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۗءُ وَيَقْدِرُ ۭ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ۝

SECTION 3

23. (وقضى . . . كريما) And thy Lord has decreed that you should worship none but Him,[64] and *show* kindness[65] to parents; and if either of them or both of them attain old age[66] with thee[67], say not unto them: pooh![68] and browbeat them not,[69] and speak to them a respectful speech.[70]

24. (واخفض . . صغيرا) And lower unto them the wing of meekness out of mercy,[71] and say: Lord! have mercy on the twain as they brought me up *when* young.[72]

25. (ربكم . . . غفورا) Your Lord is the Best Knower of what is in your souls;[73] if you have been righteous,[74] then He is unto thee penitent,[75] Forgiving.

26. (وآت . . . تبذيرا) And give thou[76] to the kinsman his due,[77] and *also* to the needy and wayfarer; and squander not *in* squandering.

27. (ان . . . كفورا) Truly the squanderers are the brethren of the devils,[78] and the Devil is ever ungrateful to his Lord.

28. (و اما . . . ميسورا) And if thou turnest away[79] from them[80] awaiting a mercy from thy Lord which thou hopest,[81] then speak to them a gentle word.

29. (ولا تجعل . . محسورا) Let not your hand be chained to your neck, nor stretch it forth to its extremity,[82] lest you sit down reproached, improvished.

30. (ان . . . بصيرا) Verily thy Lord extends the provision[83] for whom He will, and measures it out;[84] He is in respect of His creatures Aware, Beholder.

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64. See n. 10 above.

65. See P. V. n. 101

66. ——an age hard to please——

67. *i. e.*, in thy life, O reader!

68. (for any other disrespectful word), *i. e.*, do not deem anything of their affairs burdensome, nor be rough or coarse to them. اف 'in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; . . . . or rather it is a word imitative of a sound, like *ugh* in English, both in sound and

meaning, and in meaning like our interjection *foh* and *fough* denoting vexation, or distress of mind, or disgust.' (LL).

69. All this required some emphasis in view of the atrocious practices current in many communities, specially the 'abandonment' of aged parents.

70. Alongside this 'old-fashioned' morality, observe the comments of a thoughtful Westerner on the modern up-to-date ways of the Western families. 'In a society which is essentially technological and is being organized, at a rapidly increasing rate, on purely mechanical lines the behaviour of an individual son towards his father is of no great social importance . . . . Consequently, the European father daily loses more and more authority over his son, and the son loses respect for his father. Their mutual relations are being quickly overruled and—for all practical purposes—annihilated by a mechanized society which has a tendency to abolish the privileges of an individual over another, and—in the logical development of this idea—also the principles created by family relationship.' (Leopold Asad, *Islam at the Crossroads*, pp. 47-48).

71. *i. e.*, behave towards them in a humble and respectful way.

72. This implies that the rearing of infants is primarily the business of the parents, and not of the State. Apart from the horrors of infanticide, the world has also known, even in some of the most famous civilization of the past and with the direct blessings of sages and philosophers, the custom of 'exposure'. Boys and girls, 'exposed' by their parents, were taken by the State, and 'reared and fed like brute beasts for the vilest purposes of sensuality; so that a man might commit the grossest crimes unaware with one of his own children, and from these wretched human beings the State derived a shameful impost.' (DCA. I. p. 18).

73. (so mere outward behaviour is not enough; inward attitude is the real thing).

74. (by habit, and uniformly obedient and respectful to the parents).

75. *i. e.*, those who make amends for their occasional and accidental lapse.

76. (O reader!).

77. *i. e.*, friendship and affection, and assistance in time of need.

78. *i. e.*, like them in ingratitude. اخ signifies not only 'a brother', but also 'an associate', 'a fellow' and the like

يستعار فى كل مشارك لغيره فى القبيلة او فى الدين اوفى صنعة او فى معاملة اوفى مودة و فى غير ذلك من المناسبات

(Rgh). See also P. XVI. n. 129.

79. (owing to thy inability, O reader!).

80. *i. e.*, from those who are seeking pecuniary help from thee.

81. *i. e.*, if you do not on the occasion possess the wherewithal with which to help others and are deferring your charity till God shall put you in easier circumstances.

82. *i. e.*, do not be either niggardly or profuse, but observe the mean between the two extremes.

83. *i. e.*, makes it ample and generous.

84. (for whomsoever He will), *i. e.*, makes it adapted to the circumstance.

خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ۝ وَلَا تَقْرَبُوا الزِّنَىٰ ۖ إِنَّهُ كَانَ فَاحِشَةً
وَسَاءَ سَبِيلًا ۝ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا
فَلَا يُسْرِف فِّي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنصُورًا ۝ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ
كَانَ عَنْهُ مَسْئُولًا ۝ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ

SECTION 4

31. (ولا . . . كبيرا) Kill not your offspring for fear of want:[85] We provide for them[86] and for yourselves; their killing is a great crime.[87]

32. (ولا . . . سبيلا) And do not approach adultery;[88] it is ever an abomination[89] and vile as a pathway.[90]

33. (ولا . . . منصورا) And do not kill anyone whom Allah has forbidden[91] except by right,[92] and whoever is killed wrongfully, We have surely given his next-of-kin authority;[93] so let him not exceed in killing;[94] verily he is ever succoured.[95]

34. (ولا تقربوا . . مسئولا) And do not approach the substance of an orphan save with what is best,[96] until he reaches *the age of* strength. And fulfil the covenant;[97] verily the covenant shall be questioned *about*.[98]

35. (و اوفوا . . . تاويلا) And give full measures when you measure, and weigh with an even balance,[99] that is good,[100] and the best interpretation.[101]

36. (ولا . . . مسئولا) And do not thou go after that of which thou hast no knowledge[102] verily the hearing and the sight and the hearts, each of them shall be questioned *about*.

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85. In the modern craze of 'birth-control' or contraception, the same fallacious economic argument that so utterly misled the ancients, has re-emerged and is having a leading part. See P. VIII. nn. 143, 212, 213.

86. See P. VIII. nn. 212, 213.

87. For this reform at least the credit, even according to the detractors of the holy Prophet, belongs to him. 'As a moral reformer, Muhammad has to his credit the abolition of infanticide.' (ERE. VIII, p. 876). It was due to his efforts that the custom so prevalent among many nations both in the East and West . . . . in Arabia came to an end (Robert, *op. cit.*, p. 97).

88. The Arabic word زنٰی is much more comprehensive than either 'fornication', which is restricted to the illicit sexual intercourse of 'unmarried person', or 'adultery' which also denotes 'the sexual intercourse of two persons either of whom

is married to a third person.' زنى is general. It denotes the sexual intercourse between any man and woman, whether married or not, who do not stand to each other in the relation of husband and wife. Note the very great importance attached by the Qur'ān to this crime. The words are not لا تزنوا 'commit not adultery', but لا تقربوا الزنى 'approach not adultery', or 'go not nigh unto adultery', thus impeding all the ways and paths that could lead to it. Compare this austere attitude of Islam with the sordid morality of the present-day West. 'Sexual fidelity and discipline are quickly becoming a thing of the past in the modern West.' (Leopold Asad, *Islam at the Crossroads*, p. 47). Adultery 'has become fashionable in both England and America during the past few years.' (Scott, *History of Prostitution*, p. 226) 'The old type prostitute who pranced about gaudily and drunkenly in the Strand, Leicester Square, Piccadily, and Regent Street, is a thing of the past . . . . There has been a huge increase in promiscuity among men and an ever greater increase among women . . . . The results are that more and more every year is man turning to so-called girls of respectability in order to satisfy his sexual appetite' (pp. 224-225). 'Virginity among women is becoming something to sneer at.' (225). 'Where all are practising what is virtually prostitution there can be no such thing as prostitution' (p. 228).

89. *i. e.*, abominable in itself; impure and debasing for the soul. Islam condemns *zinā*, or promiscuous unchastity in any and every form outright, whereas it has flourished in all 'civilized countries', and even prostitution has been recognized by them subject only to regulation by law or by custom. 'In Egypt, Phoenicia, Assyria, Chaldea, Canaan and Persia, the worship of Isis, Moloch, Baal, Astrate, Mylitta and other deities consisted of the most extravagant sensual orgies, and the temples were merely centres of vice. In Babylon some degree of prostitution appears to have been even compulsory and imposed upon all women in honour of the goddess Mylitta. In India the ancient connection between religion and prostitution still survives.' (EBr. XVIII. p. 58).

90. *i. e.*, conducive to many other sins and vices; of extreme disruptive tendency; causing many diseases.

91. (to be slain).

92. *i. e.*, except for a just and rightful cause.

93. (to demand full satisfaction).

94. *i. e.*, he should not exceed the bounds of the Law by avenging the slain person's blood on any other than the slayer.

95. (by the Law so long as he keeps himself within its bounds). If he carries the vengeance too far, then it is the other party which shall receive the protection and support of the Law.

96. *i. e.*, except with the best of motives. See P. IV. n. 493; P. V. n. 542.

97. *i. e.*, every engagement that you have entered into consistent with the Law.

98. Man is accountable for every engagement of his, big or small.

99. In short, observe the dictates of morality in every dealing of yours with men, whether commercial, legal or social.

100. *i. e.*, proper in itself.

101. *i. e.*, leading ultimately to the best of results.

102. (O reader!) *i. e.*, entertain no such opinion as you have no good and strong reason to believe that it is true.

الْجِبَالَ طُولًا ۝ كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ۝ ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ؕ وَ
لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِىْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ۝ اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ الْمَلٰٓئِكَةِ
اِنَاثًا ؕ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ۝ وَلَقَدْ صَرَّفْنَا فِىْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ؕ وَمَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ۝ قُلْ لَّوْ كَانَ
مَعَهٗٓ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا اِلٰى ذِى الْعَرْشِ سَبِيْلًا ۝ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ۝
تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ ؕ وَاِنْ مِّنْ شَىْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ
اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ۝ وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ

37. (ولا ... طولا) And do not thou walk on the earth struttingly;[103] verily thou wilt not by any means rend the earth, nor canst thou attain the mountains in stature.

38. (كل ... مكروها) Each of these! there vice is to thy Lord ever detestable.

39. (ذلك ... مدحورا) That[104] *is part* of that wisdom which thy Lord has Revealed to thee,[105] and set not up thou[106] along with Allah another god, lest thou be cast into Hell reproved, damned.

40. (افاصفكم ... عظيما) Has then your Lord distinguished yourselves with sons[107] and taken *for* Himself the females from amongst the angels?[108] Verily you say a saying mighty.[109]

SECTION 5

41. (و لقد ... نفورا) Assuredly We have propounded *it*[110] variously in this Qur'ān so that they[111] might be admonished;[112] but it adds only to their aversion.

42. (قل ... سبيلا) Say thou:[113] were there along with Him *other* gods, as they[114] assert, then they would have brought a way[115] to the Owner of the Throne.

43. (سبحنه ... كبيرا) Hallowed be He, and exalted be He above what they say—a great height!

44. (تسبح ... غفورا) There hallow Him[116] the seven heavens and the earth and whosoever is therein.[117] And naught there is but hallows His praise, but you do not understand their hallowing. Verily He is ever Forbearing,[118] Forgiving.[119]

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103. (O reader!) *i. e.*, in a pompous and conceited manner.
104. *i. e.*, the precepts.
105. (O Prophet!).
106. (O reader!).
107. (whom you highly esteem). The address here is to the pagans of Makka.

108. (as His daughters, and as goddesses). See P. V, 513.

109. (and so derogatory to Godhead). The blasphemy involved was twofold; first, the ascribing of any offspring to God, and secondly, the faminine nature of that offspring.

110. *i. e.*, the subject of God's absolute purity and absolutely unity.

111. *i. e.*, the polytheists.

112. (by the constant repetition and reiteration of the subject).

113. (O Prophet!).

114. *i. e.*, the polytheists.

115. *i. e.*, these minor gods, if endowed with power and will at all, would surely have endeavoured to contend with God, and would have asserted their independence or executed their own will.

116. (very much like the tiny little creatures).

117. This leaves no room for heaven-gods, earth-gods or any other minor gods. However strange it may sound to us, the fact remains that an earth-god and a heaven-god have found a distinguished place in the pantheon of the mythologies of Babylon, Egypt, India, Greece and Rome; and 'the ever-arching Heaven and the all-producing Earth' have also been conceived as 'a Father and a Mother of the world, whose offspring are the living creatures, men, and beasts and plants.' (PC. I, p. 322) See also P. VII, n. 226.

118. (so that He does not seize you with His vengeance immediately).

119. (so that He shall forgive you, if even now you repent and mend your ways).

وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ۝ وَّجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ
وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ۝ نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ
إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ۝ انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝ وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ۝ قُلْ
كُونُوا حِجَارَةً أَوْ حَدِيدًا ۝ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ
مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَن يَكُونَ

45. (و اذا . . . مستورا) And when thou recitest the Qur'ān,[120] We set up between thee and those who do not believe[121] in the Hereafter a curtain drawn down.

46. (وجعلنا . . . نفورا) And We set up veils over their hearts lest they understand it, and in their ears heaviness;[122] and when thou mentionest thy Lord alone[123] in *reciting* the Qur'ān, they turn back *as* averters.[124]

47. (نحن . . . مسحورا) We are the Best Knower of that[125] *motive* with which they listen to thee[126] and whenever they counsel together in secret, when the wrong-doers say,[127] you but follow a man enchanted.[128]

48. (انظر . . . سبيلا) See! how they propound similitudes for thee.[129] They have strayed away[130] and cannot find a way.

49. (وقالوا . . . جديدا) And they[131] say: when we shall have become bones[132] and fragments,[133] shall we in sooth be raised *as* new creation?

50. (قل . . . حديدا) Say thou: become you stone or iron;[134]

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120. (to the infidels, O Prophet!).

121. (deliberately and of their choice).

122. *Cf.* the Bible:—'Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.' (Is. 6: 9, 10).

123. (negativing the association of their gods and their intercession with Him).

124. So averse are they to the doctrine of monotheism!

125. *i. e.*, of their motive.

126. (O Prophet!) *i. e.*, their only motive is to make a fun of thee, instead of being instructed by thee.

127. (to any Muslims who may happen to be in their company).

128. Calling the Prophet a mad man or an enchanted person is not much

different from attributing the staggering achievements of this 'most successful of all prophets and religious personalities' (EBr. XVI. p. 898. 11th Ed.) to epileptic fits and to auto-suggestion—if not to downright fraud.

129. *i. e.*, calling thee now a poet and now a lunatic, now a soothsayer and now an enchanted one!

130. (far from the truth). Who are these 'they'? Obviously not only the Abu Lahabs and Abu Jahls of the past but also the Margoliouths and Torreys of the present day.

131. *i. e.*, the pagans who denied Resurrection.

132. (bare of all flesh, in our graves).

133. *i. e.*, and even broken, crumbled particles of those bones. رفات is 'an old and decayed bone, or anything broken in pieces, or pounded.'

134. *i. e.*, things far more removed from human life than the bones of a dead man.

قريبا ﴿٥١﴾ يوم يدعوكم فتستجيبون بحمده وتظنون إن لبثتم إلا قليلا ﴿٥٢﴾ وقل لعبادي يقولوا التي هي ع
أحسن إن الشيطن ينزغ بينهم إن الشيطن كان للإنسان عدوا مبينا ﴿٥٣﴾ ربكم أعلم بكم إن يشأ يرحمكم
أو إن يشأ يعذبكم وما أرسلنك عليهم وكيلا ﴿٥٤﴾ وربك أعلم بمن في السموت والأرض ولقد فضلنا
بعض النبيين على بعض وآتينا داود زبورا ﴿٥٥﴾ قل ادعوا الذين زعمتم من دونه فلا يملكون كشف الضر عنكم ولا
تحويلا ﴿٥٦﴾ أولئك الذين يدعون يبتغون إلى ربهم الوسيلة أيهم أقرب ويرجون رحمته ويخافون عذابه إن
عذاب ربك كان محذورا ﴿٥٧﴾ وإن من

51. (او خلقا . . قريبا) or *anything* created of *the things* more remote[135] in your breasts.[136] Then they will say: who will restore us? Say thou: He who created you the first time.[137] Then they will wag their heads at thee,[138] and say: when *will* it be? Say thou: perhaps it is nigh——

52. (يوم . . . قليلا) The Day whereon He will call you, and you will answer[139] with His praise,[140] and you will imagine[141] that you had tarried but little.[142]

SECTION 6

53. (و قل . . . مبينا) Tell thou My servants[143] that they should say only what is best.[144] Satan would stir up strife among them; Satan is to man ever an open foe.[145]

54. (ربكم . . . وكيلا) Your Lord is the Best Knower of you.[146] He will have mercy upon you if He wills,[147] or He will chastise you if He wills.[148] And We have not sent thee over them *as* a trustee.[149]

55. (و ربك . . . زبورا) And thy Lord is the Best Knower of those *who are* in the heavens and the earth.[150] And assuredly We have preferred some prophets over some *others*,[151] and We gave Dāūd a Scripture.[152]

56. (قل . . . تحويلا) Say thou: call upon those whom you fancy[153] beside Him; they are able neither to remove the distress from you nor to change it off.[154]

57. (اولئك . . . محذورا) Those whom they call upon[155] seek access themselves to their Lord,[156] *striving* which of them[157] shall be the nearest;[158] and they hope for His mercy and fear His chastisement;[159] the chastisement of thy Lord is indeed ever to be guarded against.

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135. (from capability to receive life). The phrase is equivalent to the saying: او خلقا مما يكبر عندكم عن قبول الحياة
136. (and yet it shall be raised up).
137. (is He less powerful now than He was then?)
138. (in denial and derision).
139. (the call).

140. (uttered automatically).

141. (in extreme consternation).

142. (in the world and the grave).

143. (faithful and loyal). *i. e.*, the Muslims who were naturally incensed with the infidels.

144. (and kindliest, and not use harsh words, lest the infidels may be further estranged).

145. (taking pleasure in dividing mankind).

146. (all; knowing well the tendencies and dispositions of everyone).

147. (by guiding you aright).

148. *i. e.*, if He so willeth in consonance with His universal Plan. He will keep you on the wrong track, and thus you will be led to eternal damnation.

149. (so coercing the infidels into submission is out of the question).

150. (of angels and mankind; and may choose whom He pleases for His messengership).

151. (in the past; so why should it be surprising that We have preferred thee over all of them?)

152. زبور without the definite article ال is 'any writing or book, or any divine book.'

153. (to be gods).

154. (of that distress), *i. e.*, they are able neither to free you from the trouble altogether nor even to mitigate it.

155. (and are not mere figments of imagination, such as nature-gods, but are real beings and good servants of God, such as angels, prophets and saints).

156. (by means of strict and rigid obedience to His laws and commandments). وسيلة is 'a means of access, nearness, or intimacy.'

157. *i. e.*, of those devoted worshippers of God.

158. (to their Lord).

159. (like all mortals; and so independently of Him, far from benefiting others, they cannot even benefit themselves, nor save themselves from harm).

قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُورًا ۝ وَمَا
مَنَعَنَا أَنْ نُّرْسِلَ بِالْاٰيٰتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَاٰتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ
بِالْاٰيٰتِ إِلَّا تَخْوِيفًا ۝ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْاٰنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ۝ وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِاٰدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۚ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ۝ قَالَ أَرَءَيْتَكَ هٰذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلٰى يَوْمِ
الْقِيٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ۝ قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ

58. (و ان . . مسطورا) Not a town[160] is there but We are going to destroy it before the Day of Judgement, or to chastise it[161] with a severe chastising;[162] that is inscribed in the Book.[163]

59. (و ما . . . تخويفا) And nothing hinders Us from sending the signs[164] except that the ancients belied them.[165] And[166] We gave to Thamūd a she-camel as an illumination,[167] but they did her wrong.[168] And We send not signs but to warn.[169]

60. (و اذ . . . كبيرا) *Recall* when We said to thee: thy Lord has encompassed mankind.[170] And We made the vision We showed thee but a temptation for man,[171] and *likewise* the tree accursed in the Qur'ān.[172] And We warn them,[173] but it only increases their exorbitance greatly.

SECTION 7

61. (و اذ . . . طينا) And *recall* when We said to the angels: bow down before Adam.[174] So they bowed, but Iblis *did not;* he said:[175] shall I bow to one whom Thou has created of clay?[176]

62. (قال . . . قليلا) *Iblis*[177] said: bethinkest Thou: this one whom Thou hast honoured above me?——if Thou deferrest me till the Day of Judgement, I will surely seize his progeny[178] save a few.

160. (populated with infidels).

161. *i. e.*, its inhabitants.

162. (in the Hereafter).

163. (of Our eternal decrees).

164. (to them, O Prophet!), *i. e.*, special miracles; miracles specified by the pagans.

165. *i. e.*, the pagans of former generations having the same mentality as you have, rejected similar miracles.

166. ——as a case in point——

167. (wherewith to see clearly) Or 'an eye-opener'. See P. VIII. n. 546

168. (instead of profiting by that miracle; and thus hastened the divine wrath).

169. *i. e.*, as our final warning.

170. (by His all-comprehending knowledge; so He well knows beforehand whether a particular people would profit or not by a particular miracle).

171. (to find out who believes therein and who mocks thereat and rejects). 'The vision' may refer either to the miraculous experience of Ascension or to any other miraculous spiritual experience stoutly rejected and scoffed at by the pagans.

172. *i. e.*, the tree called *zaqqum*, thorny and bearing excessively bitter fruit, springing from the bottom of the Hell. The pagans ridiculed the very idea of a tree growing in the heat and fire of the Hell. See P. XXIII. n. 168.

173. (by Our constant warnings).

174. (the first man) See p. 1, nn. 149, 150 ff.

175. (through sheer conceit).

176. (whereas I am made of fire—a superior material, as he thought).

177. (after he had been damned for his flagrant disobedience).

178. (entirely, and bring them under my sway).

فإن جهنم جزاؤكم جزاء موفورا ۝۶۳ واستفزز من استطعت منهم بصوتك وأجلب عليهم بخيلك
ورجلك وشاركهم في الأموال والأولاد وعدهم وما يعدهم الشيطن إلا غرورا ۝۶۴ إن عبادي ليس لك عليهم
سلطن وكفى بربك وكيلا ۝۶۵ ربكم الذي يزجي لكم الفلك في البحر لتبتغوا من فضله إنه كان بكم
رحيما ۝۶۶ وإذا مسكم الضر في البحر ضل من تدعون إلا إياه فلما نجىكم إلى البر أعرضتم وكان الإنسان
كفورا ۝۶۷ أفأمنتم أن يخسف بكم جانب البر أو يرسل عليكم حاصبا ثم لا تجدوا لكم وكيلا ۝۶۸ أم أمنتم أن
يعيدكم فيه تارة أخرى فيرسل عليكم قاصفا من الريح فيغرقكم بما كفرتم

63. (قال . . . موفورا) *Allah* said: be thou gone; whosoever of them follows thee, Hell is your meed, an ample meed.

64. (واستفزز . . غرورا) And unsettle them whosoever of them thou canst with thy voice,[179] and summon against them thine horse and thy foot,[180] share with them riches and children and make promise to them,[181] and Satan promises not but to delude.[182]

65. (ان . . . وكيلا) Over my bondmen thou hast no authority,[183] and thy Lord suffices as a guardian.[184]

66. (ربكم . . . رحيما) Your Lord is He who speeds for you the ship in the sea that you may seek His grace,[185] verily He is to you ever Merciful.

67. (واذا . . . كفورا) And when there touches you a distress on the sea, those you call upon fall away except He *alone*, then when He delivers you on the land you turn away,[186] and man is ever ungrateful.

68. (افامنتم . . . وكيلا) Are you then secure that He will not cause a side of land to swallow you up, or send over you a sand-storm,[187] and then you will not find for yourselves a protector?

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179. (by inspiring evil suggestions in their minds).

180. *i. e.*, collect all thy forces against them; use every means in thy power to seduce them.

181. (all sorts of things).

182. The sentence is parenthetical.

183. This makes it clear once more that Satan in Islam is not a sort of Evil Deity. All through the Qur'ān the message is that man himself acquires the habit of sin through his weakness. The devil is not endowed with any *power* at all, his influence being confined to suggestion and persuasion.

184. (in the case of those who trust in Him, and do not themselves readily submit to the viles of the devil).

185. (by trade and commerce, O mankind!).

186. (from Him, as before).

187. (as a punishment from Him). حاصب is 'A violent wind that raises the pebbles, or a wind that bears along the dust and pebbles'. (LL).

ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ۝ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَ
فَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝ يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ
فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ۝ وَمَن كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۝ وَ
إِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا ۝ وَلَوْلَا أَن ثَبَّتْنَاكَ
لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ۝ إِذًا لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ۝
وَإِن كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ

69. (ام امنتم . . . تبيعا) Or, are you secure that He will not send you back therein another time and send upon you a gale of wind and drown you for your having disbelieved, so that you will not find for yourselves an avenger[188] against Us?

70. (ولقد . . . تفضيلا) And assuredly We have honoured the Children of Adam,[189] and have borne them on the land and the sea, and We have provided them with clean things, and We have preferred them with a preferment[190] over many of them whom We have created.

SECTION 8

71. (يوم . . . فتيلا) *Remember* the Day when We shall call[191] all mankind with their record;[192] then whoever will be given the book[193] in his right hand—those will read their book,[194] and they shall not be wronged a whit.

72. (ومن . . . سبيلا) And whoever has been blind[195] in this world will be blind[196] in the Hereafter and far astray from the path.

73. (وان . . . خليلا) And surely[197] they had nearly tempted thee away[198] from what We have Revealed to thee, that thou shouldest fabricate regarding Us *something* else, and then surely they would have taken thee as a friend!

74. (ولولا . . . قليلا) And were it not that We had confirmed thee[199] thou hadst almost leaned towards them a little.[200]

75. (اذا . . . نصيرا) In that case,[201] We would have surely made thee taste the double of *the torment of life* and the double of the *torment of* death[202] and then thou wouldest not find a helper against Us.

188. Or 'prosecutor', تبيع is 'one who prosecutes, or sues, for a right, or due'. And the phrase signifies: 'Then ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you.' (LL).

189. *I. e.*, mankind. The obvious meaning is that man is a creature honoured and honourable, and this completely contradicts the Biblical attitude towards man: 'And it repented the Lord that he had made man on the earth, and it grieved him at

his heart.' (Ge. 6 : 6).

190. *i. e.*, by peculiar privileges and endowments, not shared by other creatures. That is the true place of man in nature. In the language of modern anthropology, 'the great superiority of man's mental manifestations over those of all other animals is too patent to be called in question by any serious worker in the field of anthropology. Indeed, according to some eminent psychologists, the gap between them cannot be bridged over by the doctrine of organic evolution.' (ERE. I. p. 569). 'The attempt to *minimize* this remarkable disparity between man and brute has not met with much support from any class of investigators.' (*ib*).

191. (to judgment).

192. (of deeds). Or the phrase may mean :—'We shall call every batch of mankind with its leader.'

193. *i. e.*, the register containing all his deeds

194. (with great joy and delight).

195. (to the ways of faith and rectitude).

196. (to the abode of peace and bliss).

197. إن here is a contraction of إنّ. This إن is called the lightened إن, and is usually without government (WGAL. p. 284).

198. (O Prophet !) Some of the pagans had pressed on the Prophet certain privileges as the terms of their submission to Islam.

199. (in a special measure, and had already, as a prophet, made thee sinless).

200. (in thy anxiety to win over those pagans to the cause of Islam), *i. e.*, thou wouldst have inclined to grant them some small concessions ; but as even this was derogatory to thy position as a sinless prophet, We prevented thee from this inclination even. 'Prophet's not inclining to them little or much is understood from لولا which requires this inference. (LL).

201. —purely hypothetical—

202. (because of thy very high responsibility as a prophet).

مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلٰفَكَ إِلَّا قَلِيلًا ۝ سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۝ ع
أَقِمِ الصَّلٰوةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ ۖ إِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُودًا ۝ وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهِ
نَافِلَةً لَّكَ ۖ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝ وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ
وَاجْعَل لِّي مِن لَّدُنكَ سُلْطٰنًا نَّصِيرًا ۝ وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ ۚ إِنَّ الْبٰطِلَ كَانَ زَهُوقًا ۝ وَنُنَزِّلُ مِنَ
الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظّٰلِمِينَ إِلَّا خَسَارًا ۝ وَإِذَآ أَنْعَمْنَا عَلَى الْإِنسٰنِ أَعْرَضَ وَ
نَـَٔا بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوسًا ۝

76. (و ان . . . قليلا) And surely they had almost unsettled thee[203] from the land that they might drive thee forth from hence. And in that case[204] they would not have tarried after thee but a little *while*.[205]

77. (سنة . . . تحويلا) *This was Our*[206] dispensation with those whom We sent before thee of Our messengers and thou wilt not find a change in *this* Our dispensation.

SECTION 9

78. (اقم . . . مشهودا) Establish thou[207] the prayer from the declination of the sun[208] to the darkening of the night[209] and the Recitation at the dawn;[210] verily the Recitation at the dawn is ever borne witness to.[211]

79. (و من . . . محمودا) And of the night keep the vigil therein *as an act of* supererogation for thee;[212] perchance thy Lord will raise thee up in a station Praised.[213]

80. (و قل . . . نصيرا) And say thou: Lord! cause me to enter a rightful entrance[214] and cause to go forth a rightful outgoing,[215] and appoint for me from before Thee a helpful[216] authority.[217]

81. (وقل . . . زهوقا) And say thou: the truth is come[218] and falsehood is vanished: verily falsehood is ever vanishing.[219]

82. (و ننزل . . خسارا) And We reveal by means of the Qur'ān what is a healing[220] and a mercy to the believers;[221] and it only increases the ungodly in loss.[222]

83. (واذا . . . يؤسا) And when We show favour to man,[223] he turns away[224] and withdraws on his side;[225] and when evil touches him, he is ever despairing.[226]

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203. (by their apparent solicitude). The Jews, envious as they were of the holy Prophet's reception and stay in Madina, had advised him, seemingly in all sincerity, to emigrate to Syria, which, they said, had always been the land of the prophets.

204. *i. e.,* if thou hadst actually departed from the city.

205. *i. e.*, had the Prophet departed, the unbelieving citizens too would not have been left untouched for long. The Prophet's departure was sure to prove a precursor of Divine wrath on them.

206. *i. e.*, swift destruction of a people after the forced departure of their prophet.

207. (O Prophet! and O reader!).

208. (from the meridian). This includes the two afternoon prayers, Zuhr in the early, and 'Aṣr in the late afternoon.

209. This covers the two evening prayers: Maghrib, immediately after the sunset, and 'I<u>sh</u>a, after the full darkness of the night has set in.

210. This makes a total number of five obligatory prayers. Early Christianity had also 'five stated times of prayer.' (DCA. I. P. 794) The word قرآن in the text means prayer, 'because it comprises recitation of the words of the Kur'an. (LL).

211. (by the angelic host). The morning prayer is singled out and emphasized perhaps because of its special importance and because of the holiness of the hour. It is related in the Hadi<u>th</u> that the guardian angels who are relieved at dawn bear special testimony to the observer of the morning prayer.

212. (O Prophet!).

213. (in the Hereafter). This 'praised station' or 'place of praise' is according to the Hadi<u>th</u> the post of intercession on behalf of others assigned to the holy Prophet.

214. (at every stage of life, and when entering death).

215. (at every stage of life, and when rising at the Resurrection).

216. *i. e.*, endowed with Thy succour.

217. (over the infidels).

218. (and is come to stay; has triumphed).

219. The triumphant progress of Islam not only exterminated idolatry from its hotbed, and banished Judaism from its stronghold, but its reactions on Christianity also have been far-reaching and profound. 'From its most glorious seats Christianity was for ever expelled: from Palestine, the scene of its most sacred recollections; from Asia Minor, that of its first churches; from Egypt, whence issued the great doctrine of Trinitarian orthodoxy; from Carthage, who imposed her belief on Europe.' (Draper, *Intellectual Development of Europe*, I, p. 332).

220. *i. e.*, a cure for every moral, social and spiritual disease of man.

221. (who accept its rule and act upon it).

222. (since they oppose it and grow more and more obstinate in opposition).

223. (making his life comfortable and pleasant).

224. (from Us, ungratefully).

225. (failing to realize that every blessing comes from God).

226. (again failing to realize that God is man's sure and sole refuge).

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ۝ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ۝
إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ۝ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ۝ أَوْ تَكُونَ لَكَ
جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ

84. (قل . . . سبيلا) Say thou: everyone works after his disposition,[227] and your Lord is the Best Knower of him who is best guided on the path.[228]

SECTION 10

85. (ويسئلونك . . قليلا) And they[229] ask thee regarding the spirit.[230] Say thou: it is only the Command of my Lord,[231] and of knowledge you have been given only a little.[232]

86. (ولئن . . . وكيلا) And if We willed, We could surely take away what We have revealed to thee,[233] then thou wilt not find against Us any protector.[234]

87. (الا . . . كبيرا) Except as a mercy from the Lord, verily His grace unto thee is ever great.[235]

88. (قل . . . ظهيرا) Say thou: if the mankind and the jinn leagued *together* that they might produce the like of this Qur'ān, they could not produce its like,[236] though one to the other were a backer.

89. (ولقد . . . كفورا) And assuredly We have variously propounded all *manner of* similitudes[237] in this Qur'ān for the mankind, yet most men have refused *everything* except disbelief.

90. (وقالو . . . ينبوعا) And they[238] say: we will by no means believe in thee until thou causest a fountain to gush forth for us from the earth;

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227. *i. e.*, according to the bent of his mind and his natural constitution.

228. (and also of him who is not so guided).

229. *i. e.*, pagans prompted by the Jews.

230. *i. e.*, that soul of man.

231. (created, like other beings). This repudiates the position of those polytheistic religions which hold the spirit or soul of man to be an independent self-subsisting entity, co-eternal with God. In several Indian creeds the fundamental principle is 'the dualism of *prakrati* and *purusa*, "matter" and "soul" . . . . The result is a kind of trinity consisting of God, soul (or souls) and matter, each category of being having independent self-existence. God is eternal; so also is each

soul; so also is matter. (ERE, II. P. 60) The Greeks, and as their disciples, the early Christian Fathers, also shared the belief in the uncreated nature of the soul. 'Belief in the pre-existence of the soul prevailed widely among the Greeks from an early date, and at a later time became a theory of their philosophers. The influence of Greek thought in this respect was strongly felt in the early Christian Church, and is still apparent to some extent throughout the whole of Western civilization (ERE. II. X. p. 236).

232. (O mankind!) 'Little' as compared with Divine Knowledge. Man is endowed with as much knowledge only as he is capable of understanding and utilizing; and a knowledge of the nature of soul does not lie within his purview. Even the physical nature of life is not quite easy for modern science to explain, and this is admitted by the leading biologists themselves. See J. A. Thomson's *Science of Life*, p. 83. And a materialist philosopher has been led to confess:—'The more we learn about nature, the more do we become aware of our own ignorance. Every problem that is solved, opens up a fresh series of problems not hitherto thought of. The sphere of the Unknown is infinite: the sphere of the Known may be expanding but is always finite. We are no nearer to ultimate solutions than Thales or Pythagoras; the quest for ultimate solutions is merely the symptom of a disordered mind.' (UHW. VIII. P. 5012).

233. (by erasing it both from memories and from written copies).

234. (to plead on thy behalf with Us, O Prophet)!.

235. (so there is no fear of the possibility above set forth ever becoming a fact).

236. *i. e.*, no code of law and ethics, no system of sociology could ever be a match to the Holy Qur'ān. See p. I, 99.

237. (that they may be admonished by these wise precepts of the Qur'ān). 'For the unbelievers the warnings as well as the arguments were repeated day after day, and through logic, parable and history every facet of the great Eternal Truth was presented before their eyes. For the Muslims the fragments that were revealed from time to time were so many messenges from their Maker who was watching their daily and hourly growth with more loving care and vigilance than the most anxious parent, and helped them every now and then with a word of courage or of caution.' (MA p. 85).

238. *i. e.*, the Makkan pagans.

فتفجر الانهر خللها تفجيرا ۝ او تسقط السماء كما زعمت علينا كسفا او تاتي بالله والملئكة قبيلا ۝ او يكون
لك بيت من زخرف او ترقى في السماء ولن نؤمن لرقيك حتى تنزل علينا كتبا نقرؤه قل سبحان
ربي هل كنت الا بشرا رسولا ۝ وما منع الناس ان يؤمنوا اذ جاءهم الهدى الا ان قالوا ابعث الله بشرا رسولا
قل لو كان في الارض ملئكة يمشون مطمئنين لنزلنا عليهم من السماء ملكا رسولا ۝ قل كفى بالله
شهيدا بيني وبينكم انه كان بعباده خبيرا بصيرا ۝ ومن يهد الله فهو المهتد ومن يضلل فلن
تجد لهم اولياء من دونه ونحشرهم

91. (اونكون . . . تفجيرا) or there be for thee a garden of palms and vines and thou causest rivers to gush forth in their midst ;

92. (او تسقط . . . قبيلا) or thou causest the sky to fall upon us, as thou assertest, in pieces,[239] or thou bringest Allah and the angels[240] face to face *with us;*

93. (او يكون . . . رسولا) or there be for thee a house of God, or thou mountest to the sky, and we will by no means believe *even* in thy mounting until thou causest a book[241] to be sent down to us which we may read. Say thou: Hallowed by my Lord![242] I am naught but a human being *sent* as a messenger.[243]

SECTION 11

94. (وما . . . رسولا) And naught has prevented men from believing when the guidance came to them except that they said : has Allah sent forth a human being *as* messenger?[244]

95. (قل . . . رسولا) Say thou : were there on the earth angels[245] walking about contentedly,[246] We would certainly have sent down to them an angel from the heaven as a messenger.[247]

96. (قل . . . بصيرا) Say thou : Allah suffices *as* a witness between me and you; verily He is in respect of His creatures ever the Aware, the Beholder.

239. The allusion may be to *Surah* Saba, verse 9, and other similar passages.

240. (before us).

241. (bearing witness of thee).

242. (who alone is Omnipotent).

243. (and what has the Messege I am charged with to do with all such wonders?).

244. The humanity of the prophet has always proved a stumbling-block to the polytheists believing in Divine "Incarnation."

245. (instead of men).

246. (as the familiar denizens thereof).

247. (the principle being that an apostle is sent to a people, who is of their own kind).

يَوْمَ الْقِيٰمَةِ عَلٰى وُجُوْهِهِمْ عُمْيًا وَّبُكْمًا وَّصُمًّا ۭ مَاْوٰىهُمْ جَهَنَّمُ ۭ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ﴿٩٧﴾ ذٰلِكَ جَزَاۗؤُهُمْ بِاَنَّهُمْ كَفَرُوْا
بِاٰيٰتِنَا وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٩٨﴾ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ قَادِرٌ عَلٰٓي اَنْ يَّخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ۭ فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ﴿٩٩﴾ قُلْ لَّوْ اَنْتُمْ
تَمْلِكُوْنَ خَزَاۗىِٕنَ رَحْمَةِ رَبِّيْٓ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ۭ وَكَانَ الْاِنْسَانُ قَتُوْرًا ﴿١٠٠﴾ وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۢ
بَيِّنٰتٍ فَسْــَٔـلْ بَنِيْٓ اِسْرَاۗءِيْلَ اِذْ جَاۗءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّىْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ﴿١٠١﴾ قَالَ لَقَدْ عَلِمْتَ مَآ
اَنْزَلَ هٰٓؤُلَاۗءِ اِلَّا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصَاۗىِٕرَ ۚ وَاِنِّىْ لَاَظُنُّكَ يٰفِرْعَوْنُ

97. (ومن . . . سعيرا) And whom Allah guides he is the *rightly*-guided, and whom He sends astray——for such thou wilt by no means find friends beside Him. And We shall muster them on the Day of Judgment lying prone,[248] blind, deaf and dumb, their abode being Hell. As soon as it grows dull, We will increase the Flame for them.[249]

98. (ذلك . . . جديدا) This shall be their meed because they disbelieved in Our signs and said: when *once* we have become bones and fragments,[250] shall we in sooth be raised up a new creation?

99. (اولم . . . كفورا) Do they[251] not see that Allah who created the heavens and the earth[252] is Able to create their likes?[253] And He has appointed for them a term of which there is no doubt; yet the ungodly have rejected *everything* except infidelity.

100. (قل . . . قتورا) Say thou: if it were you *who* owned the treasurers of the mercy of my Lord,[254] you would surely refrain *from spending* for fear;[255] and man is ever miserly.

SECTION 12

101. (ولقد . . . مسحورا) And assuredly We gave Mūsā nine manifest signs[256] ——ask thou the Children of Israil——so when he came to them,[257] Fir'awn said to him: I imagine thee to be enchanted,[258] O Mūsā!

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248. (lying on their faces).
249. *i. e.*, add fresh vigour too.
250. (in our graves)
251. *i. e.*, those who deny the possibility of Resurrection.
252. ——the old and original Creator whose power of Creation has not diminished——
253. (by reviving the old souls and bodies).
254. *i. e.*, if the highest Divine gifts were in your power, O infidels!
255. (lest they may be exhausted).
256. See P. IX. nn. 103, 104 ff.
257. *i. e.*, the Egyptians.
258. For sorcery of the ancient times see P. I, n. 449.

سبحن الذي ١٥

مثبورا ۝ فاراد ان يستفزهم من الارض فاغرقنه ومن معه جميعا ۝ وقلنا من بعده لبني
اسراءيل اسكنوا الارض فاذا جاء وعد الاخرة جئنا بكم لفيفا ۝ وبالحق انزلنه وبالحق نزل وما ارسلنك
الا مبشرا ونذيرا ۝ وقرانا فرقنه لتقراه على الناس على مكث ونزلنه تنزيلا ۝ قل امنوا به او لا تؤمنوا ان
الذين اوتوا العلم من قبله اذا يتلى عليهم يخرون للاذقان سجدا ۝ ويقولون سبحن ربنا ان كان وعد
ربنا لمفعولا ۝ ويخرون للاذقان يبكون ويزيدهم خشوعا ۩ قل ادعوا الله

102. (قال . . . مثبورا) *Mūsā* said: assuredly thou knowest[259] that none has sent down *these* things save the Lord of the heavens and the earth *as* an enlightenment,[260] and verily I imagine thee doomed,[261] O Fir'awn.

103. (فاراد . . . جميعا) Then he sought to scan them[262] out of the land:[263] therefore We drowned him and those with him,[264] *all* together.

104. (وقلنا . . . لفيفا) And after him,[265] We said to the Children of Israil: dwell on the earth; then when comes the promise of the Hereafter, We shall assemble you all together.[266]

105. (وبالحق . . . نذيرا) And with truth[267] We have sent down *the Qur'ān*, and with truth[268] it has come down, and We have not sent thee[269] but as a bringer of glad tidings and a warner.

106. (وقرآنا . . . تنزيلا) And this is a Recitation which We have made distinct[270] that thou may recite it to mankind with slow deliberation,[271] and We have revealed it at intervals.[272]

107. (قل . . . سجدا) Say thou: *whether* you believe it or believe *it* not, verily those who were given knowledge before it, when it is recited to them, fall down on their chins, prostrating.[273]

108. (ويقولون . . . لمفعولا) And they say: Hallowed be our Lord! the promise of our Lord was ever to have been fulfilled.[274]

109. (ويخرون . . . خشوعا) And they fall down on their chins weeping, and it adds to their humility.

259. (well in thy heart).

260. Moses here directly charges the Pharaoh not with ignorance but wilful opposition to God's authority. *Cf.* the Bible:—'Then Pharaoh called for Moses and Aaron and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord . . . . But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.' (Ex. 8 : 8, 15) The mention of God as 'the Lord of the heavens and the earth' in the Quranic answer of Moses has a special significance, since Seb (the earth-god) and Nut (the sky-god) formed

principal gods of the Egyptian pantheon. 'The earliest deities were the personifications of the sky and the earth.' (Petrie, *Religious Life in Ancient Egypt*, p. 2) See also Sayce's *Religion of Ancient Egypt*, p. 129.

261. (to destruction). ثبور is 'destruction from which there is no rising again.'

262. *i. e.*, the Children of Israel.

263. (of Egypt). *Cf.* Ex. 14 : 5.

264. See P. I, n. 213.

265. *i. e.*, after his destruction.

266. (gathered out of various nations). This clearly, though only incidentally, foretells the dipersal of the Jews.

267. *i. e.*, in absolute purity; with no shadow of doubt.

268. *i. e.* 'with no corruption, distortion or 'redaction' whatsoever. Or 'at the most opportune moment' when the world longed and thirsted for this Guidance.

269. (O Prophet!).

270. 'By فرقنا is meant, We have made it distinct, and rendered it free from defect, and explained the ordinances there.' (LL).

271. (so that the listeners may have better chances of comprehending it).

272. (as occasion required). 'His commandments were not promulgated in the humdrum manner of the laws enacted by human legislators, indifferently received by those that were required to obey them. They descended as occasion required on a people waiting and watching anxiously to conform to them.' "When the commandments were being revealed piecemeal, they engraved, as it were, on the tablets of the Muslims' memories because of the incidents connected with their revelation . . . . As for the infidels, unrelaxing repetition and reiteration wore down their prejudice and hostility, and truth at last triumphed and falsehood finally vanished from Arabia.' (MA, pp. 86-87).

273. The allusion is to the fair-minded Jews who eventually embraced Islam.

274. (and so it has come to be fulfilled in the Qur'ān and in the person of the holy Prophet).

أَوِ ادْعُوا الرَّحْمٰنَ ۖ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ
الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ ۖ وَكَبِّرْهُ
تَكْبِيرًا ﴿١١١﴾

110. (قل . . . سبيلا) Say thou: call upon Allah[275] or call upon Raḥmān,[276] by whichsoever name you call, His are the excellent names.[277] And shout not thy prayer,[278] nor speak it low,[279] but seek a midway.[280]

111. (وقل . . . تكبيرا) And say thou: *all* praise is to Allah who has not taken a son,[281] and whose is no associate in the dominion,[282] nor has He a protector through weakness,[283] and magnify Him with *all* magnificence.[284]

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275. ——His personal name.

276. ——His chief attributive name emphasizing the attribute of mercy and compassion. The Makkans hearing the Prophet call 'O Allah!', and sometimes also 'O Raḥman!' in their crass ignorance imagined that he thus preached the worship of two gods! This ludicrous misconception occasioned the passage.

277. (each one bringing into clear light some particular aspect of His all-round Perfection).

278. (while performing thy prayers, O Prophet! so that the pagans may overhear thee and take occasion to blaspheme and scoff).

279. (so as not to be heard by thy own adherents).

280. (combining warmth and fervour with humility and gentleness).

281. (by adoption). This repudiates the Christian doctrine of Adoptionism. See P. I. n. 523.

282. (as co-partner or sub-deity). This repudiates all Christian and pagan doctrines of polytheism.

283. (as imagined by many polytheistic communities).

284. *i. e.*, glorify Him to the exclusion of all false deities and all unworthy notions attributed to Him.

سورة الكهف مكية بسم الله الرحمن الرحيم آياتها ١١٠ ركوعاتها ١٢

الحمد لله الذي أنزل على عبده الكتب ولم يجعل له عوجا ۝ قيما لينذر بأسا شديدا من لدنه ويبشر
المؤمنين الذين يعملون الصلحت أن لهم أجرا حسنا ۝ ماكثين فيه أبدا ۝ وينذر الذين قالوا
اتخذ الله ولدا ۝ ما لهم به من علم ولا لآبائهم كبرت كلمة تخرج من أفواههم إن يقولون إلا كذبا ۝
فلعلك باخع نفسك على آثارهم إن لم يؤمنوا بهذا الحديث

Sūrat-ul-Kahf

The Cave. XVIII

(Makkan, 12 Sections and 110 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . عوجا) *All* praise to Allah who has sent down to His bondman[285] the Book, and allowed no crookedness therein.[286]

2. (قيما . . . حسنا) Straightforward,[287] that it may warn[288] of a severe violence from before Him, and bring glad tidings to the believers who work righteous *works* that theirs shall be a goodly wage.[289]

3. (ما كثين . . . ابدا) *They will* abide there for ever.

4. (وينذر . . . ولدا) And *that* it may warn those[290] who say: God has taken a son.[291]

5. (مالهم . . . كذبا) No knowledge they have of it, nor *had* their fathers.[292] Odious is the word that comes from their mouths; they utter not but a lie.[293]

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285 *i. e.*, the holy Prophet. See P. I. n. 98.

286. The religion of Islam, says an eminent Christian writer, 'is pre-eminently a practical one, reflecting the practical and efficient mind of its originator. It offers no unattainable ideal, no theological complications and perplexities, no mystical sacraments and no priestly hierarchy involving ordination, consecration and 'apostolic succession.' (Hitti, *op, cit.*, p. 129).

287. (in itself, and also serving as a norm). The word qualifies 'the Book.'

288. (the ungodly).

289. *i. e.*, the Paradise.

290. (in particular).

291. The reference is clearly to the Christians, specially the Adoptionists, 'who held that Christ was a mere man, miraculously conceived indeed, but adopted as the Son of God only by the supreme degree in which he had been filled with the divine wisdom and power.' (EMK, IV, p. 1998) See also P. I, n. 523.

292. (who invented such blasphemies).

293. (opposed not only to fact but also to reason). 'For the men of the first and second centuries there was nothing incredible in the idea of the divinity of Jesus Christ. The world was full of gods and demons, impersonations of, or emanations from, the Ultimate Being. Nor did it seem improbable that these should assume human form . . . . Even intellectual pagans, as time went on, were willing to include Christ in their pantheon; they resented only the Christian claim to his exclusive deification.' (EMK, IV, p. 1997).

أسفا ﴿٦﴾ إنا جعلنا ما على الأرض زينة لها لنبلوهم أيهم أحسن عملا ﴿٧﴾ وإنا لجاعلون ما عليها صعيدا جرزا ﴿٨﴾
أم حسبت أن أصحاب الكهف والرقيم كانوا من آيتنا عجبا ﴿٩﴾ إذ أوى الفتية إلى الكهف فقالوا ربنا آتنا من
لدنك رحمة وهيئ لنا من أمرنا رشدا ﴿١٠﴾ فضربنا على آذانهم في الكهف سنين عددا ﴿١١﴾ ثم بعثنهم
ع لنعلم أي الحزبين أحصى لما لبثوا أمدا ﴿١٢﴾ نحن نقص عليك نبأهم بالحق إنهم فتية آمنوا بربهم
وزدنهم هدى ﴿١٣﴾ وربطنا على قلوبهم إذ قاموا فقالوا ربنا رب السموت والأرض لن ندعوا من دونه

إلها لقد قلنا

6. (فلعلك . . . اسفا) Thou art, as if going to kill thyself over their footsteps out of sorrow[294] for they do not believe in this discourse.[295]

7. (انا جعلنا . . . عملا) We have made whatever is on the earth *as* an adornment of it, that We test them[296]——which of them is best in work.

8. (و انا . . . جرزا) And We are going to make whatsoever is on it[297] a bare soil.[298]

9. (ام . . . عجبا) Dost thou[299] think that the people of the cave and the inscription were of Our signs a marvel?[300]

10. (اذ اوى . . . رشدا) *Re-call* when the youths took themselves to the cave and said: O our Lord! grant to us mercy from before Thee and prepare for us in our affair a right *course*.

11. (فضربنا . . . عددا) Therefore We put a covering over their ears in the cave for a number of years.[301]

12. (ثم . . . امدا) Thereafter We raised them up that We might know which of the two parties[302] was best at reckoning the time that they had tarried.[303]

SECTION 2

13. (نحن . . . هدى) We recount to thee their tidings with truth.[304] They were *certain* youths *who* believed in their Lord, and We increased them in guidance.

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294. *i. e.*, in thy extreme solicitude and earnest zeal for their coversion.

295. *i. e.*, in the Qur'ān promulgating the doctrine of perfect Unity.

296. *i. e.*, mankind.

297. (on the Last Day).

298. *i. e.*, bereft of all life and activity.

299. (O Prophet!).

300. Who were they? The Holy Qur'ān, as usual, lays stress on the moral lessons of the story, and not on the identification of the persons concerned. General opinion among the Muslim doctors favours the view that they were

Christian——'Christian' in the original, pre-Paulin sense of the word——youths of a good family in Ephesus, who, to avoid the cruel and relentless persecution of the Roman emperor Decius (250, C.E.), shut themselves up in a cave, and remained there asleep for over three centuries. 'Two Christians, Theodore and Rufinus, write the story of the young martyrs on metal plates, which they place under the stones closing the cave.' (ERE. XI. p. 428) For the Christian version of the narrative, see EBr. XX. p. 383. Ephesus, now Ayasoluk and about 36 miles from Smyrna on the railroad to Aidin, was Greek city in Asia Minor, and about 6 miles from the sea, nealy opposite the island of Samos. The city is mentioned several times in the NT. الرقيم means 'a tablet of lead, whereon were inscribed, or engraved, the names of the People of the Cave, commonly called the Seven Sleepers, and their ancestry, and their story, and their religion, and what it was from which they fled; . . . and which was put upon the entrance of the cave.' (LL).

301. (so that they slept undisturbed). *Cf.* the Christian account:—'When the emperor Decius persecuted the Christians, seven noble youths of Ephesus concealed themselves in a spacious cavern in the side of an adjacent mountain; where they were doomed to perish by the tyrant, who gave orders that the entrace should be firmly secured with a pile of huge stones. They immediately fell into a deep slumber, which was miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years.' (GRE. III. p. 413) According to another and a fuller Christian account:—The Seven Sleepers of Ephesus were Constantine, Dionysius, John, Maximiam, Malchus, Martinian, and Serapion—seven young men, converts to Christianity, who during the persecution of Christians under the Emperor Decius, A. D. 250, refused to bow before an idol set up by the Emperor at Ephesus. The story goes that they fled to a cave in Mount Celion, and that Decius, in his rage, ordered all caves in that mountain to be sealed. Nothing was heard of them for 230 years, when they were discovered by some workmen who were digging foundations. Awakened from their long sleep, they offered coins of such antiquity that the attention of the authorities was attracted. They did not long survive, and their bodies were taken for burial in a large stone coffin to St. Victor's Church, Marseilles.

302. (of the sleepers). 'At the end of that time, the slaves of Adolius, to whom the inheritance of the mountain had descended, removed the stones, to supply materials for some rustic edifice; the light of the sun darted into the cavern, and the seven sleepers were permitted to awake.' (GRE. III. p. 413).

303. (in the cave).

304. (as people even in the holy Prophet's time had greatly differed therein). Although it is almost certainly 'a Christian tale', yet 'the Jews of Makka regarded the legend as their own property.' (Torrey, *op. cit.*, pp. 120, 35).

إِذًا شَطَطًا ۝ هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ
عَلَى اللَّهِ كَذِبًا ۝ وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ
لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ۝ وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ
ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا
مُّرْشِدًا ۝ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ ع
بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ

14. (وربطنا . . . شططا) We braced their hearts when they stood forth[305] and said: our Lord is the Lord of the heavens and the earth; never we shall call upon a god beside Him, for then we shall be saying an abomination.[306]

15. (هؤلاء . . . كذبا) These, our people, have taken *for themselves* gods beside Him[307] — why then do they[308] not bring for them a clear authority?[309] — who does a great wrong than he, who fabricates a lie against Allah?

16. (وإذ . . . مرفقا) And *now* when you[310] have withdrawn yourselves from them[311] and what they worship, except God, take yourselves to the cave; your Lord will unfold for you *some* of His mercy, and will prepare an easy arrangement[312] of your affair for you.

17. (وترى . . . مرشدا) And thou[313] wouldst see the rising sun veering away from their cave on the right, and the setting *sun* passing them on the left,[314] while they were in the spacious part *of the cave;*[315] that[316] is of the signs of Allah. Whom Allah guides, he is the guided *indeed*, and whom He sends astray, for him thou wilt never find a directing friend.

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305. (firm and resolute before the persecuting tyrant and their own people). The Decian persecution (249-251C. E.) was most vigorous, 'systematic and thorough', sparing neither women nor boys, and 'produced more apostates than even the latter persecution.' (ERE. IX, p. 746).

306. All this shows that the persecuted youths were monotheists and true followers of the prophet Jesus, and not Christ-worshippers of the Pauline variety. شطط stands for امر ذو شطط or قول ذو شطط and means a saying, or an affair, that exceeds the due bounds.

307. The Roman religion was a curious medley of animism, fetishism and the worship of heavenly bodies. Many were the gods which figured in prayers and litanies, and 'twelve great gods to whom banquets or *lectisternia* were sometimes offered' formed 'divine council.' (Reinach, *Orpheus*, pp. 102, 107).

308. *i. e.*, our polytheistic people.

309. (justifying their godhead). The pronoun هم refers to the Roman gods.

310. (O our brethren-in-faith!) Now they are taking counsel among themselves.

311. (at the risk of your lives).

312. مرفق literally is 'a thing by which one profits, or gains advantage or benefit.' (LL).

313. (O Reader!).

314. 'In the latitude of Ephesus, 38° north, *i. e.*, well above the sun's northern declination, a cave opening to north would never have the heat of the sun within it, as the sunny side would be to the south. If the youths lay with their faces to the north *i. e.*, towards the entrance of the cave, the sun would rise on their right side, declining to the south, and set on their left side, leaving them cool and comfortable.' (AYA).

315. (where they were inconvenienced neither by the heat of the sun nor the closeness of the cave). فجوة means 'an intervening space, or an intermediate wide space between two things.'

316. *i. e.*, the whole of the foregoing affair.

عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا ۝ وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ
لَبِثْتُمْ ؕ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْٓا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ
فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا ۝ اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ
يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا اِذًا اَبَدًا ۝ وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاَنَّ السَّاعَةَ لَا
رَيْبَ فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ؕ رَبُّهُمْ اَعْلَمُ بِهِمْ ؕ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰٓى
اَمْرِهِمْ لَنَتَّخِذَنَّ

SECTION 3

18. (وتحسبهم . . . رعبا) And thou wouldst have deemed them awake[317] whereas they were asleep, and We turned them over on the right and the left, while their dog[318] stretched forth his two fore-legs on the threshold. Hadst thou lookedst at them thou wouldst have surely turned away from them in fright and wouldst have been filled with awe of them.

19. (و كذلك . . . احدا) Likewise[319] We raised them up that they might question among themselves. There spoke a speaker from amongst them: how long have you stayed? They said : we have stayed a day or part of a day. They said : your Lord knows best how long you have stayed; now send one of you with this your money[320] in the city, and let him find which food is the cleaner there,[321] and let him bring you a provision for that, and let him be circumspect,[322] and let him by no means discover you to anyone.[323]

20. (انهم . . . ابدا) Verily they, if they come to know of you, would stone you[324] or make you revert to their faith,[325] and lo! then you shall never fare well.

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317. (perhaps from the freshness of their appearance and the beaming radiance of their faces, O reader !).

318. (who had loyally followed them as they passed by him when fleeing to the cave). An animal noted for its watchfullness and loyalty and devotion to man. 'Dogs were among the first animals domesticated, appearing in Egyptian inscriptions of 3000 B. C. and in many earlier records.' (C.E. III. p. 643).

319. *i. e.*, as miraculously as We had sent them to sleep.

320. (which obviously was the coin current in the time of their flight to the cave).

321. *i. e.*, undefiled by its dedication to the Roman gods. 'After a slumber, as they thought, of a few hours, they were pressed by the calls of hunger ; and resolved that Jamblichus, one of their number, should secretly return to the city, to purchase bread for the use of his companions.' (GRE. III. p. 413).

322. (in his behaviour, so as not to arouse suspicion in any quarter).

323. (lest the persecuting tyrant may come up and besiege us).

324. (to death). The ferocity of the Decian persecution knew no bounds. 'It would be difficult to find language too strong to paint its horrors.' (Lecky, *op. cit.*, I. p. 110).

325. (like too many of our people). 'The defection was very large. The pagans marked with triumphant ridicule, and the fathers with a burning indignation, the thousands who thronged to the altars at the first commencement of persecution.' (Lecky, *op. cit.*,) Gibbon also speaks of 'great numbers of unworthy Christians, who publicly disowned or renounced the faith which they had professed.'

عَلَيْهِم مَّسْجِدًا ۝ سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ
سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا
تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ۝ وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۝ إِلَّا أَن يَشَآءَ اللَّهُ وَاذْكُر
رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ۝ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَٰثَ مِائَةٍ سِنِينَ
وَازْدَادُوا تِسْعًا ۝ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَٰوَٰتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُم مِّن دُونِهِ مِن
وَلِيٍّ وَلَا يُشْرِكُ

21. (وكذلك . . مسجدا) And likewise[326] We caused their affair to be lit upon that they[327] might realise[328] that Allah's promise is true, and that the Hour ! there is no doubt about it.[329] *Re-call* when they[330] were disputing among themselves regarding their affair,[331] and then they said : build over them a building——their Lord is the Best Knower about them——*then* those who prevailed in their affair said : surely we shall raise over them a place of worship.[332]

22. (سيقولون . . احدا) Presently they[333] will say : *they were* three, the fourth being their dog. And they will say : they were five, the sixth being their dog——guessing at the unknown——and they will say : *they were* seven, the eighth being their dog. Say thou : my Lord is the Best knower of their number ; none knows that except only a few ; so debate not thou regarding their number except an outward debating,[334] and ask not anyone regarding them.

SECTION 4

23. (ولا تقولن . . غدا) And never say thou[335] of a thing : I am going to do that on the morning ;

24. (الا . . . رشدا) except with *this reservation* that Allah so will.[336] And remember thy Lord[337] when thou forgettest,[338] and say thou : perchance my Lord will guide me to *something* nearer to right[339] direction than this.[340]

25. (ولبثوا . . . تسعا) And they[341] stayed in their cave three hundred years and added nine.[342]

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326. *i. e.*, in the same miraculous manner.

327. *i. e.*, the inhabitants of the city, who were Christians by now.

328. (with the greater certainty). The astonishingly long sleep of these youths, and their waking after so long a time is clearly reminiscent of the state of the dead being raised to life.

329. This happened precisely at a time when the Christians, seized by a new heresy, had begun to doubt and deny the fact of resurrection. 'After 307 years, in the reign of the emperor Theodosius II, a heresy breaks out, led by a bishop

Theodore, denying the resurrection of the dead, and the emperor is greatly perturbed. Then God suggests to Adolius, the proprietor of the field where the cave is to build a sheepfold for his flock; for this purpose the workmen use stones which close the entrance of the cave, and thus the cave is reopened. God awakens the youths, who think that they have slept only one night . . . Theodosius is informed of what has happened and comes to Ephesus to the cave. One of the youths . . . tells him that in order to demonstrate the truth of the resurrection, God had caused them to fall asleep and then resuscitated them before the Judgment-Day.' (ERE. XI. p. 428).

330. *i. e.*, the people of the city.

331. (as to what sort of building should be erected over them).

332. There still stands 'on the eastern side of Mount Pion, overhanging the road that leads from the temple of Diana to the Magnesian Gate of the city, . . . a rock-hewn church, close to a cave in which the "Seven Sleepers of Ephesus" were, according to the legend, saved from the Roman persecution by a slumber of some centuries' duration (DB. I, p. 725).

333. *i. e.*, some of those to whom thou wouldst relate the story.

334. (and this outward debating is no other than the true recital of the revealed facts).

335. (O Prophet !).

336. When the pagans as instigated by the Jews put three questions to the Prophet regarding the nature of soul, the sleepers of the cave, and Zul-Qarnain, he bid them come to him the next day to receive the answer, but forgot to add 'if it please God', for which omission he had to wait for about a fortnight before any Revelation was vouchsafed him relating to these matters.

337. (in every matter and on every fresh resolve).

338. (at the first moment of thy recovery from accidental lapse).

339. The purport is: my Lord is likely to support me with yet greater and brighter proofs of my Prophethood than the answering of these posers suggested by the Jews.

340. (answering the question about the sleepers of the cave).

341. *i. e.*, the sleepers.

342. (years thereto). Perhaps 300 years according to the solar calendar, and 309 according to the lunar. In the ancient Christian versions of the story the number of years given is 307 in the text, and 353, etc., as variants (ERE. XI, p. 428, f.n.). See Appendix I at the end of this sūrah.

فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾
وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيٰوةِ
الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ
فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ
كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ إِنَّا لَا نُضِيعُ
أَجْرَ مَنْ أَحْسَنَ

26. (قل الله . . . احدا) Say thou : Allah knows best how long they stayed;[343] His *alone* is the hidden *knowledge* of the heavens and the earth. How well He sees and hears! They[344] have no patron beside Him, nor in His rule He associates anyone.

27. (واتل . . . ملتحدا) And recite thou what has been Revealed to thee of the Book of thy Lord;[345] and none may alter His words,[346] and never wilt thou find beside Him a covert.

28. (واصبر . . . فرطا) And endure thyself in the company of those who call upon their Lord in the morning and evening seeking His countenance,[347] and let not thine eyes rove from them[348] seeking the adornment of the life of this world;[349] and obey thou not him whose heart We have made to neglect of Our remembrance,[350] and who follows his lust, and whose affair is exceeding *the bound.*

29. (وقل . . . مرتفقا) Say thou : the truth is from thy Lord, let him therefore believe who will and let him disbelieve who will.[351] Verily We have prepared for the wrong-doers a Fire the awnings[352] of which shall encompass them; and if they cry for relief they shall be relieved with water like the dregs of oil[353] scalding *their* faces.[354] Ill the drink, and vile the resort !

343. (and it is His computation that is given here).
344. *i. e.*, the scoffers.
345. (and with that recitation thy duty ends).
346. (of promise) *i e.*, none can stand between Him and His will.
447. —poor and lowly as they are—
448. (in thy solicitude for the coversion of the rich and well-to-do).
349. The meaning is : do not think that the conversion of the rich and the powerful raises the dignity of Islam ; it is the moral and spiritual grandeur of the poor and meek that should be cared for.

350. (in consequence of his own foolhardiness). The allusion is to certain pagans who had advised the holy Prophet to discard his indignant companions out of regard for the proud and conceited Quraish chiefs.

351. 'Thus the element of guidance and directive control in the ego's activity clearly shows that the ego is a free, personal, causality. He shares in the life and freedom of the Ultimate Ego who, by permitting the emergence of a finite ego, capable of private initiative, has limited this freedom of His own free-will.' (Iqbal, *op. cit.*, page 151).

352. (Compound of flame and smoke).

353. So unpleasant to look at.

354. (With its burning heat).

عَمَلًا ۝ أُولَٰئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا
مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۝ وَٱضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ
جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝ كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ
تَظْلِم مِّنْهُ شَيْـًٔا وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ۝ وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ۝
وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ۝ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ

30. (ان . . . عملا) Verily those who believe and work the righteous *works*— —We do not waste the wage of him who does well *in regard* to his work.

31. (اولٰئك . . . مرتفقا) These! for them are the Gardens Everlasting with running streams. Bedecked they shall be therein with bracelets of gold and wear they shall green robes of satin and brocade, reclining therein on the couches. Excellent the reward, and goodly the resort!

SECTION 5

32. (واضرب . . . زرعا) Proclaim thou to them the similitude of two men.[355] We made for one of them two gardens of vines and hedged both with palms, and We placed tillage in-between.

33. (كلتا . . . نهرا) Each of the two gardens brought forth the produce,[356] and stinted not aught thereof, and We made a stream to gush forth in the midst of the two.

34. (وكان . . . نفرا) And he had property.[357] Then he[358] said to his companion[359] as he spoke to him: I am better than you in substance and mightier in respect of retinue.[360]

35. (ودخل . . . ابدا) And he entered his garden,[361] while he was a wrong-doer in respect of his *own* soul. *And* he said:[362] I do not consider that it will ever perish;

355. (to illustrate the utter worthlessness of the life of this world divorced from religion).

356. (plentifully).

357. (other than the two gardens). ثمر is not only 'fruit' but also signifies, 'property, or wealth, increased and multiplied; or various kinds of property, or wealth, increased and multiplied, and gained, or acquired, for onself.' (LL). و يكنى به من المال المستفاد و على ذلك حمل ابن عباس و كان له ثمر (Rgh.).

358. —an infidel—

359. —a believer—

360. (which means that all is well with me, and God is not at all ill-disposed towards me).

361. (taking his companion with him with a view to mortifying him).

362. (confining his view to the immediate, material causes).

إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ۝ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن
نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ۝ لَّٰكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ۝ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا
قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا ۝ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا
حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۝ أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ۝ وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ
يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ

36. (وما . . . منقلبا) nor I consider that the Hour is going to happen; and if I am brought back to my Lord,[363] surely I shall find something better than this as a retreat.[364]

37. (قال . . . رجلا) His companion said to him ; as he spoke to him : art thou a disbeliever in Him[365] who created thee of dust; then of a sperm, and formed thee a man.?

38. (لكنا . . . احدا) *But,*[366] He is Allah, my Lord, and with my Lord I do not join anyone.

39. (ولولا . . . ولدا) Why then thou saidst not when thou enteredest thy garden ; whatever Allah may will, there is no power save in Allah; If thou seest then I am inferior to thee in substance and offspring;

40. (فعسى . . . زلقا) then perchance my Lord will give me *something* better[367] than thy garden and send on it[368] a bolt from the heaven[369] so that it become a slippery plane;

41. (او يصبح . . . طلبا) or the water thereof become deep-sunken,[370] so that thou canst make a search therefor.

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363. (at all, assuming the possibilily of resurrection).

364. The man fondly imagined that his affluence was solely due to his merit and not to any beneficence on the part of God.

365. (by thus denying the fact of resurrection).

366. (as for me).

367. (either in this world or the Next).

368. *i. e.*, on thy garden which has made thee so arrogant and presumptuous.

369. (or some other sudden calamity unforeseen by thee).

370. (into the earth).

بربي احدا ۝ ولم تكن له فئة ينصرونه من دون الله وما كان منتصرا ۝ هنالك الولاية لله الحق هو خير
ثوابا وخير عقبا ۝ واضرب لهم مثل الحيوة الدنيا كماء انزلنه من السماء فاختلط به نبات الارض [ع]
فاصبح هشيما تذروه الريح وكان الله على كل شيء مقتدرا ۝ المال والبنون زينة الحيوة الدنيا والبقيت
الصلحت خير عند ربك ثوابا وخير املا ۝ ويوم نسير الجبال وترى الارض بارزة وحشرنهم فلم
نغادر منهم احدا ۝ وعرضوا على ربك صفا لقد جئتمونا كما خلقنكم اول مرة بل زعمتم الن نجعل
لكم موعدا ۝

42. (واحيط . . . احدا) And his property was encompassed,[371] and lo! he was wringing the palms of his hands[372] over what he had spent on it,[373] so it lay fallen down on its trellises, saying: Oh! would that I had not joined anyone with my Lord!

43. (ولم . . . منتصرا) And there could be no party helping him as against Allah, nor he could be an avenger *himself*.

44. (هنالك . . . عقبا) Herein is *all* protection from Allah the True; excellent is He as to the reward and excellent to the final end![374]

SECTION 6

45. (واضرب . . . مقتدرا) Propound thou to them the similitude of the life of this world.[375] It is as water which We send down from the heaven, then there mingles with it the vegetation of the earth, and lo! it becomes dry stubble which the winds scatter.[376] And Allah is Potent over everything.

46. (المال . . . املا) Riches and sons are the adornment of the life of the world,[377] and the righteous *works* that last[378] are excellent with thy Lord in respect of reward and excellent in respect of hope.[379]

47. (ويوم . . . احدا) And *beware* of a Day when We will cause the mountains to pass away,[380] and thou wilt see the earth plain,[381] and We will gather them,[382] and We will leave of them not one.

48. (وعرضوا . . . موعدا) And they shall be sent before thy Lord in ranks. Now you are come to Us as We had created you the first time.[383] Aye! you fancied that We had appointed for you no tryst.[384]

371. (with complete ruin, after he had received without effect this forewarning and admonition by his believing companion). For ثمر see n. 357 above.

372. (in extreme anguish).

373. (in this world). The words are intended both to comfort the poor believers and to rebuke the vainglorious infidels.

374. (in the Hereafter).

375. (in respect of its fleeting luxuriance).

376. (after it has been green and flourishing). *Cf.* a simile of the Bible:—'In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.' (Ps. 90: 5, 6).

377. (which is so transitoty).

378. الباقيات ـ الصالحات means, 'acts of obedience, or good works, of which the fruit remains for ever.' (LL).

379. *i. e.*, best as the foundation of hopes for still greater rewards—far beyond our merits.

380. (reduced as they shall be to stones).

381. (and bare of all eminences, O reader!).

382. *i. e.*, mankind.

383. *i. e.*, alone and unclothed. Thus will be the rejectors of the Resurrection addressed.

384. (to appear before Us).

ووضع الكتب فترى المجرمين مشفقين مما فيه ويقولون يويلتنا مال هذا الكتب لا يغادر صغيرة ولا
كبيرة الا احصها ووجدوا ما عملوا حاضرا ولا يظلم ربك احدا ۝ واذ قلنا للملئكة اسجدوا لادم فسجدوا الا
ابليس كان من الجن ففسق عن امر ربه افتتخذونه وذريته اولياء من دوني وهم لكم عدو بئس
للظلمين بدلا ۝ ما اشهدتهم خلق السموت والارض ولا خلق انفسهم وما كنت متخذ المضلين
عضدا ۝ ويوم يقول نادوا شركاءي الذين زعمتم فدعوهم فلم يستجيبوا لهم

49. (و وضع . . احدا) And the Book[385] shall be placed,[386] and thou wilt see the culprits alarmed at what is therein, and they will say: Ah! woe to us! what ails this Book *that* it leaves not any misdeed, small or great, but it has comprehended it! And they shall find present all that they had wrought; and thy Lord wrongs not any one.[387]

SECTION 7

50. (و اذ قلنا . . . بدلا) And *re-call* when We said to the angels:[388] make obeisance to Adam, and they made obeisance, but Iblīs *did not*.[389] He was of the jinn,[390] so he tresspassed the command of his Lord. Would you then[391] take him and his progeny as patrons instead of Me, whereas they are unto you an enemy?[392] Ill is for the wrong-doers *this* exchange.[393]

51. (ما اشهدتهم . . عضدا) I made them[394] not present at the creation of the heavens and the earth,[395] nor at the creation of themselves; nor was I to take the seducers as supporters.[396]

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385. (of deeds, wherein one's actions are recorded).

386. (in everyone's hand).

387. (so there is no possibility of any omission or a wrong entry in that Book of deeds).

388. (As also to other creatures).

389. See p. I, nn. 151, 152.

390. This categorically denies the myth of Satan's being an 'angel' fallen or otherwise. The genii are made of fire, not of light as are angels, and like human beings, can freely choose for themselves the path of right or wrong.

391. (O mankind!).

392. (always wishing ill of you).

393. *i. e.*, this choice of the devil and his band as patrons and protectors—a dreadful choice is this!

394. *i. e.*, Satan and his progeny.

395. (for help and advice). اشهد also signifies, 'He caused him to be present.' (LL).

396. So the very conception is absurd. عضد though singular in form is plural in meaning.

وجعلنا بينهم موبقا ۝ ورا المجرمون النار فظنوا انهم مواقعوها ولم يجدوا عنها مصرفا ۝ ولقد صرفنا في هذا
القران للناس من كل مثل وكان الانسان اكثر شيء جدلا ۝ وما منع الناس ان يؤمنوا اذ جاءهم الهدى
ويستغفروا ربهم الا ان تاتيهم سنة الاولين او ياتيهم العذاب قبلا ۝ وما نرسل المرسلين الا مبشرين
ومنذرين ويجادل الذين كفروا بالباطل ليدحضوا به الحق واتخذوا ايتي وما انذروا هزوا ۝ ومن اظلم
ممن ذكر بايت ربه فاعرض عنها ونسي ما قدمت يداه انا جعلنا على

52. (ويوم . . . موبقا) And *beware a* Day whereon I shall say :[397] cry unto My associates[398] whom you fancied.[399] So they will call upon them and they will answer them not. We shall place between them[400] a barrier.[401]

53. (ورا المجرمون . . . مصرفا) And the culprits will see the Fire and imagine they are about to fall therein; and they shall not find therefrom a way of escape.

SECTION 8

54. (ولقد . . . جدلا) And assuredly We have set forth all manner of parables in this Qur'ān for mankind, but man is of all things the most contending.[402]

55. (وما . . . قبلا) And nothing prevents mankind from believing *now* when the guidance has come to them and from asking forgiveness of their Lord, except that there may come to them the dispensation of the ancients[403] or that the chastisement may come to them face to face.

56. (وما . . . هزوا) And We do not send messengers save as bringers of glad tidings and warners,[404] and those who disbelieve[405] dispute with falsehood that they may rebut thereby the truth; and they take My signs and what they are warned of as a mockery.

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397. (to the polytheists).

398. (to protect you).

399. (to be My co-partners, and whose aid and support you presumed).

400. *i. e.*, the polytheists and their 'gods.'

401. (which will make the polytheists entirely despair of the help of their 'gods').

402. The phrase is equivalent with ان جدل الانسان اكثر من جدل كل شئ (Zm).

403. *i. e.*, judgment in this world.

404. (so that the message they deliver is to be judged on its merits, and its truth does not depend on such extraneous facts as miracles or visitations of Divine judgment in this world).

405. (perversely ignoring the merits of the Message).

قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْغَفُورُ
ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٥٨﴾ وَتِلْكَ الْقُرَىٰ
ع أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾ وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ
أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا
غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ

57. (ومن . . . ابدا) And who does greater wrong than he who is admonished with the signs of his Lord and yet turns away from them and forgets what his hands had sent forth?[406] We have set up veils over their hearts lest they should understand it,[407] and in their ears a heaviness; and if thou callest them to the guidance,[408] lo! they will not let themselves be ever guided.

58. (وربك . . . موئلا) And thy Lord is the Forgiver,[409] Owner of Mercy.[410] Were He to call them to account[411] for what they have earned, He would have hastened torment for them, but for them there is a tryst,[412] and beside it they cannot find a place to take themselves to

59. (وتلك . . . موعدا) And these cities![413] We destroyed them when they did wrong, and We had appointed a tryst for their destruction.[414]

SECTION 9

60. (واذ قال . . حقبا) And *re-call* when Mūsā[415] said to his page:[416] I shall not cease[417] *journeying* until I reach the confluence of the two seas,[418] or I shall go on for ages.

61. (فلما . . . سربا) And when the two reached the confluence of the two, they forgot their fish,[419] and it found its way into the sea freely.[420]

62. (فلما . . . نصبا) And when the two had passed by,[421] he said to his page: bring to us our breakfast,[422] we have indeed got toil from this journey of ours.

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406. (Of sins and misdeeds).

407. *i. e.*, the truth; the Qur'ān. See p. I, n. 47; P. 15, n. 122 above.

408. (O Prophet!).

409. (so He will forgive them if even now they embrace Islam).

410. (so He is giving them full respite in the world).

411. (here and now).

412. (so they can yet escape).

413. (to the inhabitants of which was meted out exemplary punishment in former times).

414. (similarly the present-day infidels also have a fixed time for their doom).

415. (Who was instructed by God to go in search of a particular servant of God, who would impart to him such knowledge as even he did not then possess).

416. *i. e.*, Joshua, who was Moses' attendant and was to become his successor. In the Bible (Nu. 11 : 28) he is, according to various interpreters, described as 'the servant of Moses, one of his young men.' (AV) 'the minister of Moses, and chosen out of many' (DV), and 'attendant of Moses, and one of his young men.' (EBI. c. 2599) The servants and other dependants of a Hebrew have formed no unimportant element . . . . Hebrew servants shared in the family sacrifices and festivals . . . . Besides bond-servants, a Hebrew householder was likely to have a number of hired servants.' (NSBD, pp. 260, 261).

417. (from marching on).

418. (where that particular servant of God was to be found). 'The most probable geographical location . . . . is where the two arms of the Red Sea join together, *viz.*, the Gulf of Aqabah and the Gulf of Suez. They enclose the Sinai Peninsula, in which Moses and the Israelites spent many years in their wanderings. (AYA).

419. *i. e.*, the cooked fish which they had with them for food.

420. (and this was an indication of the spot where Moses was to find that holy man).

421. (that particular place, and were proceeding on).

422. Fish, salted thoroughly and exposed to the sun 'was much in vogue in ancient Egypt' and 'in great demand for provisions for the journey.' (EBI. c. 1529).

الْحُوتَ ۚ وَمَا أَنسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۝ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا
عَلَىٰ آثَارِهِمَا قَصَصًا ۝ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ۝ قَالَ لَهُ
مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ۝ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝ وَكَيْفَ تَصْبِرُ
عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ۝ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۝ قَالَ فَإِنِ اتَّبَعْتَنِي

63. (قال . . . عجبا) He said: look here! as we were proceeding to the rock I became unmindful of the fish, and naught but Satan made me forget to mention it *to thee*, and it took marvellously its way into the sea.

64. (قال . . . قصصا) *Mūsā* said: that is *exactly* what we have been seeking.[423] Then they turned back on their footsteps, retracing.

65. (فوجدا . . . علما) Then the two found a bondman from Our *own* bondmen,[424] on him We had bestowed a mercy from before Us[425] and him We had taught a knowledge[426] from Our presence.

66. (قال . . . رشدا) Mūsā said to him: shall I follow thee that thou mayest teach me of what thou hast been taught a directive *knowledge*.

67. (قال . . . صبرا) He said: verily thou wilt not be able *to have* patience with me;

68. (وكيف . . . خبرا) and how canst thou have patience over that which thy knowledge does not encompass?[427]

69. (قال . . . امرا) Mūsā said: thou wilt find me, if Allah will, patient, and I shall not disobey thee in *any* affair.

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423. *i. e.*, that was precisely the place to which we had been directed.

424. The Qur'ān does not mention this servant of God by name. In Hadith, he is called Khidhr or Khadhir, and is reported to have a life of hundreds of years.

425. He was certainly a saint, possibly a prophet.

426. This special knowledge consisted mainly of a pre-vision of the events of this world, and was different from the Knowledge of Divine truths imparted to Moses, though by no means superior to it.

427. *i. e.* over things of a mysterious nature, which will certainly appear to them as opposed to the Laws of God.

فلا تسئلني عن شيء حتى احدث لك منه ذكرا ۝ فانطلقا حتى اذا ركبا في السفينة خرقها قال
اخرقتها لتغرق اهلها لقد جئت شيئا امرا ۝ قال الم اقل انك لن تستطيع معي صبرا ۝ قال لا تؤاخذني بما نسيت
ولا ترهقني من امري عسرا ۝ فانطلقا حتى اذا لقيا غلما فقتله قال اقتلت نفسا زكية بغير نفس لقد
جئت شيئا نكرا ۝

70. (قال ... ذكرا) He said: well, if thou wouldst follow me, then do not question me of anything, until I begin to mention *it myself*.[428]

SECTION 10

71. (فانطلقا ... امرا) Then the two[429] journeyed together until when they embarked in a boat, he scuttled it.[430] Mūsā said: hast thou scuttled it that thou mayest drown the people thereof? assuredly thou hast committed a thing grievous.

72. (قال ... صبرا) He said: did I not tell thee that thou wouldst not be able to have patience with me?

73. (قال ... عسرا) Mūsā said: do not take me to task for what I forgot and do not impose hardship in my affair.[431]

74. (فانطلقا ... نكرا) Then the two journeyed[432] till when they met a boy,[433] and he killed him. Mūsā said: hast thou killed an innocent[434] person not in return for a person?[435] assuredly thou has committed a thing formidable.

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428. (and to interpret its meaning).
429. *i. e.*, Moses and his instructor.
430. (by pulling out a plank or two by means of a small axe which he had with him).
431. (by taking me to task for a mere lapse of memory).
432. (on the land).
433. (who had not yet reached the age of majority).
434. (for being a minor he could not be slain even as a matter of retaliation).
435. (which fact makes the crime all the more horrible).

قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝ قَالَ إِن
سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ۝ فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ
اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ
عَلَيْهِ أَجْرًا ۝ قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ۝ أَمَّا السَّفِينَةُ
فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ۝ وَأَمَّا الْغُلَامُ
فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ

PART XVI

75. (قال . . . صبرا) He said: did I not tell thee thou wouldst not be able to have patience with me?

76. (قال . . . عذرا) *Mūsā* said: if I question thee regarding anything after this, abandon me; surely there has reached thee an excuse from my side.[1]

77. (فانطلقا . . . اجرا) Then the two departed, until when they came to the people of a city, they begged food from the citizens[2]; but they refused to entertain the two.[3] Then they, found therein a wall about to collapse and he set it upright.[4] *Mūsā* said: hadst thou wished thou couldst have taken a wage therefor.[5]

78. (قال . . . صبرا) He said: this *shall* be the parting between me and thee.[6] Now I shall declare to thee interpretation of that over which thou couldst have no patience.

79. (اما . . . غصبا) As for the boat, it belonged to poor men working in the sea.[7] I[8] wanted to damage it, as there was before them a prince confiscating every boat.[9]

1. (for parting with me).

2. Note that unlike modern towns, this ancient city had no hotels or restaurants, and its inhabitants were bound, according to the moral notions prevalent at the time, to act as hosts to all outside visitors and to offer them full hospitality.

3. Which was a great offence in the social code of the day, and liable to be judged very severely. *Cf.* Jn. 19: 15.

4. (by stroking it with his hand).

5. (like hired labourers, and thus apart from supplying ourselves with much-needed provision, wouldst have conveyed to these rude people at least our disapprobation of their conduct).

6. (as previously arranged).

7. (and earning their living thereby).

8. ——who could see what the boatmen themselves could not——

9. ——(so I did this in the boatmen's own interest, and in order to save them from dire want). وراء here is in the sense of 'before.'

فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ۝ فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ۝ وَأَمَّا
ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن
يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ
تَسْطِع عَّلَيْهِ صَبْرًا ۝ وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ۝ إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ
وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ۝ فَأَتْبَعَ سَبَبًا ۝ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ

80. (واما . . . كفرا) And as for the boy, his parents were believers,[10] and we[11] apprehended[12] that he might impose upon them exorbitance and infidelity;[13]

81. (فاردنا . . . رحما) so we intended[14] that their Lord should change for them one better than he in piety and closure in affection.[15]

82. (واما . . . صبرا) And as for the wall, it belonged to two orphan boys in the town and underneath it[16] was a treasure belonging to them,[17] and their father was righteous. So thy Lord intended that the twain should attain their maturity and bring forth for themselves their treasure as a mercy from their Lord; and I did it[18] not of my *own* bidding.[19] That is the interpretation of what thou couldst not bear patiently.

SECTION 11

83. (ويسئلونك . . . ذكرا) And they[20] question thee[21] of Zul Qurnain.[22] Say thou: I shall recite to you some mention of him.[23]

84. (انا . . . سببا) Verily We! We established him in the earth, and gave him the means of everything.[24]

85. (فاتبع . . . سببا) Thereafter he followed a way;[25]

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10. (and the boy would have grown as an infidel).
11. The change from the ordinary singular 'I' to the majestic plural 'we' indicates full deliberation and strength of conviction on the part of the speaker.
12. خشيت sometimes, as here, is synonymous with علمت .
13. (by their excessive fondness for him).
14. (by putting an end to the boy's life).
15. (towards them).
16. (buried in the ground).
17. (as heritage from their father but unknown to them).
18. *i. e.*, all that you have not seen.
19. (but as directed by God).

20. *i. e.*, the pagans as instigated by the Jews.

21. (O Prophet!).

22. Literally 'the two-horned'; identified by the majority of the commentators with Alexander the Great; so named from his expeditions to the East and West. He was actually represented on his coins with two horns. Horn in the Bible is 'a symbol of strength', and 'is frequently mentioned to signify power and glory.' (CD. p. 457) In Hebrew usage 'raising the horn of a people or an individual' signifies victory or pride, "breaking" signifies 'defeat.' (ERE. VI. p. 792) Even Moses (Peace be on him!) was represented with horns. 'It has become a widespread belief that Moses, when he came down from Mount Sinai with the tables of the Law, had two horns on his forehead.' (JE. VI. p. 463). Also EBi. c. 2111. *see* Appendix II.

23. (as Revealed by God).

24. (to attain anything he desired). 'Alexander overawes the imagination more than any other personage of antiquity, by the matchless development of all that constitutes effective force. (Grote, *History of Greece*, VII. p. 468). 'By no contemporary man had any such power ever been known or conceived. With the turn of imagination then prevalent, many were doubtless disposed to take him for a god on earth.' (pp. 465-66) 'He never lost a battle, and he never retreated in face of the enemy. If we consider the range of his operations no general of the ancient world, not even Cæsar, and none of the modern world, not even Napoleon, can be compared with him. All other commanders drew plans on a smaller scale. While they played with fragments of continents, he played with continents'. (UHW. III. p.1423) 'He had fired the imagination of the ancient world to such a degree that after his death there was an Alexander cult and on coins his likeness displaced the likeness of the gods.' (p. 1448). See also EMK. II. p. 911.

25. (to the west of his country). The first notable campaigns of Alexander were in northern and western directions.

حُسْنًا ۝ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ۝ وَأَمَّا مَنْ آمَنَ وَعَمِلَ
صَالِحًا فَلَهُ جَزَاءً الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝ ثُمَّ أَتْبَعَ سَبَبًا ۝ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا
تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ۝ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۝ ثُمَّ أَتْبَعَ سَبَبًا ۝
حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝ قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ
يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۝ قَالَ مَا مَكَّنِّي
فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝ آتُونِي زُبَرَ الْحَدِيدِ

86. (حتى . . . حسنا) until when he reached the setting-place of the sun,[26] he perceived it setting[27] in a miry spring, and he found a nation[28] nearby it. We said:[29] O Zul-Qarnain! either chastise *them* or take *the way of* kindness in respect of them.[30]

87. (قال . . . نكرا) He said: as for him who does wrong[31] presently he shall chastise him, and then he shall be brought back to his Lord, and He shall torment him with a formidable torment.

88. (واما . . . يسرا) And as for him who believes and works righteously, for him will be a goodly wage, and anon we shall speak to him *some-thing* easy of our affair.[32]

89. (ثم . . . سببا) Thereafter he followed a way,[33]

90. (حتى . . . سترا) until when he reached the rising-place of the sun,[34] we perceived it rising upon a nation for whom We had not set a veil against it.[35]

91. (كذلك . . . خبرا) Thus *it was.* And surely We have encompassed in knowlege[36] *all* that was with him.

92. (ثم . . . سببا) Thereafter he followed a way,[37]

93. (حتى . . . قولا) until when he arrived between the two mountains,[38] he found beside them a people who almost did not understand a word.[39]

94. (قالوا . . . سدا) They said: O Zul-Qarnain! Yājūj and Mājūj are doing mischief in the land;[40] should we then pay thee tribute so that thou place between us and them a barrier?

95. (قال . . . ردما) He said: better *than your tribute* is that wherein my Lord has established me;[41] so help me with your labour.[42] and I shall place between you and them a rampart.

26. (to the western point where the expedition terminated. المغرب and مغرب both signify the West. (LL).

27. وجد has two distinct meanings; one, 'he found it, lighted on it, attained it,' having an objectivity, a correspondence with fact; the other is the perceived it,

became sensible of it,' having only a subjective import. Here it is used in the latter sense, and the phrase means, 'it appeared to him that the sun was setting.

28. (of infidels). The reference may well be to Lake Ochrida to the west of the town of the same name in south Serbia (Yugoslavia). It is about 50 miles west of Monastia, 2260 ft. above sea-level, in a mountainous limestone region. 'Its waters are supplied by subterranean streams. Its chief outlet is the river Black Drin, on the north.' (EBr. XIX, p. 989, 11th Ed.) 'The water is so dark that the river which forms the outlet of the lake to the north is called the Black Drin. Looking at the sunset from the town, the observer would see the sun set in a pool of murky water.' (AYA).

29. (by inspiration).

30. (and unite them to the true faith). The choice between the two alternatives rested with the invader-king.

31. (after preaching and warning).

32. That the King Zul-Qarnain was a man of God is implied all through his story in the Qur'ān; and if his identification with Alexander the Great be correct, the fact accords well with a reference in the Bible. (Dn. 11 : 3) 'It is supposed that the Book of Daniel alludes to Alexander when it refers to a mighty king that "shall stand up, that shall rule with greater dominion" whose kingdom shall be destroyed after his death.' (JE. I. p. 341) Jews, the only monotheistic people of his time, were even ready to recognise him as the promised Messiah. 'The Jewish contemporaries of Alexander the Great, dazzled by his glorious achievements, hailed him as the divinely appointed deliverer, the inaugurator of the period of universal peace promised by the Prophets. (VIII. p. 507) Josephus has described in some detail Alexander's visit to Jerusalem, and the trend of his remarks shows that Alexander was a monotheist. 'When he went up into the temple, he offered sacrifice to God, according to the high priest's direction : and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that he himself was the person intended.' ("Ant." XI, 8 : 5).

33. (this time to the east of his country).

34. *i. e.*, an eastern region.

35. Perhaps they were a people without clothes and without houses.

36. (so Ours is the only true, infallible narrative).

37. This time there is no indication of the direction; probably it was, as guessed by AYA, a continuation of the eastward campaigns.

38. سد is both 'a barrier' and a 'mountain.' Here it means the latter.

39. (of Zul-Qarnain and his companions) : *i. e.*, so unlike was their language. Now where to locate their country? The question has raised a medley of answers. But the place most likely seems to be the eastern portion of Central Asia, where there was a defile known as 'Iron-Gate' or 'Bab-ul-Hadid' (in Arabic), near

Derbend in Hissar district, not to be confused with another Pass of Derbend which is in the region of the Caucasus, and which is identified by Marco Polo as 'Sudd-i-Iskander' or Alexander's rampart. (Yule, *The Book of Marco Polo*, I. p. 50) AYA, who has made a special study of the subject, favours the view here adopted, and his observations are worthy of careful perusal. After rejecting alternative suggestions he proceeds:—'We now come to the Iron Gate which corresponds exactly to the Quranic description, and has the best claim to be connected with Alexander's story. It is near Derbend in Central Asia, Hissar district, about 150 miles south-east of Bukhara. A very narrow defile, with overcharging rocks, occurs on the main route between Turkistan and India; latitude 38° N, longitude 67°E. It is now called in Turki Buzghol Khana (Goat-house), but was formerly known as the Iron Gate. There is no iron gate there now, but there was one in the seventh century, when the Chinese traveller Hiouen Tsiang saw it on his journey to India. He saw two folding gates cased with iron and hung with bells. Nearby is a lake named Iskander Kul, connecting the locality with Alexander the Great'. See for confirmation of the main descriptive facts EBr. XIII, p. 526, 11th Ed.

40. (by plunder and ruin when they make depredations into our land). 'They were the Mongol tribes on the other side of the Barrier, while the industrious men who did not understand Zul Qarnain's language were the Turks, with their agglutinative language, so different from the language of Western Asia.' (AYA) These turbulent tribes were descendants of Japhet, the son of Noah. Of the Biblical Magog only this much seems to be certain that he was a son of Japhet, all else being mere conjecture. The expression 'of the land of Gog' is used in ancient inscriptions as a synonym for 'barbarian' country. (See EBi. c. 1747; EBr. XII. p. 190, 11th Ed).

41. (and I do not need any monetary help or subsidy from you). Note that Zul-Qarnain ascribed all his glory to God, and not to his own skill and ability.

42. *i. e.*, with manual labour.

حَتّٰىٓ اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا حَتّٰىٓ اِذَا جَعَلَهٗ نَارًا قَالَ اٰتُوْنِيْٓ اُفْرِغْ عَلَيْهِ قِطْرًا ۝ فَمَا اسْطَاعُوْٓا اَنْ يَّظْهَرُوْهُ
وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا ۝ قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّيْ فَاِذَا جَآءَ وَعْدُ رَبِّيْ جَعَلَهٗ دَكَّآءَ وَكَانَ وَعْدُ رَبِّيْ حَقًّا ۝ وَ
تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِيْ بَعْضٍ وَّنُفِخَ فِي الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ۝ وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضًا ۝ الَّذِيْنَ
ع كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ۝ اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ
دُوْنِيْٓ اَوْلِيَآءَ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ۝ قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ۝ اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ
الدُّنْيَا وَهُمْ

96. (آتونی . . . قطرا) Bring me lumps of iron.[43] Then when he had evened up[44] the two mountain-sides[45] he said: blow! Then when he had made it a fire, he said: bring me molten copper[46] and I shall pour it thereon.

97. (فما . . . نقبا) In this wise[47] they[48] were not able to scale it,[49] nor were they able to burrow through it.[50]

98. (قال . . . حقا) He said:[51] this is a mercy from my Lord;[52] then when the promise of my Lord[53] comes,[54] He shall make it powder, and the promise of my Lord is ever true.[55]

99. (وترکنا . . . جمعا) And We will let,[56] them on that day, surge some of them against others,[57] and the Trumpet shall be blown,[58] and then We will muster together.

100. (وعرضنا . . . عرضا) And We will set Hell on that Day unto the infidels with a setting[59]—

101. (الذین . . . سمعا) *unto* those whose eyes had been under a covering from My remembrance, nor had they been able to hear.[60]

SECTION 12

102. (افحسب . . . نزلا) Do then who disbelieve think that they may take[61] My bondmen instead of Me,[62] as patrons? We have prepared Hell as an entertainment for the infidels.

103. (قل . . . اعمالا) Say thou:[63] shall I declare to you the greatest losers in respect of works?

43. This little detail is sufficient to rule out the possibility of the 'great wall' of China being the rampart of Zul-Qarnain.

44. (the intervening space).

45. (and had put the bellows and fire around).

46. (so that it may enter between the pieces of the heated iron and the whole become one mass).

47. ——after the rampart was finished——

48. *i. e.*, the turbulent tribes of Yājūj and Mājūj.

49. (by reason of its excessive height).

50. (by means of its firmness and thickness).

51. (in his gratitude to God after the work was completed).

52. Mercy of God in a double sense——first in regard to the king himself, for his being able to construct the work, secondly, in regard to the peaceful inhabitants of the locality.

53. (as to the eruption of Yājūj and Mājūj about the end of the world).

54. (to be fulfilled).

55. (so even this giant rampart is not above decay and destruction). 'The Barrier served its purpose for the time being. But the warning that the time must come when it must crumble to dust has also come true. It has crumbled to dust.' (AYA).

56. 'Them' may refer either to the turbulent tribes or to the mankind in general.

57. (owing to their enormous number).

58. (as the Hour approaches).

59. *i. e.*, plain to look at.

60. (what the Prophet recited and preached to them owing to their hatred of him).

61. (with impunity).

62. The grammatical copulation of 'bondmen' to 'My' is to stress the absolute dependence of these creatures on their Creator, and thus to demonstrate the utter folly of polytheism.

63. (O Prophet! to the infidels).

قال ألم ١٦ — الكهف ١٨

يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ
وَزْنًا ۝ ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۝ قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ
أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو
لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

104. (الذين . . . صنعا) *They are* those whose effort is wasted in the life of the world, and they imagine that they are doing well in action?[64]

105. (اولئك . . . وزنا) They are those who disbelieve in the signs of their Lord and in their meeting with Him, vain shall be made *all* their works, and We will not allow them any weight[65] on the Day of Judgement.

106. (ذلك . . . هزوا) That shall be their meed: Hell; for they disbelieved and held My signs and My messengers in mockery.

107. (ان الذين . . . نزلا) Verily those who believe and do righteous works, theirs shall be Gardens of Paradise for an entertainment;

108. (خلدين . . . حولا) abiding therein,[66] they shall not seek any removal out of them.

109. (قل . . . مددا) Say thou: were the oceans[67] *to become* ink for the words of my Lord,[68] the ocean would surely exhaust before *the* words of my Lord exhausted, even though We brought another *ocean* for support.[69]

110. (قل . . . احدا) Say thou: I am but a human being like yourselves;[70] revealed unto me is that your God is One God.[71] Whoso then hopes the meeting with his Lord, let him do righteous deed,[72] and let him not join anyone in the worship of his Lord.[73]

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64. (so mere exertion and toil, even in apparently good works, would be of no avail, unless backed and impelled by true faith). ضل here is in the sense of ضاع.

65. (as all these works, even seemingly meritorious, have been divorced from true faith).

66. (for ever).

67. *i. e.*, the whole of the watery portion of the world. 'The surface of the globe', says an authority, 'is really almost covered by one huge ocean, upon which the continents float like islands. In fact, 79 per cent of the earth's area is ocean, and only 21 per cent is land. The volume of the ocean is eleven times the volume

of all the land above sea level. If the mountains of the earth and the deeps of the ocean were smoothed out, the whole globe would be covered to a depth of one mile.

68. (to write them out therewith). By 'words of my Lord' are meant words denoting His exellence, His attributes, and His perfection.

69. So interminable and inexhaustible are the words of God!

70. (and neither a 'Lord' nor an 'Incarnation'——the two chief props of Christianity). Even the holiest of the prophets is no more than a mere mortal.

71. Which is quintessence and central truth of Islam as opposed to polytheism, trinitarianism, and dualism.

72. A righteous work is a work according to the dictates of God.

73. So it is not a mere *belief* in monotheism that matters; all forms of worship and adoration also are due to Him alone.

APPENDIX I

Seven Sleepers

(Period of Slumber)

By S. Abul Hasan Ali Nadvi

The story is extant in a number of versions: Greek, Syriac, Latin, Coptic Arabic, Armenian, Ethiopic and Georgian and there is also no reason to doubt the authenticity of the ancient texts. Edward Gibbon, who normally gives little credence to the miraculous and outlandish stories, writes of this legend:

> "The origin of this marvellous fable cannot be ascribed to the pious fraud and credulity of the *Modern* Greeks, since the authentic tradition may be traced within half a century of the supposed miracle. James of Sarug,[1] a Syrian bishop, who was born only two years after the death of younger Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the youngmen of Ephesus. Their legend before the end of the sixth century was translated, from the Syriac into the Latin language, by the care of Gregory of Tours. The hostile communions of the East preserve their memory with equal reverence; and their names are honourably inscribed in the Roman, the Abyssinian, and the Russian calendar. Nor has their reputation been confined to the Christian world.[2]"

The duration of the time spent by the companions of the Cave in deep slumber has been variously given in different versions. Some Christian writers reckon it to be as much as 353 or 373 years but the general consensus of opinion is that the youths slept for a period ranging from 300 to 307 years. In round numbers, 300 years in their solar calendar would come to 309 in the lunar calendar.

Ibn Kathīr is of the view that the number of years spent in the cave, from the time the youths miraculously fell into sleep to the time they were awakened, was made known to the Prophet of Islam through revelation. The period given by Ibn Khatīr, too, is 300 years according to the solar calendar, and 309 according to the lunar calendar. He further says that since every hundred solar years are equal to one hundred and three of the lunar calendar, the Quran says: "and added nine" after "three hundred years".

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1. James, one of the orthodox fathers of the Syrian Church was born A. D. 452; he began to compose his sermons, A.D. 474; was made bishop of Batnae, in the Distt. of Sarug, and province of Mesopotamia, A.D. 519; and died A.D 521 (Assemanni, tom. i, pp. 288, 289). For the homily *de Pueris Ephesinis*, see pp. 335, 339.
2. Edward Gibbon: *The Decline and Fall of the Roman Empire;* London (1908); Vol. III, pp. 413-414.

Most of the Christian sources as well as Gibbon and other Muslim writers hold the view that the youths concealed themselves in the cave during the persecution by Decius (A. D. 250), known by the name of Daqiānūs to the Arab historians. Decius is known to have instituted an organised persecution of the Christians throughout the Roman empire. The second sovereign mentioned in the traditions is Theodosius II (408-450 A. D.) in whose reign the youths are reported to have been awakened. Taking 250 A. D. and 450 A. D. we get an interval of 200 years. Gibbon relies on the traditions which give this period as one hundred and eighty-seven years and, taking his stand upon it, exercises his wit to ridicule the period mentioned in the Qur'ān. Some of the earliest as well as recent commentators of the Qur'ān, for instance, Jamāluddīn Qasīmī and Abul 'Ala Maududī have, therefore, tried to explain away this apparent contradiction by putting forth the view that the words "three hundred years and add nine", mentioned in the Qur'ān, simply repeat the then current traditional view instead of indicating any definite period of the deep slumber of the youths. They argue that the above-mentioned passage is to be read in the context of the preceding verses: "(Some) will say: They were three, their dog the fourth . . . " This view is attributed to Qatādah and Mutrif Ibn 'Abdullah. The commentators who prefer this interpretation also point out the succeeding verse which says: "Allah is Best Aware how long they tarried". Their contention is that if God had revealed the exact period, He would not have drawn attention towards His own perfect knowledge immediately after the verse in question. This exegesis is ascribed to Ibn 'Abbās but Alūsī, another commentator, points out that since Ibn 'Abbās gives the number of the Companions of the Cave as seven, he ought to have placed reliance on the period too, for, both the verses mentioning the number of the companions and the period of slumber are followed by a similar warning about the true knowledge being with God alone.[1]

There are, however, several other eminent commentators of the Qur'ān who do not agree with this explanation. They hold the view that it is not correct to put a construction on any verse which is not explicitly clear. Similarly, no interpretation should be acceptable unless it can be reliably explained with the help of elaborate details. Imām Rāzī, a commentator of note, says in the *Tafsīr Kabīr*:

> "The verses intervening between the revelation: '(Some) will say: They were three, their dog the fourth . . . . ' and the verse giving out the number of years show that the two are entirely unconnected. On the other hand, the passages 'So contend not concerning them except with an outward contending', and 'Say: Allah is Best Aware how long they tarried', do not refer to any tradition or fable mentioned earlier. These can, therefore, only mean that instead of relying on what others (Jews and Christians) say, one should pin

1. *Ruh-ul-Ma'ani*, (*Surat-ul-Kahf*)

one's faith in the revealed truth."[1]

Shaikh-ul-Islam Ibn Taimiyah says: "The view taken by certain commentators, on the basis of the words: "Say, Allah is Best Aware", that the Qur'ān quotes the traditions (in regard to the period of sleep) current among the Jews and Christians, is erroneous. The period indicated is not repetition of what others say: it is a revelation from God."[2]

It has to be remembered that the so-called discrepancy pointed out by Gibbon in the period of sleep mentioned in the Qur'ān, proceeds from the assumption that the youths concealed themselves in the cavern during the Decian persecution. Decius was proclaimed Emperor in September 249 A. D. and died in June, 251 A. D. It seems most probable that Decius was assigned the role of a villain in this tragic drama, by the later scribes, owing to his atrocious cruelty in the persecution of those Christians who disobeyed his edict to perform a pagan religious sacrifice[3] in the presence of duly appointed commissioners, who were to issue a certificate (*libellus*) that they had done so. This imperial edict is reported to have been issued in June, 250, and then early in 251, but a few months before the death of Decius, the Commissioners seem to have ceased their activities. Decius, who ruled for less than two years, had to spend the greater part of his brief rule amidst the cares of war, first against the Emperor Philip and then against the Goths. His final engagement took place on a swampy ground in the Dobruja in June 251 and ended in the defeat and death of Decius.[4] He perhaps never got the time to visit his far off eastern dominions: at least the accounts of his rule given by the historians are silent about any such excursion by him.

The ecclesiastical writers of the fourth or fifth centuries seem to have exaggerated the earlier martyrdoms owing to the implicable and unrelenting zeal which filled their own breasts against the idolaters of their own times. Gibbon says, on the authority of Origin, that the number of early martyrs was very inconsiderable and that, under the rigorous persecution of Decius; only ten men and seven women suffered for the profession of the Christian faith.[5] These accounts are, however, silent about any persecution of the Christians in or around Ephesus under the orders of Decius.

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1. *Tafsir-i-Kabir*, Vol. III.
2. *Al-Jawāb al-Sahih liman baddala din il-Masih.*
3. See Encyclopaedia Britannica (1968), Vol. I, p. 157, Art. Decius. It was, however, not under the reign of Decius, but much earlier, under Trajan (98-117 A.D.) that those accused of Christianity were first directed to offer sacrifice to the heathen gods. Those who refused to do so were to be punished for a crime exposed to capital punishment. Under Trajan were martyrised Symeon, Bishop of Jerusalem, and Ignatius, Bishop of Antioch. (George H. Dyer: *History of the Christian Church*, New York-1896, Vol. I, pp. 65-66).
4. *Historians' History of the World* (London-1908), Vol. VI, pp. 413-14 and Edward Gibbon: *The Decline and Fall of the Roman Empire*: (London-1909), Vol. I, pp. 246-50.
5. Edward Gibbon : *The Decline and Fall of the Roman Empire* : (London-1909), Vol. II, p. 98.

It seems that the concealment of the Christian youths was a local affair of minor significance to attract the attention of the historians. On the other hand, their miraculous awakening after the prolonged sleep, their dramatic appearance in the city and their presentation before the authorities must have been a memorable affair raising a tumultuous commotion in the entire Christendom. The story of the Seven Sleepers, with its reminiscences of classical mythology, must have captured the imagination of the clergy and the laity, the poets and the historians, making it one of the most enchanting fables of the day. The point of the story does not, therefore, lie in the name of any given Emperor mentioned by the later scribes but in the fact that the beginning of the period of slumber coincided with the reign of an Emperor who persecuted the Christians. Viewed from this angle, it seems highly probable that the Seven Sleepers hid themselves in the reign of Hadrian[1] (P. Ælius Hadrianus) who donned the imperial purple for a fairly long time from 117 to 138. In April of A.D. 129 Hadrian undertook a long journey to the eastern provinces of the empire, from which he did not return to take up his residence on the Tiber until the year 134. It is not necessary that the persecution of the Christians of Ephesus should have taken place in the presence of Hadrian or even under his orders. In the extensive dominions of the Roman Empire, any magistrate who exercised in the provinces the authority of the Emperor, or of the senate,

1. "Hadrian learnt on August 11, 117 in Syria, of Trajan's death and assumed the government. For 12 of his 20 years as emperor Hadrian was absent from Rome, which was perhaps the most notable feature of this principate. In 121 Hadrian left Rome on one of his first travels. He toured first to the West and then to the East; traversing Asia Minor he returned by way of Sicily to Rome by the end of 126. The next year was spent at Rome, and, after a visit to Africa, he set out on his second great journey in September 128. He travelled by way of Athens. In the spring of 129, he again visited Asia Minor and Syria, where he invited the kings and princes of the East to a meeting at Samosata. Having passed the winter at Antioch, he set out for the South in 130. He ordered Jerusalem to be rebuilt under the name of Aelia Capitolina, to be peopled with gentile Roman citizens, and then made his way through Arabia to Egypt. Hadrian returned through Syria to Europe, but was obliged to hurry back to Palestine to deal with the Jewish revolt that broke out in 132. For a while, he commanded in the field himself, then in 134, leaving the conduct of affairs in the hands of Julius Severus he returned to Rome. He died at Baiae on June 10, 138.

Palestine blazed with the last and the most desperate of its rebellions, for three years, during the reign of Hadrian. When the end came in 135, Palestine was a ruined and largely depopulated city. The holy city was henceforth prohibited to the Jews.

Hadrian was "proud and vainglorious, envious and destructive, hasty and revengeful, inquisitive into other man's affairs, and often induced by sycophants to acts of cruelty and injustice. He permitted the revival of the persecution against the Christians, and showed many instances of a bad disposition, which it was the whole study of his life to correct or to conceal." [*The Historians' History of the World:* (London-1908), Vol. VI, p. 281].

"Hadrian was no old Roman", writes George H, Dyer, "but a modern spirit, curious, religious, and skeptical. He maintained Trajan's policy, but cautioned against wholesale accusations." (*A History of the Christian Church* : New York-1896, Vol. I, p. 66).

and to whose hands alone the jurisdiction of life and death of the subjects was entrusted, could have behaved as a remorseless tyrant. It is not improbable that some such functionaries of the State, stimulated by motives of avarice or of personal resentment, might have been more zealous in enforcing the royal edict. This is no mere assumption, for we can find analogous examples in every age. We can thus reasonably conclude that the Companions of the Cave concealed themselves during the reign of Hadrian, who visited Ephesus, and they were raised from their deep slumber in the time of the younger Theodosius. This, if agreed, would not only bring the Christian traditions in conformity with the period indicated in the Qur'ān, but also sap the very foundation which provided Gibbon with an opportunity to deride the Divine revelation. And this appears to be all the more reasonable because no extant source is definite about the beginning or even the end of the prolonged sleep of the youths. There is also a wide variation between the periods reckoned on the basis of various sources by different authorities. The Syriac sources, for example, claim that the Seven Sleepers woke up in 425 or 437 A. D. while Greek traditions fix the incident in 446 A. D. or the thirty-eighth year of the reign of Theodosius II.

It is our unalterable faith that the Qur'ān, being the custodian of the revealed truth and earlier scriptures, is much more trustworthy than all those ancient texts which were always open to changes and amendments.

The persecution of the Christians, falsely charged with burning the Roman capital, and punished with the most horrid tortures, had been initiated by Nero as early as in 64 A. D. and it continued unabated under Trajan, Hadrian and Marcus Aurelius. There were occasional periods of peace in between long years of persecution till Constantine embraced Christianity in the beginning of the fourth century. The perplexity produced by the scant and discordant historical material about the early years of Christianity is another reason for not placing reliance, as did Gibbon, on any particular tradition or an ancient text in regard to the exact period and dates of the prolonged sleep of the Seven Sleepers. After all, the hiding of a small band of unknown persons in a far off province of the empire, would have been a minor incident of no significance. Their awakening, on the other hand, during the reign of an Emperor who professed the faith of the persecuted fugitives, must have stirred the imagination of the people.

The real significance of the story can, however, be realised in the context of the then raging controversy about the resurrection of the body and retribution in the Hereafter. An irrefutable evidence, an overwhelming demonstration of the life after death was then required to revive the belief in resurrection, and the event did happen to proclaim this eternal truth, which soon became the most popular and widely circulated story throughout the Roman empire. As it could be hoped, in such circumstances, the story circulating from mouth to mouth would necessarily have become somewhat vague in regard to its details and the dates before it was reduced to writing.

APPENDIX II

Identification of Zul-Qarnain

By S. Abul Hasan Ali Nadvi

The commentators of the Qur'ān hold divergent opinions about Zul-Qarnain. A large number of them suppose the person to be Alexander the Great. Imām Rāzī is of the same view along with the majority of commentators, but actually there is no valid reason to accept this opinion. Alexander the Great lacked most of those characteristics and achievements of Zul-Qarnain which have been expressly mentioned in the Qur'ān, as, *e. g.*, faith in the One and Only God, piety, just treatment to the conquered people and the erection of an iron rampart. Perhaps the identification of Zul-Qarnain with Alexander the Great was due to imperfect details of his character and exploits being available to the earlier commentators of the Qur'ān.

There are, however, other doctors of faith who identify Zul-Qarnain with the Iranian Emperor Cyrus who was known to the Jews as the Redeemer of Israel, and to the Arabs by the name of Kai Khusroe. This is the view put forth in some detail by Maulānā Abul Kalām Azād in Volume II of the *Tarjumānul Qur'ān*, wherein he has adduced numerous references from historical treatises and Jewish religious records in support of his thesis. A summary of it is given here.

A remarkable personality came to the fore in a dramatic manner in 559 B. C. and soon attracted the attention of the whole world. Persia was then divided into two kingdoms: the southern part was known as Persia and the north-western portion was called Media (Arabs called it Mahat). Cyrus welded the Persian tribes into a single nation by defeating Astyages of Media at Pasargadæ. Thereafter began the conquests of Cyrus, which were marked not by sanguine battles and cruelties but by humanity and mildness to the vanquished inhabitants and honour to the defeated monarchs. Within 12 years all the lands from Black Sea to Bactria had been reduced to the position of Persian dependencies.

In the spring of 546 B. C. Croesus of Lydia attacked Persia, Cyrus flung himself upon him, beat him at Pteria in Cappadocia and pursued him to Lydia, the North-Western part of Asia Minor, which was then the centre of Hellenistic civilization in Asia.

A second victory followed on the banks of Pactolus: by the autumn of 546, Sardis had already fallen, and the Persian forces advanced to the bounds of Mediterranean. During the next few years, the Greek littoral towns were reduced.

In 539 B. C. Nabonidus was defeated and Babylon occupied, which, with the Chaldean empire, Syria and Palestine also became Persian.

When Cyrus would have advanced beyond Sardis he must have turned back from the coast of Ægean Sea, near Smyrna. Here he would have seen the sea taking the shape of a lake and the sun setting in the murky water: "he found it setting in a muddy spring," as the Qur'ān puts it (xviii: 87).

In his eastward expedition, Cyrus conquered the lands up to Makran and Balkh. In this region he subdued the uncivilized nomadic tribes, which have also been referred to in the Qur'ān: "he found it (sun) raising on a people for whom We had appointed no shelter therefrom" (xviii: 91). After reducing Babylon, Cyrus rescued the Jews from the tyranny of Nabonidus, as predicted in the Jewish Scriptures. He permitted the Jews in Babylon to return and rebuild Jerusalem.

The last campaign of Cyrus was in the direction of the lands despoiled by the people called Gog and Magog. Cyrus advanced towards Caucasus, leaving Caspian Sea to his right, where he came across a mountain pass between two steep hills rising like walls. Here he constructed the iron rampart to check the ingress of Gog and Magag.

Cyrus met his end in 529 B. C. A marble statue with two horns on his head, signifying the unified kingdoms of Persia and Media, was recovered from the ruins of Pasargadæ in 1938. The unification of these two kingdoms gave Cyrus the title of Zul-Qarnain. Cyrus has been rightly praised by most of the modern historians for his conquests as well as for his just and mild treatment of the conquered people (For further details *see* Universal History of the World, Vol. II, by J. A. Hammerton).

But the view expressed by Saiyid Qutub in *Fi Zalal il Qur'ān*, which is being reproduced here, appears to us more logical than the explanations given by other commentators.

"The Qur'an does not specify the identity or the time and place of Zul-Qarnain. This is a style of narration peculiar to the stories mentioned in the Qur'ān, for its aim is not to historicise the events but to draw out the moral and lesson of the story. The purpose can very often be achieved without determining the location and chronology of the events mentioned in the Qur'ān.

"Our recorded history does mention an emperor by the name of Alexander Zul-Qarnain[1] but it is certain that he was not the personality meant by the Qur'ān. Alexander the great was a polytheist and an idol worshipper while the sovereign mentioned in the Qur'ān was a man of God, a unitarian, having faith in the Day of Judgment, Resurrection, etc.

"In his book entitled *Al-Athār-ul-Baqiyah an-al-Quroon il-Khāliyah* Abū Raihān

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1. Literally "The two-horned" one

al-Bairūnī writes that Zul-Qarnain spoken of in the Qur'ān belonged to Hymar,[1] as the name itself indicates. The kings of Hymar had Zū as an essential part of their names as, *e. g.* Zū-Nuwās, Zū-Yazān. The proper name of Zul-Qarnain was Abū Bakr Ibn Afriqash. He subdued all the lands on the coast of Mediterranean Sea, including Tunis and Morocco, and founded a city called Afriqiah which gave its name to the entire continent. He was called by the name of Zul-Qarnain as he was believed to have reached the lands of rising and setting sun.

"This view might be correct but we have no means to verify it. The extant records of history hardly contain anything about him, and the description of his character and conquests given in the Qur'ān is too general like that of the peoples of Noah, Hūd, Sālih, etc. Actually the records preserved by our history constitute only a fraction of our life-story on this earth. We have no record of the events that took place before history began to list them. Its verdict is thus not at all reliable.

"If only the Old Testament could have been preserved in its pristine purity without interpolations and additions, it could have served as a valuable source of history. But, unfortunately, numerous legends have been introduced and interwoven with the revelation contained in this Scripture with the result that the historical events mentioned in it cannot be relied upon.

"The Qur'ān being free from all additions, alterations and mutilations can, undoubtedly, be a trustworthy source of the events narrated by it, but its version cannot, obviously, be verified from the historical records. This is so because of two reasons; first, the history does not account for innumerable happenings; and, secondly, the Qur'ān unfolds some of those events of the olden times which have not been recorded at all.

"There is another reason too. Recorded history, even if it contains the details of any particular happening, is, after all, a human endeavour always likely to commit mistakes or misrepresent the event in question. With all the facilities of communications, means of transmitting news and techniques of their verification in the modern times, we sometimes come across different versions of one and the same story. The same event is not unoften interpreted differently, viewed from different angles and widely differing conclusions are drawn therefrom. This is, in truth, the basic material which serves as the source of history: it is, however, an entirely different matter that we have devised elaborate norms for post-scrutiny and verification of the authenticity of the material thus collected.

Therefore, it is against the accepted principles of literary criticism as well as Quranic exegesis to seek historical evidence for the verification of events related by the Qur'ān. Moreover, this procedure is also not in accord with the conviction which claims to profess the Qur'ān as eternal, unchangeable word of God. Absolute reliance cannot, obviously, be placed on the data thus collected by history

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1. An ancient South Arabian people

either by one having faith in the revelatory nature of the Qur'ān or by an impartial literary critic. Historical data is, at best, no more than a collection of our impressions, estimates and ideas about the past happenings.

"The Prophet had been asked about Zul-Qarnain. Thereupon God revealed certain salient characteristics of the monarch known by that name. Now, the Qur'ān being the only source of knowledge about him, the verification of its historicity or otherwise is beyond our means. The commentaries on the Qur'ān present differing views in the matter and, therefore, reliance cannot be placed on them. If any particular view is endorsed by any commentator, he ought to be extremely cautious for numerous traditions of yore and Israelite legends have found their way into some of the old commentaries."[1]

It hardly makes any difference to a student of the Qur'ān whether he is able to identify Zul-Qarnain with any sovereign in the light of available historical records or not. It should be sufficient for him that the Qur'ān has indicated the dominant characteristics of Zul-Qarnain. We know that he was endowed with political and military power, manifold resources, courage, large-heartedness and nobility of character.

> "Verily We! We established him in the earth, and vouchsafed unto him of everything a way (to attain anything he desired).
>
> "Then he followed a way."
>
> (*Al-Kahf*: 84-85)

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1. *Fi Zalal il Qur'an*, Volume VI (V Edition), pp. 8-10

بسم الله الرحمن الرحيم

كهيعص ۝ ذكر رحمت ربك عبده زكريا ۝ إذ نادى ربه نداء خفيا ۝ قال رب إني وهن العظم مني
واشتعل الرأس شيبا ولم أكن بدعائك رب شقيا ۝ وإني خفت الموالي من وراءي وكانت امرأتي
عاقرا فهب لي من لدنك وليا ۝ يرثني ويرث من آل يعقوب واجعله رب رضيا ۝ يزكريا إنا نبشرك
بغلام اسمه يحيى لم نجعل له من قبل سميا ۝ قال رب أنى يكون

Sūrah Maryam

Mary. XIX

(Makkan,[74] 6 Sections and 98 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (كهيعص) Kaf-Ha-Ya-Ain-Sad[75].

2. (ذكر . . . زكريا) *This is* a mention of the mercy of thy Lord to His bondman Zakariyya.[76]

3. (اذ . . . خفيا) *Recall* when he cried unto his Lord with a low tone.[77]

4. (قال . . . شقيا) He said: Lord! my bones have waxen feeble and the head is glistening with hoariness, and I have not *yet* been in my prayer to Thee, my Lord! unblest.[78]

5. (واني . . . وليا) And I fear *my* kindred[79] after me,[80] and my wife has been barren;[81] so bestow on me from before Thee an heir;[82]

6. (يرثني . . . رضيا) inheriting me and inheriting the Children of Ya'qūb,[83] and make him, Lord, acceptable.[84]

7. (يا زكريا . . . سميا) O Zakariyya! We give thee the glad tidings of a boy, and his name *shall be* Yaḥyā,[85] We have not so far made *his* namesake *in thy family*.[86]

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74. This is one of early Makkan chapters, and was recited to the Negus (Christian King of Abyssinia) in the presence of the hostile ambassadors of the Quraish, in the fifty year of the holy Prophet's advent, nine years before Hijrat, by J'afar, the head of the Muslim refugees; whereupon, according to the earliest

Muslim chroniclers, the king wept, and the bishop also wept so that their tears ran down upon their books saying: Verily this revelation and that of Moses proceed from one and the same source.' (Muir, *op. cit.*, p. 92, f.n.).

75. See P. I, n. 28.

76. *i. e.*, on account of God's special kindness toward Zacharias in various ways. 'There was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abijah: and his wife was of the daughter of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, (Lk. 1: 5—6). 'An old man at the close of the reign of Herod the Great (B.C. 4) . . . Even in that evil time of wickedness in high places in Church and State, there lived in Palestine no inconsiderable number of just and devout persons both among priests and people. Of such was Zacharias. . . . He chose for wife one of the sacerdotal house, a daughter of Aaron, named after Aaron's wife as pious as himself. They were righteous not only in the sight of men but of God, and blameless is their case to observe all His commandments and ordinances.' (Hastings, *op. cit.*, II, p. 844) See also P. III, n. 376.

77. The prayer was made in private through the fear of his relatives. Of course he could not complain of his relatives in public or aloud. نداء — خفيا literally, is 'a low tone of voice'.

78. *i. e.*, my prayers have always been granted; so this time I am about to beg of Thee a gift that, looking to my age and health, might seem unusual. 'And they had no child, because that Elisabeth was barren, and they both were now well stricken in years, (Lk. 1: 7).

79. (and fellow-priests of the Temple).

80. (that they instead of instructing the people in the true faith would themselves turn to irreligion and impiety).

81. (which negatives the possibility of a child in the ordinary course of nature).

82. (as a matter of Thy special grace).

83. Which heritage consisted of true religion and piety.

84. (to Thyself, by his virtue and piety).

85. *Cf.* the NT:—'The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.' (Lk. 1: 13).

86. 'And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name.' (Lk. 1: 59-61).

لي غلام وكانت امرأتي عاقرا وقد بلغت من الكبر عتيا ۝ قال كذلك قال ربك هو علي هين وقد
خلقتك من قبل ولم تك شيئا ۝ قال رب اجعل لي آية قال آيتك ألا تكلم الناس ثلث ليال سويا ۝
فخرج على قومه من المحراب فأوحى إليهم أن سبحوا بكرة وعشيا ۝ يا يحيى خذ الكتب بقوة وآتيناه الحكم
صبيا ۝ وحنانا من لدنا وزكوة وكان تقيا ۝ وبرا بوالديه ولم يكن جبارا عصيا ۝ وسلم عليه يوم
ولد ويوم يموت ويوم يبعث حيا ۝ واذكر في الكتب مريم إذ انتبذت من أهلها مكانا شرقيا ۝ فاتخذت من
دونهم حجابا فأرسلنا إليها روحنا فتمثل لها بشرا

8. (قال . . . عتيا) He said: Lord ! in what wise shall there be a boy[87] for me? My wife has been barren, and I have reached the extreme age.[88]

9. (قال . . . شيئا) Allah said: even so![89] Thy Lord says: it is to Me easy.[90] Surely I have created thee before, when thou wast not anything.[91]

10. (قال . . . سويا) He said Lord! appoint me a sign.[92] *Allah* said: thy sign is that thou shalt not speak to mankind for three nights,[93] *while* sound.[94]

11. (فخرج . . . عشيا) Then he came forth to his people from the sanctuary and he beckoned to them:[95] hallow *your* Lord morning and evening.

12. (يايحيى . . . صبيا) O Yaḥya[96] hold fast the Book.[97] And We granted him wisdom, *while yet* a child;[98]

13. (وحنانا . . . تقيا) and tenderness from Our presence and purity, and he was pious;[99]

14. (وبرا . . . عصيا) and dutiful to his parents, and was not a high-handed rebel.[100]

15. (وسلم . . . حيا) And peace *be* to him on the day of his birth and death, and on the day he will be raised up.

SECTION 2

16. (واذكر . . . شرقيا) And mention thou[101] in the Book Maryam, when she retired from her people to a place eastward.[102]

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87. *i. e.*, shall I marry a second wife, or shall we, husband and wife, be made young once more? The expression is not of wonder, much less of incredulity, but it is a request for further elucidation.

88. 'And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.' (Lk. 1 : 7) Also 1 : 18.

89. *i. e.*, it would happen in the existing circumstances, without the restoration of youth or any other abnormal means.

90. —this birth of a child in old age.

91. —a thing of far greater wonder.

92. (whereby I may know that my wife is with child, and in order that I may perform some special offering to Thee).

93. (and days, and yet shalt glorify and hallow God).

94. *i. e.*, while physically quite fit, and uneffected by any disease of the tongue. The epithet سويا is added to correct an inaccuracy of the Bible that Zacharias was struck 'dumb' and 'unable to speak.' (Lk. 1 : 20).

95. (after the son was conceived and Zacharias could not speak). 'And when he came out, he could not speak unto them. . . . He beckoned unto them and remained speechless.' (Lk. 1 : 21, 22).

96. John 'the Baptist' (on him be peace!) on coming of age receives Revelation of God. According to the Christian conception, he was 'the greatest of the prophets, yea and more than a prophet.' (Dummelow ; *op. cit.*, p. 737).

97. (of Moses), *i. e.*, study and observe it. 'The rise of Christianity was preceded by a long period of four hundred years, during which prophecy was silent, and the religious guidance of the nation passed to the rabbis and the scribes, who made void the Law of God by their traditions. The advent of Christ was heralded by a great revival of prophecy . . . as in the cases of Zacharias, Joseph . . . . and in particular, John the Baptist.' (Dummelow : *op. cit.*, p. 737).

98. See P., III, n. 387, 388.

99. 'He was a prophet, the last and greatest of the prophetic succession under the old dispensation. His personal righteousness and integrity were unquestioned.' (NSBD, p. 462) See also P. III, n. 389. زكوة is here in the sense of طهرة (LL).

100. This is put in to refute the false accusation of sedition and rebellion brought against John by the state under Herod.

101. (O Prophet!).

102. (to wash herself or to pray).

سَوِيًّا ۝ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ۝ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۝ قَالَتْ أَنَّىٰ
يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۝ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ
وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ۝ فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۝ فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ
قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ۝ فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ
سَرِيًّا ۝ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۝ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ
أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ

17. (فاتخذت . . . سويا) Then she took beside them a curtain.[103] Then We sent unto her Our spirit,[104] and he appeared to her in the form of a sound human being.[105]

18. (قالت . . . تقيا) She said: verily I take refuge with the Compassionate from thee if thou art *God*-fearing.[106]

19. (قال . . . زكيا) He said: I am but an envoy of thy Lord,[107] *and have come* to bestow on thee a boy,[108] faultless.[109]

20. (قالت . . . بغيا) She said: how can there be a boy unto me, whereas no human being has touched me,[110] nor have I been a harlot?[111]

21. (قال . . . مقضيا) He said: even so! Thy Lord says: easy it[112] is with Me, and *it is* in order that We make him a sign to mankind,[113] and it is a mercy from Us;[114] and it is an affair decreed.

22. (فحملته . . . قصيا) Then she conceived him,[115] and she retired with him[116] to a place far-off.[117]

23. (فاجآءها . . . منسيا) Then the birth-pangs drove her to the trunk of a palm-tree.[118] She said:[119] would that I had died before this and had become forgotten, lost in oblivion.

24. (فناديها . . . سريا) Then *one* called from underneath her:[120] grieve not, thy Lord has placed underneath thee a rivulet;[121]

25. (وهزي . . . جنيا) and shake towards thee the trunk of the palm-tree, dates will drop on thee fresh and ripe;[122]

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103. (to screen herself).

104. *i. e.* the angel Gabriel.

105. (and perfect, to solace her).

106. Naturally frightened at the appearance of a stranger in her privacy, she beseeches him, in the name of God, to withdraw from her.

107. (and His angel).

108. (miraculously).

109. (and sinless, like any other prophet of God).

110. (by way of marital intercourse).

111. (or unchaste). This is to refute the most vulgar charge of the Jews that she led an immortal life. See Schonfield's *According to the Hebrews*, p. 35.

112. *i. e.*, this miracle of virgin birth.

113. (of Our omnipotence, by this miraculous manner of his birth).

114. (through his preaching).

115. (after the angel had blown his breath into the bosom of her shirt).

116. (in her womb).

117. (from her family). This may refer to her shifting from her native place Nazareth to the generally accepted birth-place of Jesus, Bethlehem, which is at a distance of 7 miles. Even if not this famous Bethlehem, but an obscure village of the same name near Nazareth be accepted as his birth-place (*see* EBi. c. 3362) then that place also is 7 miles north-west of west Nazareth.

118. (that she might lean on it in her travail). 'The tree was very plentiful in Palestine in ancient times.' (J.E. IX. p. 505) 'Several names in the Bible give evidence of the plentifulness of the palm'. (p. 506) The tree has generally been termed the prince of the vegetable kingdom.

119. (overcome with shame and pain).

120. *i. e.*, from below the place where she was. This crier was the angel Gabriel.

121. (so that thou shalt not suffer from thirst).

122. (so that thou shalt not suffer from hunger). 'The date-palm was put to many uses. The fruit was used for food . . . The qualities of the date-palm are referred to quite frequently in a figurative sense in the poetical books of the Bible.' (JE. IX, p. 505) Regarding this fruit, W. G. Palgrave remarked: "Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagine how delicious it is when eaten fresh," . . . The dried fruit used for dessert in European countries contains more than half of its weight of sugar, about 6% of albumen, and 12% of gummy matter.' (EBr. VII, p. 69, XI Ed.).

اكلم اليوم انسيا ۝ فأتت به قومها تحمله قالوا يمريم لقد جئت شيئا فريا ۝ يأخت هرون ما كان ابوك امرا
سوء وما كانت امك بغيا ۝ فاشارت اليه قالوا كيف نكلم من كان في المهد صبيا ۝ قال اني عبد الله
اتني الكتب وجعلني نبيا ۝ وجعلني مبركا اين ما كنت واوصني بالصلوة والزكوة ما دمت حيا ۝ وبرا
بوالدتي ولم يجعلني جبارا شقيا ۝ والسلم علي يوم ولدت ويوم اموت ويوم ابعث حيا ۝ ذلك عيسى ابن
مريم قول الحق الذي فيه يمترون ۝ ما كان لله ان يتخذ من ولد سبحنه اذا قضى امرا فانما يقول له
كن فيكون ۝ وان الله ربي وربكم فاعبدوه هذا

26. (فكلى . . . انسيا) so eat and drink thou, and cool *thine* eyes,[123] and if thou seest of humans anyone[124] say[125] thou: verily I have vowed to the Compassionate a fast,[126] so I shall not speak to anyone today.

27. (فاتت . . . فريا) Then she brought *the baby* to her people carrying him.[127] They said: O Maryam! thou hast brought a thing unheard of;[128]

28. (يا اخت . . . بغيا) O sister of Hārūn:[129] thy father was not a man of evil, nor was thy mother unchaste.[130]

29. (فاشارت . . . صبيا) Then she pointed to him.[131] They said: how can we speak to one who is in the cradle, a *mere* child?[132]

30. (قال . . . نبيا) He said: verily I am a bondman of Allah.[133] He has given me the Book and made me a prophet,[134]

31. (وجعلني . . . حيا) and He has made me blessed wherever I may be and enjoined on me prayer and purity as long as I am alive;[135]

32. (وبرا . . . شقيا) and dutiful to my mother,[135-A] and not made me high-handed and unblest;[136]

33. (والسلم . . . حيا) and peace *be* on me the day I was born and the day I die and the day I am raised up.[137]

34. (ذلك . . . يمترون) Such is 'Isā, son of Maryam; *this is* the word of truth, wherein they[138] are doubting.[139]

35. (ما كان . . . فيكون) Allah is not one to take *to Himself* a son.[140] Hallowed be He![141] Whensoever He decrees an affair, He only say to it: be, and it becomes.[142]

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123. (with the sight of the child).
124. (and he is inclined to accost her regarding the child.)
125. (by signs and gestures).
126. (involving abstinence from speech).
127. (in her arms).
128. فرى literally is 'a thing forged or fabricated', and hence 'unknown, or unheard of.' (LL).

129. *i. e.*, like him in piety, or comparable to him in virtue. اخت is not necessarily a sister; and as the feminine of اخ it signifies a friend, a companion, an associate, or a fellow. اخوة means, 'conformity, or similarity; and combination, agreement, or unison in action'; and اخت بين الشيئين signifies 'I united the things as fellows, or pairs.' (LL) The phrase النوم اخو الموت means 'sleep is the like of death', and رماه الله بليلة لا اخت لها signifies, 'God afflicted him with a night having none like to it.' (LL) In *surah* 'Zakhruf', verse 47, it is clearly used in the sense of 'like'. Here the epithet is all the more apt, since Mary was a descendant of Aaron, and through him belonged to the tribe of Levi, noted for virtue and piety. يا شبيهة هارون في الصلاح (IQ) يعني أخته في الصلاح لا في النسبة (Bdh).

130. (so how shameful of thee to have gone wrong and to have brought disgrace to thy illustrious family!).

131. (for the answer).

132. See P. III, n. 423.

133. (and not a Son or Incarnation of God). A refutation of the Christian position.

134. (and not a charlatan or magician). A refutation of the Jewish position.

135. 'I am Jesus, son of Mary, of the seed of David, a man that is mortal and feareth God, and I seek that to God be given honour and glory.' (GB, p. 221).

135-A. This refutes and contradicts the position implied in various passages of the NT that the attitude of Jesus towards his mother was cold and indifferent. See Mt. 12 : 46-50; Mk. 3 : 31-35; Lk, 8 : 19-21.

136. 'I am meek and lowly in heart.' (Mt. 11 : 29) It is one of the matchless beauties of the Holy Qur'ān that in a few, select words, it demolishes an entire edifice of falsehoods and untruths. By the use of the two words جبار and شقى it denies exactly the two charges of sedition and blasphemy brought against Jesus by the Jews. 'The charges were two in number, one sedition, the other blasphemy.' (Rosadi, *Trial of Jesus*, p. 178).

137. (like all mortals). All these facts of birth, death and resurrection serve to emphasize the absurdity of the Godhead of Jesus. See P. III, n. 469.

138. *i. e.*, the Jews and the Christians and their various sects.

139. (and wrangling among themselves).

140. *i. e.*, it is not at all in keeping with the nature of Divinity.

141. (from all such derogatory imputations).

142. (so in his way He brought Jesus also into being). See P. III, n. 489.

صراط مستقيم ۝ فاختلف الأحزاب من بينهم فويل للذين كفروا من مشهد يوم عظيم ۝ أسمع
بهم وأبصر يوم يأتوننا لكن الظلمون اليوم في ضلل مبين ۝ وأنذرهم يوم الحسرة إذ قضي الأمر و
هم في غفلة وهم لا يؤمنون ۝ إنا نحن نرث الأرض ومن عليها وإلينا يرجعون ۝ واذكر في
الكتب إبرهيم إنه كان صديقا نبيا ۝ إذ قال لأبيه يأبت لم تعبد ما لا يسمع ولا يبصر ولا يغني عنك
شيئا ۝ يأبت إني قد جاءني من العلم ما لم يأتك فاتبعني أهدك صراطا سويا ۝ يأبت لا تعبد الشيطن
إن الشيطن كان للرحمن عصيا ۝ يأبت إني أخاف أن يمسك عذاب من

36. (وان الله . . . مستقيم) And[143] verily Allah is my Lord and your Lord, so worship Him,[144] and this is a way straight.

37. (فاختلف . . . عظيم) Then the sects[145] have differed among themselves.[146] Woe to those who deny the witness of a mighty Day.

38. (اسمع . . . مبين) How wonderful in their hearing and in their sight *will they be* the Day they come to Us! But to-day the wrong-doers are in manifest error.

39. (وانذرهم . . . يؤمنون) And warn thou them[147] of the Day of Sighing when the affair shall have been decreed,[148] while *yet* they are heedless and are not believing.

40. (انا . . . يرجعون) Verily We! We shall inherit the earth and whatever is thereon;[149] and unto Us they shall be returned.

SECTION 3

41. (واذكر . . . نبيا) And mention thou[150] in the Book Ibrāhīm. He was a man of truth,[151] a prophet.[152]

42 (اذ قال . . . شيئا) *Recall* when he said to his father: father! why dost thou worship that which neither sees nor hears, nor yet avails thee at all?[153]

43. (يابت . . . سويا) Father! verily there has come to me of knowledge what has not come to thee;[154] so follow me, and I shall guide thee to an even path.

44. (يابت . . . عصيا) Father! serve not Satan;[155] surely Satan has been a rebel against the Compassionate.[156]

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143. —say thou, O Prophet!—.

144. (alone, O Christians and men of other faiths!)

145. (of the Jews, Christians and polytheists).

146. (turning away from the basic principle of Unity and inventing so many doctrines of their own).

147. (O Prophet!).

148. (and their fate sealed).

149. *i. e.*, God alone shall survive when all creatures will be dead and annihilated.

150. (O Prophet!).

151. (and veracity). صدیق is the intensive form of صدوق 'the truthful', and implies an invariable habit of veracity and imperishable love of truth. The epithet is brought in, perhaps, to correct the Biblical imputation to him of falsehood twice (*vide* Ge. 12 : 13 ; 20 : 2).

152. The historicity of Abraham has now at long last come to be recognized even by the 'critical' and 'sceptical' Europe. 'The Old Testament evidence, supported by the independent testimony of secular literature, justifies us in holding that there was such a person, . . ., that he lived originally at Ur in Mesopotamia, that he and his people moved thence into northern Syria and subsequently into Palestine, and that he lived in about the twentieth century before Christ.' (Woolley, *Abraham*, p. 50) See also P. I, n. 559.

153. 'The religion of Ur was a polytheism of the grossest type. Written texts preserve for us the names of about five thousand Sumerian gods, great and small.' (Woolley, *Abraham*, p. 192) See **P. VII, nn. 526, 527**.

154. *i. e.*, the Divine Revelation which is the only infallible knowledge.

155. To obey the devil in worshipping the idols is in effect to worship the devil himself.

156. To remind that the rebellion directed against the fountain-head of all Compassion and Mercy is to make that rebellion all the more heinous and disgraceful.

الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ۝ قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰۤاِبْرٰهِيْمُ ۚ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ
مَلِيًّا ۝ قَالَ سَلٰمٌ عَلَيْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّيْ ۗ اِنَّهٗ كَانَ بِيْ حَفِيًّا ۝ وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَ
اَدْعُوْا رَبِّيْ ۖ عَسٰۤى اَلَّاۤ اَكُوْنَ بِدُعَآءِ رَبِّيْ شَقِيًّا ۝ فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۙ وَهَبْنَا لَهٗۤ
اِسْحٰقَ وَيَعْقُوْبَ ؕ وَكُلًّا جَعَلْنَا نَبِيًّا ۝ وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۝ وَاذْكُرْ ع
فِي الْكِتٰبِ مُوْسٰۤى ۫ اِنَّهٗ كَانَ مُخْلَصًا وَّكَانَ رَسُوْلًا نَّبِيًّا ۝ وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَقَرَّبْنٰهُ نَجِيًّا ۝
وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَاۤ اَخَاهُ هٰرُوْنَ نَبِيًّا ۝ وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ

45. (يابت . . . وليا) Father! verily I fear there may touch thee a torment from the Compassionate,[157] as that thou become a companion to Satan.[158]

46. (قال . . . مليا) He said: Ibrahim! art thou averse to my gods?[159] If thou desist not,[160] surely I will stone thee,[161] and depart thou from me for ever so long.

47. (قال . . . حفيا) *Ibrahim* said: peace *be* on thee;[162] presently I shall ask forgiveness for thee[163] from my Lord; verily He is unto me ever Solicitous;[164]

48. (واعتزلكم . . . شقيا) and I renounce you and all that you serve besides Allah,[165] and I shall call unto my Lord,[166] and I hope in calling unto my Lord I shall not be unblest.[167]

49. (فلما . . . نبيا) Then when he had renounced them and all that they served besides Allah,[168] We bestowed on him Is-ḥāq and Y'aqūb[169] and each one We made a prophet.

50. (ووهبنا . . . عليا) And We bestowed on them of Our mercy,[170] and We made for them a lofty renown.[170-A]

SECTION 4

51. (واذكر . . . نبيا) And mention thou[171] in the Book Mūsā; he was single-hearted,[172] and was a messenger, prophet.[173]

52. (ونادينه . . . نجيا) And We cried unto him from the right side of the mount,[174] and We drew him nigh for whispering.[175]

53. (ووهبنا . . . نبيا) We bestowed on him, out of Our mercy, his brother Hārūn, a prophet.[176]

157. (in this very world).

158. (in the Hell-fire). 'Woe to my father and to this evil generation; woe to those who incline their hearts to vanity and worship senseless images without the power to smell or eat, to see or hear. Mouths they have, but sounds they cannot utter; eyes they have, but lack all power to see; they have ears that cannot hear, hands that cannot move, and feet that cannot walk. Senseless as they are the men

who wrought them, senseless all who trust in them and bow before them. . . Then why serve senseless, powerless gods—gods who can neither help thee in thy need nor hear thy supplications? Evil it is of thee and those who unite with thee to serve images of stone and wood, forgetting the Lord God who made the heaven and the earth and all that is therein. Ye bring guilt upon your souls, the same guilt for which your ancestors were punished by waters of the flood. Cease, oh, my father, to serve such gods, lest evil fall upon thy soul and the souls of all thy family.' (Polano, *op. cit.*, pp. 35, 36).

159. *i. e.*, the family gods, the tribal gods, the state gods.

160. (and persist in flouting my authority).

161. Which procedure would not have been very peculiar or novel according to the laws of the land. 'The son was not a free instrument during his father's life, for by Sumerian law the head of the family held absolute authority.' (Woolley, *Abraham*, p. 239).

162. Contrast the placidity of Abraham with the arrogant haughtiness of his father.

163. (by bestowing on thee true guidance).

164. *i. e.*, considerate and regardful of me; showering benevolence and affection on me; always answering my prayer when I pray to him.

165. (departing from you and your gods physically as I have always held aloof from you and them mentally).

166. (praying that you may yet be shown the path of truth).

167. (as you are in calling upon your lifeless and inert gods).

168. (and had departed from his ancestral home in Chaldea to Syria and thence to Palestine).

169. (as a son and a grandson, after his first-born Ismail).

170. *i. e.*, gifts both material and spiritual.

170-A. اى ذكرا حسنا عليا (IQ).

171. (O Prophet!).

172. (in his devotion to God, and free from all moral taint).

173. A نبى in Islam is not a mere 'foreteller'; he is a direct recipient of the Revelation of God and is charged with the duty of acquainting others respecting God and things Beyond. A رسول is one who has a message; a messenger, an envoy. Angels also are رسل in this sense.

174. See P. XX, n. 189, 190.

175. *i. e.*, for having a private discourse with Us.

176. See P. XIX, nn. 155, 156.

إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ۝ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَوٰةِ وَالزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا ۝
وَاذْكُرْ فِي الْكِتَٰبِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ۝ وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ۝ أُولَٰٓئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم
مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا
وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۩ ۝ فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَوٰةَ
وَاتَّبَعُوا الشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ۝ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُولَٰٓئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظْلَمُونَ شَيْـًٔا ۝ جَنَّٰتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَٰنُ عِبَادَهُ بِالْغَيْبِ

سجدة

54. (واذكر . . . نبيا) And mention thou in the Book Ismā'īl;[177] he was true in promise,[178] and was a messenger, a prophet.

55. (وكان . . . مرضيا) And he was wont to bid his household[179] to prayer and purity, and he was with his Lord an approved one.[180]

56. (واذكر . . . نبيا) And mention thou in the Book Idris.[181] He was a man of truth,[182] a prophet.[183]

57. (ورفعنه . . . عليا) And We exalted him to a lofty position.[184]

58. (اولئك . . . بكيا) These are they whom Allah has favoured from among the prophets, of the progeny of Adam and of them whom We bore with Nūḥ[185] and of the progeny of Ibrāhīm and Isrā'īl, and of them whom We have guided and chosen. Whenever the Revelations of the Compassionate were rehearsed to them, they fell down prostrating themselves and weeping.[186]

59. (فخلف . . . غيا) Then there succeeded them a posterity who neglected prayers and followed lusts; so they shall meet presently[187] with the perdition.

60. (الا . . . شيأ) excepting those who may repent and believe and work righteously. These shall enter the Garden and shall not be wronged at all——

177. Whose mother was 'no woman of the tents, but Hagar the Egyptian; she was at least a civilized creature, sprung from the second great centre of culture in the ancient world.' (Woolley, *op. cit.*, p. 144). See also P. I, n. 570.

178. (besides his other virtues).

179. 'And God was with the lad . . . . And his mother took him a wife out of the land of Egypt.' (Ge. 21 : 20, 21).

180. (and not a rejected one, as his traducers, the Jews and the Christians, would have it).

181. Probably Enoch of the Bible. He was the son of Jared, and lived for 365 years. (Ge. 5 : 18, 22) Seventh in descent from Adam, he was the father of Methuselah. According to the Jewish tradition he was the first author, and the inventor of letters, arithmetic and astronomy.

182. (and veracity). This is perhaps to refute the opinion held by a section of the Jews that Enoch was 'inconsistent in his piety' (JE. V. p. 178), or that he was 'light-minded and inclined to sin again.' (Rashi, *On Genesis'* p. 93).

183. 'And Enoch walked with God' (Ge. 5 : 22, 24).

184. it may be 'a place' as well as 'a position.' So the words of the Holy Qur'ān do not necessarily support the Jewish and the Christian view that Enoch was translated alive to the heaven. *Cf.* the Bible and its commentaries. 'And he was not; for God took him.' (Ge. 5 : 24) 'The meaning of the expression "he was not; for God took him," is, no doubt, correctly given by the writer of Heb. as that Enoch never died, but he was translated to heaven, like Elijah, as a reward for the holiness of his life. (Dummelow, *op. cit.*, p. 13) 'By faith Enoch was translated that he should not see death; and was not found, because God 'had translated him!' (He. 11 : 5) 'Enoch was a pious worshipper of the true God, and was removed from among the dwellers on earth to heaven . . . . Enoch is one of those that passed into Garden of Eden without tasting the pangs of death.' (JE. V. p. 178).

185. (in the ark).

186. So all of them were meek and lowly in spirit, and obedient servants and devout worshippers of God.

187. *i. e.*, in the Hereafter.

منزل ٤ قال ألم

إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ۝ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ۝ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ
مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۝ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ
نَسِيًّا ۝ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝ وَيَقُولُ الْإِنْسَانُ
أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ۝ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ۝ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَ
الشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا ۝ ثُمَّ
لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا

61. (جنت . . . ماتيا) Gardens everlasting which the Compassionate has promised to His bondmen, *though yet* unseen;[188] Verily His promise is ever to be fulfilled.

62. (لايسمعون . . . عشيا) They shall not hear therein any vain *word*, but *they shall hear only* peace;[189] and they shall have therein their provision morning and evening.[190]

63. (تلك . . . تقيا) Such is the Garden which We shall cause Our bondmen to inherit who have been God-fearing.

64. (وما . . . نسيا) And we,[191] *the angels*, do not descend, except by the command of thy Lord. His is whatever is before us and whatsoever is behind us and whatsoever is in-between;[192] and thy Lord is never forgetful[193]——

65. (رب . . . سميا) Lord of the heavens and the earth and what is in-between; so Him worship thou, and endure patiently in His worship; dost thou know any one as His compeer?[194]

SECTION 5

66. (ويقول . . . حيا) And man says:[195] when I am dead, shall I be raised alive?

67. (اولا . . . شيئا) Does not man remember that We created him before he was anything?[196]

68. (فوربك . . . جثيا) By thy Lord, then, We will surely gather them and the devils;[197] thereafter We will surely bring them round Hell, kneeling.[198]

69. (ثم . . . عتيا) Then, We will surely draw aside from each sect those who were most rebellious[199] against the Compassionate.

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188. *i. e.*, 'in reward for their secret faith.'

189. *i. e.*, words of peace and comfort. The Paradise will be pre-eminently a place of tranquility, free from evils, vices and blemishes of any kind.

190. *i. e.*, at all times. 'Morning and evening' are only used in a relative sense, so as to be comprehended by us, as there will be no actual sunset in the Paradise.

191. The whole phrase is on behalf of the angel Gabriel to whom the holy Prophet in his eagerness for incessant Divine communion had complained of long intervals between the revelations.

192. (in space and in time). This demonstrates once more the absolute dependence of angels on God's will.

193. (as imagined by misguided communities, but is ever Vigilant and Cognizant of all purposes).

194. (O reader!) سمى (is not only a namesake, but also one co-equal) اى نظيراً له يستحق اسمه وموصوفاً يستحق صفته على التحقيق (Rgh).

195. (denying and ridiculing the fact of Resurrection).

196. (and We are the same old Creator, having lost or forgotten nothing of Our Creative Ability).

197. Every infidel shall appear on the Judgment-Day chained to the devil who seduced him.

198. (seized with extreme terror).

199. (to consign them to the lowest depth of Hell and the greatest degrees of torment).

قال الم ١٦ مريم ١٩

صِلِيًّا ۝ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا
جِثِيًّا ۝ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ
نَدِيًّا ۝ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا ۝ قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَٰنُ
مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ۝
وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ۝ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا
وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ۝ أَطَّلَعَ الْغَيْبَ

70. (ثم . . . صليا) Then surely *it is* We *who* know best as to which of them were the worthiest of being roasted therein.[200]

71. (وان . . . مقضيا) And there is not *one* of you[201] but shall pass over it[202]: an ordinance decreed by thy Lord.

72. (ثم . . . جثيا) Then We will deliver them who have feared[203] *God* and will leave the wrong-doers kneeling therein.

73. (و اذا . . . نديا) And when Our clear Revelations are rehearsed to them, the infidels say[204] to the faithful: which of the two portions is better in station and goodlier in company?[205]

74. (وكم . . . ورءيا) And how many a generation We have destroyed before them, who were goodlier in goods and outward appearance?[206]

75. (قل . . . جندا) Say thou:[207] whosoever is in error—surely unto him the Compassionate lengthens a length,[208] until when they behold that with which they were threatened, either the torment[209] or the Hour; then they shall have to know whosoever is worse in position and weaker in hosts.

76. (ويزيد . . . مردا) Allah increases in guidance those who let themselves be guided; and with thy Lord the righteous *works* that last[210] are excellent in respect of reward and in respect of return.

77. (افرءيت . . . ولدا) Hast thou observed[211] him who disbelieves in Our signs and says: surely I will be given riches and children.[212]

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200. (so there will be no need of any long and laborious enquiry at the time).

201. (O mankind !).

202. (the believers passing on absolutely unscathed).

203. (their Lord and believed in Him). Compare a teaching of Jesus, unrecorded in the canonised gospels:—'Every one, be he who he may, must go into Hell. It is true, however, that the holy ones and prophets of God shall go there to behold, not suffering any punishment.' (GB. p. 159).

204. (in derision and arrogance).

205. *i. e.*, which of us, the believers and the rejecters, is better off in worldly position and affluence?

206. (boasting of their worldly pomp and materialistic civilization).

207. (O Prophet! to those intoxicated with the wealth, power and position of the world).

208. He giveth them the rope, as the English idiom has it.

209. (in this world).

210. (as contrasted with unrighteous deeds of essentially ephemeral nature).

211. (O Prophet!).

212. The allusion is to a particularly virulent pagan of Makka, 'Aās ibn Wāil, who on a certain occasion had exclaimed by way of ridicule to one of his creditors: 'What! shall I be raised to life after death! Well, if that is going to happen, come to me at that time, and as I shall have abundance of riches and children, I shall pay you then and there.'

اَمِ اتخذ عند الرحمن عهدا ۝ كلا سنكتب ما يقول ونمد له من العذاب مدا ۝ ونرثه ما يقول ويأتينا
فردا ۝ واتخذوا من دون الله الهة ليكونوا لهم عزا ۝ كلا سيكفرون بعبادتهم ويكونون عليهم ضدا ۝
الم تر انا ارسلنا الشيطين على الكفرين تؤزهم ازا ۝ فلا تعجل عليهم انما نعد لهم عدا ۝ يوم نحشر المتقين
الى الرحمن وفدا ۝ ونسوق المجرمين الى جهنم وردا ۝ لا يملكون الشفاعة الا من اتخذ عند الرحمن
عهدا ۝ وقالوا اتخذ الرحمن ولدا ۝ لقد جئتم شيئا ادا ۝ تكاد السموت يتفطرن منه وتنشق الارض وتخر
الجبال هدا ۝ ان دعوا للرحمن ولدا ۝

78. (اطلع . . . عهدا) Has he looked unto the Unseen, or has he taken a covenant with the Compassionate?[213]

79. (كلا . . . مدا) By no means! We will write down what he says; and We will prolong for him the torment a length.

80. (ونرثه . . . فردا) And We will inherit from him[214] that of which he spoke[215] and he shall come to Us alone.[216]

81. (واتخذوا . . . عزا) And they[217] have taken gods besides Allah that they[218] might be a glory for them.[219]

82. (كلا . . . ضدا) By no means! presently they will deny their worship, and become an adversary unto them.[220]

SECTION 6

83. (الم . . . ازا) Dost thou not see that[221] We have set[222] the devils[223] upon infidels[224] inciting them by an incitement.[225]

84. (فلا . . . عدا) So hasten thou not against them; We are only counting against them a counting.[226]

85. (يوم . . . وفدا) *On the* day whereon We shall gather the pious unto the Compassionate as an embassy;[227]

86. (ونسوق . . . وردا) and shall drive the culprits to Hell as a herd;[228]

87. (لا يملكون . . عهدا) they shall not own intercession,[229] excepting those who have taken with the Compassionate a covenant.[230]

88. (وقالوا . . . ولدا) And they[231] say: the Compassionate has taken a son.[232]

89. (لقد . . . ادا) Assuredly you have brought a thing monstrous.[233]

90. (تكاد . . . هدا) The heavens are well-nigh rent thereat and the earth cleft and the mountains well-nigh fell down;[234]

91. (ان . . . ولدا) that they should ascribe to the Compassionate a son.[235]

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213. (that it shall be so).

214. (at his death).

215. *i. e.*, riches and children.

216. (bereft of offspring and property).

217. *i. e.*, the polytheists.

218. *i. e.*, these gods.

219. (before God, and might intercede to Him on their behalf). 'Glory' in the context means a source of strength and glory.

220. *i. e.*, instead of being helpful to their worshippers, these gods shall renounce and denounce them.

221. (O Prophet!).

222. (in Our universal Plan).

223. (who can only suggest sin and infidelity with no power to enforce their will).

224. (who of their own will capitulate to the wiles of the devil).

225. (by artifice). أز signifies, 'inciting a man to do a thing by artifice, or cunning or gentleness.'

226. *i. e.*, We have allowed to them a certain period of respite.

227. وفد is a company honoured.

228. (of thirsty cattle).

229. *i. e.*, they will have no power of intercession.

230. Or 'permission'. There is no special Mediator in Islam. The God of Islam has not been estranged from mankind, and no special Mediator is needed to effect reconciliation.

231. *i. e.*, the polytheists in general. Here the Christians are meant in particular.

232. 'God the Son is the Second Person of the Blessed Trinity. He is the only begotten and eternal Son of the Father. He is consubstantial with the Father.' (CD. p. 912).

233. (O Christians!)

234. So staggering is the blasphemy you utter! Compare a saying of Jesus himself, unrecorded in the 'canonical' gospels, 'The crowd drew nigh, and when they knew him they began to cry out; Welcome to thee, O our God! and they began to do him reverence, as unto God. Whereupon Jesus gave a great groan, and said: Get ye from before me, O mad men, for I fear lest the earth should open and devour me with you for abominable words.' (GB. p. 213).

235. Even to the early Christians 'the doctrine of the Trinity appeared inconsistent with the unity of God which is emphasized in the Scriptures. They therefore denied it, and accepted Jesus Christ, not as incarnate God, but as God's highest creature by whom all else was created, or as the perfect man who taught the true doctrine of God.' (EBr. V, p. 634).

وَمَا يَنۢبَغِى لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ۝ اِنْ كُلُّ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ اٰتِى الرَّحْمٰنِ عَبْدًا ۝ لَقَدْ اَحْصٰىهُمْ
وَعَدَّهُمْ عَدًّا ۝ وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ۝ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا
فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ وَتُنْذِرَ بِهٖ قَوْمًا لُّدًّا ۝ وَكَمْ اَهْلَكْنَا قَبْلَهُمْ
مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝

92. (وما . . . ولدا) It behoves not the Compassionate that He should take a son.[236]

93. (ان . . . عبدا) None there is in the heavens and the earth[237] but must come to the Compassionate as a bondman.

94. (لقد . . . عدا) Assuredly He has comprehended[238] them[239] and counted them *a full* counting.[240]

95. (وكلهم . . . فردا) And every one of them is to come to Him on the Day of Judgement alone.[241]

96. (ان الذين . . . ودا) Verily those who believe and do righteous *works*, the Compassionate will assign for them[242] affection.[243]

97. (فانما . . . لدا) So We have made it[244] easy in thy tongue[245] in order that thou mayest thereby give glad tidings to the pious and warn thereby a people contentious.

98. (وكم . . . ركزا) And how many a generation We destroyed before them![246] But canst thou perceive anyone of them or hear of them even a whisper!

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236. 'He hath no father nor mother; he hath no sons, no brethren, nor companions.' (GB. p. 31).

237. (even of His prophets and angels).

238 (in His Knowledge).

239. *i. e.*, all his creatures.

240. *i. e.*, He has full and complete knowledge of all of them and of every little detail concerning them.

241. (and destitute of helpers and followers). 'It is with the irreplacable singleness of his individuality that the finite ego will approach the Infinite Ego to see for himself the consequences of his past action and to judge the possibilities of his future.' (Iqbal, *op. cit.*, p. 162).

242. (in this very world, apart from their reward in the Future).

243. *i. e.*, His own love, and esteem of mankind. This was well illustrated in the life of the holy Prophet himself; who was surrounded 'by a warm and self-sacrificing love.' (Muir, *op. cit.*, p. 513), and who possessed 'a still greater gift of attaching men to himself.' (Macdonald, *Aspects of Islam*, p. 74).

244. *i. e.*, the Holy Qur'ān.

245. (O Prophet!).

246. *i. e.*, the present generation of infidels.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طٰهٰ ۚ مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ۙ اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ۙ تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰى
اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ۝ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ۝ وَاِنْ تَجْهَرْ
بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ السِّرَّ وَاَخْفٰى ۝ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ لَهُ الْاَسْمَاۗءُ الْحُسْنٰى ۝ وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝
اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّىْٓ اٰنَسْتُ نَارًا لَّعَلِّيْٓ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى ۝

Sūrah Ṭā Ḥā

Ta-Ha. XX

(Makkan, 8 Sections and 135 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طٰه) Ta-Ha.[247]

2. (ما . . . لتشقى) We have not sent down the Qur'ān on thee that thou shouldest be distressed;[248]

3. (الا . . . يخشى) but *only* as an admonition to him who fears *God*—

4. (تنزيلا . . . العلى) a down-sent from Him who has created the earth and high heavens—

5. (الرحمن . . . استوى) the Compassionate who on the Throne is established.[249]

6. (له . . . الثرى) His is whatsoever is in the heavens and whatsoever is on the earth and whatsoever is in-between, and whatsoever is underneath the earth.[250]

7. (وان . . . واخفى) And if thou[251] speakest the word aloud, then He knows the secret and the most hidden.[252]

8. (الله . . . الحسنى) Allah! no god *is there* but He. His are the excellent names.[253]

9. (وهل . . . موسى) Has there come to thee[254] the story of Mūsā?

10. (اذ را . . . هدى) *Recall* when he saw a fire[255] and said to his family:[255-A] stay you I have perceived a fire![256] haply I may bring a brand from it for you, or I may find a guidance[257] at the fire.

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247. The letters are said to signify 'اطمئن' be thou still' (LL). See P. I, n. 28.

248. (either by reason of thine zealous solicitude for the conversion of the infidels, or by fatiguing thyself by too much of night-vigils, O Prophet!).

249. See P. VIII, n. 485.

250. (and there is no such absurdity as a God of the under-world). The under-world has been supposed by many polytheistic nations to be ruled by a God of its own. 'The divinity who reigns over the under-world is frequently a personification of that region itself, and this is more particularly the case where, *e. g.*, Earth and Under-earth are conceived as personified in one being. The earth-goddess is also the ruler of souls, with the under-earth people as her subjects.' (ERE. XII p. 518).

251. (O reader!).

252. The purport is: He who is completely Aware of what you conceal is of course fully Cognizant of what you declare and pronounce; His knowledge is All-pervading.

253. (expressive of His most perfect attributes).

254. (O Prophet!).

255. (on his way to Egypt from Madyan in a dark night when he had lost the way) 'And the angel of the Lord appeared unto him in a flame of fire out of the midst of bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.' (Ex. 3:2).

255-A. (comprising his wife and two sons) See P. XX, n. 183.

256. (and fire generally indicates the existence of human population).

257. (in our way) The night was dark and snowy, and Moses' wife was in labour.

فَلَمَّآ أَتٰىهَا نُودِيَ يٰمُوسٰى ﴿١١﴾ إِنِّيٓ أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾ وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا
يُوحٰى ﴿١٣﴾ إِنَّنِيٓ أَنَا اللّٰهُ لَآ إِلٰهَ إِلَّآ أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلٰوةَ لِذِكْرِيٓ ﴿١٤﴾ إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزٰى
كُلُّ نَفْسٍ بِمَا تَسْعٰى ﴿١٥﴾ فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى ﴿١٦﴾ وَمَا تِلْكَ بِيَمِينِكَ يٰمُوسٰى ﴿١٧﴾ قَالَ
هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلٰى غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخْرٰى ﴿١٨﴾ قَالَ أَلْقِهَا يٰمُوسٰى ﴿١٩﴾ فَأَلْقٰىهَا فَإِذَا
هِيَ حَيَّةٌ تَسْعٰى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولٰى ﴿٢١﴾ وَاضْمُمْ يَدَكَ إِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ
غَيْرِ سُوٓءٍ ءَايَةً أُخْرٰى ﴿٢٢﴾ لِنُرِيَكَ مِنْ ءَايٰتِنَا الْكُبْرٰى ﴿٢٣﴾

11. (فلما . . . يا موسى) Then when he was come thereto,[258] he was cried unto:[259] O Mūsā![260]

12. (اني . . . طوى) Verily I! I am thy Lord, so take off thy shoes;[261] thou art in the holy valley, Tuwa![262]

13. (وانا . . . يوحى) And I! I have chosen thee.[263] So listen to what will be Revealed.

14. (انني . . . لذكرى) And I! I am Allah. No God *is there* but I, so worship Me and establish prayer for My remembrance.

15. (ان . . . تسعى) Verily the Hour is coming—I wish to conceal it—[264] in order that every one may be recompensed[265] according to what he has endeavoured.

16. (فلا . . . فتردى) So let him not who disbelieves in it and follows his *own* desire keep thee away from it lest thou perishest.

17. (وما . . . ياموسى) And what is in thy right hand, O Mūsā!

18. (قال . . . اخرى) He said: it is my staff. I lean on it, and with it I beat down *fodder* for my sheep and for me there are other purposes in it.

19. (قال . . . يا موسى) *Allah* said: cast it down, O Mūsā!

20. (فالقها . . . تسعى) So he cast it down, and lo! it was a serpent running along.[266]

21. (قال . . . الاولى) *Allah* said: seize it and have no fear.[267] We shall restore it to its former state.

22. (واضمم . . . أخرى) And press thy hand to thy side, it will come forth white, without hurt,[268] *as* another sign;[269]

23. (لنريك . . . الكبرى) that We may show thee of our signs the greatest.

258. *i. e.*, to what looked like a fire, but was in reality a pure light.

259. (by a Voice).

260. God called unto him out of the midst of the bush, and said, Moses, Moses . . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' (Ex. 3: 4, 6).

261. (as a mark of humility and respect). 'And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' (Ex. 3: 5) 'And the captain of the Lord's host said unto Joshua. Loose thy shoe from off thy foot; for the place whereon thou standest is holy.' (Jos. 5: 15) Among the Hebrews, 'it was a mark of reverence to cast off the shoes on approaching a sacred person or place' (ERE. XII, p. 149) 'The forms of divine worship in the Biblical epoch were . . . . removing the shoes when treading on holy ground . . . . .' (VJE. p. 14) 'As the place was holy, it became him to loose his sandals from off his feet, as orientals do when they enter a place of worship.' (Rawlinson, *Moses: His Life and Times*, p. 76).

262. (wherein the Mount Sinai stands). Literally 'a thing twice done' or 'twice blest and sanctified.' طوى as proper noun is the name of the valley just below Mount Sinai. 'This spot is on the right flank of Sinai, in a narrow valley, called the Wady Shoaib, which runs south-eastward from the great plain in front of the Ras-Sufsāfeh.' (Rawlinson, *Moses: His Life and Times*, p. 75).

263. (for My apostleship).

264. *i. e.*, its exact time. كاد in addition to its well-known meaning 'nearly' or 'well-nigh', also signifies, 'he desired or wished'.

265. (therein).

266. (as an immediate and direct outcome of God's will). This miracle of the transformation of the rod into a serpent had a special significance in Egypt, where snake was deified and worshipped as a sacred deity. 'Of all the animals' who were the real gods of the ancient Egypt, 'none were so numerous or were so universally feard and venerated as the snakes.' (Sayce, *Religion of Ancient Egypt*, p. 208) 'Among worshipful animals the serpent predominated in Egypt.' (ERE. XI. p. 402).

267. Moses was subject to the primary human emotion of fear as much as any other mortal, and there is absolutely nothing derogatory to him in that he got frightened at the wonderful 'freak of nature'. *Cf.* the OT:—'And the Lord said unto him, what is that in thine hand? And he said, a rod. And He said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.' (Ex. 4: 2-3).

268. *i. e.*, not betokening any disease, but rather glorifying thee. The import of the phrase غیر سوٓء is to correct the derogatory misstatement of the Bible that Moses' 'hand was leprous as snow' (Ex. 4: 6) and also a story quoted by Josephus, that 'Moses was a leper, and was expelled from Heliopolis on this account.' (DB. III. p. 96).

269. (of Our might and thy messengership).

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِيْ ﴿٢٥﴾ وَيَسِّرْ لِيْٓ اَمْرِيْ ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ﴿٢٧﴾
يَفْقَهُوْا قَوْلِيْ ﴿٢٨﴾ وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ﴿٢٩﴾ هٰرُوْنَ اَخِي ﴿٣٠﴾ اشْدُدْ بِهٖٓ اَزْرِيْ ﴿٣١﴾ وَاَشْرِكْهُ فِيْٓ اَمْرِيْ ﴿٣٢﴾
كَيْ نُسَبِّحَكَ كَثِيْرًا ﴿٣٣﴾ وَّنَذْكُرَكَ كَثِيْرًا ﴿٣٤﴾ اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ﴿٣٥﴾ قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿٣٦﴾ وَلَقَدْ
مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ﴿٣٧﴾ اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا يُوْحٰٓى ﴿٣٨﴾ اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ
الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ۭ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ ڬ وَلِتُصْنَعَ عَلٰي عَيْنِيْ ﴿٣٩﴾ اِذْ تَمْشِيْٓ
اُخْتُكَ فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰي مَنْ يَّكْفُلُهٗ ۭ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ كَيْ تَقَرَّ عَيْنُهَا

24. (اذهب . . . طغی) Go thou to Fir'awn,[270] he has grown exorbitant.[271]

SECTION 2

25. (قال . . . صدری) He said: Lord! expand for me my breast;[272]
26. (ویسرلی . . . امری) and ease for me my affair;[273]
27. (واحلل . . . لسانی) and loose a knot from my tongue;[274]
28. (یفقهوا . . . قولی) that they may understand my speech;[275]
29. (واجعل . . . اهلی) and appoint for me a minister from my household —
30. (هارون . . . اخی) Hārūn,[276] my brother.
31. (اشدد . . . ازری) Strengthen me through him;
32. (واشرکه . . . امری) and associate him in my affair;
33. (کی . . . کثیرا) that we[277] may hallow Thee oft.[278]
34. (ونذکرک . . . کثیرا) and may make mention of Thee oft.[279]
35. (انك . . . بصیرا) Verily Thou! Thou art of us ever a Beholder.[280]
36. (قال . . . یا موسے) *Allah* said: surely thou art granted thy petition, O Mūsā!
37. (ولقد . . . أخری) And assuredly We conferred a benefit on thee another time;[281]
38. (اذ . . . یوحی) when We inspired to thy mother what We inspired;[282]
39. (ان . . . عینی) saying: cast him in the ark, and cast him in the river,[283] and the river will throw him on the bank,[284] and then an enemy of Mine[285] and an enemy of his[286] will take him up.[287] And I cast on thee love for Me,[288] in order that thou mayest be formed under My eye.[289]

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270. (as Our apostle) See Ex. 3 : 10.

271. Rameses II, the generally acknowledged oppressor of Israel 'was inordinately vain.' (Breasted, *History of Egypt*, p. 460-1) And his successor Menaphthah, the generally accepted Pharaoh of the exodus, 'is represented as sitting on the throne of Horns, where he had been placed to give life to mankind, where he had gone as king to watch over mortals. He is called "the Living", "the Giver of

Life", "the gracious Lord", "the good God". (Rawlinson, *Moses: His Life and Times*, p. 89) 'Full of vainglory and arrogance; . . . . his vanity was excessive.' (*ib*).

272. (that I may have power to bear Thy Message).

273. (of preaching and delivering Thy message by removing mighty impediments and obstacles).

274. Caused perhaps by putting a live coal on his tongue when a child.

275. (when I preach and deliver Thy message). 'And Moses said unto the Lord, O my Lord, I am not eloquent; . . . . but I am slow of speech, and of a slow tongue.' (Ex. 4: 10).

276. Noted for 'eloquent and persuasive speech.' (JE. I. p. 2) 'Is not Aaron the Levite, thy brother? I know that he can speak well.' (Ex. 4: 14).

277. *i. e.*, both of us acting together.

278. (while proclaiming Thy monotheism).

279. *i. e.*, of Thy attributes of perfection.

280. (so Thou knowest well how greatly I stand in need of a helper).

281. (without any petition or prayer on thy part).

282. (when she gave birth to thee and feared that Pharaoh would kill thee along with other male children that were born).

283. *i. e.*, the Nile. See Ex. 2: 3.

284. (near Pharaoh's garden).

285. *i. e.*, Pharaoh, the arch-blasphemer.

286. *i. e.*, Pharaoh, the oppressor of Israel.

287. (and rear him).

288. (so that thou becomest comely and lovable in the eyes of the people in general). According to the Bible, Moses was 'goodly,' (Ex. 2: 2), 'proper' (Heb. 11: 23) and 'exceedingly fair' (Ac. 7:20). And, according to Josephus, 'the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.' ("Ant." II, 9: 6) Further, 'Philo tells us that his appearance was at once beautiful and noble, full of modesty and yet full also of dignity.' (Rawlinson, *Moses: His Life and Times*, p. 25-26).

289. Or 'under Mine watch, or guard.' عين also means 'look or view.' على عيني is said in this instance to refer to 'honouring and protecting.' (LL).

ولا تحزن ۚ وقتلت نفسا فنجيناك من الغم وفتناك فتونا ۚ فلبثت سنين في أهل مدين ثم جئت على قدر
يموسى ۝ واصطنعتك لنفسي ۝ اذهب أنت وأخوك بآياتي ولا تنيا في ذكري ۝ اذهبا إلى فرعون
إنه طغى ۝ فقولا له قولا لينا لعله يتذكر أو يخشى ۝ قالا ربنا إننا نخاف أن يفرط علينا أو أن يطغى ۝
قال لا تخافا إنني معكما أسمع وأرى ۝ فأتياه فقولا إنا رسولا ربك فأرسل معنا بني إسرائيل ۚ
ولا تعذبهم ۖ قد جئناك بآية من ربك ۖ والسلام على من اتبع الهدى ۝ إنا قد أوحي إلينا أن العذاب على من
كذب وتولى ۝ قال فمن ربكما يموسى ۝ قال ربنا الذي أعطى كل شيء

40. (اذ تمشی . . . یا موسی) Recall when thy sister[290] was walking along[291] and saying:[292] shall I direct you to one who will take care of him?[293] Thus[294] We returned thee to thy mother that she might cool her eyes[295] and she might not grieve. And thou slewest a person,[296] but We delivered thee from sorrow,[297] and We tried thee with *several* trials.[298] Then thou tarriedst for years among the people of Madyan,[299] then thou camest[300] according to fate,[301] O Mūsā!

41. (واصطنعتك . . . نفسی) And I formed thee for Myself.[302]

42. (اذهب . . . ذکری) Go then and thy brother[303] with My signs and do not slacken in My remembrance.

43. (اذهبا . . . طغی) Go you twain to Fir'awn: verily he has waxed insolent.[304]

44. (فقولا . . . یخشی) Then say to him a gentle saying:[305] haply he may be admonished,[306] or he may fear.[307]

45. (قالا . . . یطغی) The two said: Lord! we fear that he may hasten against us,[308] or may wax insolent.[309]

46. (قال . . . واری) *Allah* said: fear not; verily I shall be with you both, hearing and seeing.[310]

47. (فأتیه . . . الهدے) So go to him, and say: we are envoys of thy Lord, so let the Children of Isrā'il go with us, and do not chastise them;[311] surely we have come to thee with a sign from thy Lord;[312] and peace be upon him who follows the guidance.[313]

48. (انا . . . تولی) Verily we! it has been revealed to us that the torment will be for him who denies and turns away.

49. (قال . . . یا موسے) *Fir'awn* said;[314] who is the Lord of you twain, O Mūsā ?[315]

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290. *i. e.*, Maryam. Miriam the prophetess of the Bible. (Ex. 15:20) At the birth of Moses she was 'a grown-up girl, some fifteen or sixteen years of age.' (Rawlinson, *Moses: His Life and Times*, p. 15) 'She was, like her mother, a

mid-wife. When only five years of age, she was skilful enough to help her mother. . . . . Miriam is regarded as the saviour of Israel. (JE. VIII, pp. 608, 609).

291. (to learn news of thee) 'And his sister stood afar off, to wit what would be done to him.' (Ex. 2 : 4) 'But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried.' ("Ant." II, 9 : 4).

292. (to the people of Pharaoh and to the queen after thou hadst refused to take the breast of several nurses).

293. 'Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?' (Ex. 2 : 7) 'Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child, and she said, "It is in vain that thou, O Queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation.' ("Ant." II, 9 : 5).

294. (after her proposal was accepted and she brought his mother to him).

295. (and comfort her heart). 'And now the child gladly admitted the breast and seemed to stick close to it : and so it was that, at the queen's desire, the nursing of the child was entirely entrusted to the mother.' ("Ant." II, 9 : 5).

296. (unintentionally though, whilst thou wast a youth).

297. *i. e.*, out of Our grace We saved thee from Pharaoh's clutches.

298. (in thy journey to Madyan). Or 'with a severe trial'. فتون is both an infinitive, and a plural of فتنة .

299. (with the prophet Shuaib).

300. (hither).

301. *i. e.*, at the time ordained by Us for the commencement of thy ministry.

302. *i. e.*, for My service.

303. (as apostle).

304. See n. 271 above.

305. 'Moses in treating with Pharaoh always showed to him the respect due to a king.' (JE. IX, p. 50).

306. (by your persuasive speech).

307. *i. e.*, fear of penalties may act as a deterrent.

308. (with violence, before we have full opportunity of preaching). 'It was a bold thing to confront such a monarch in his palace, on his throne, among his courtiers, and to urge on him an unpalatable request.' (Rawlinson, *Moses: His Life and Times*, p. 89).

309. (yet more).

310. See Ex. 3 : 12; 4 : 12.

311. See Ex. 3 : 7; 5 : 1.

312. (attesting our veracity).

313. *i. e.*, he who accepts the true guidance shall be secure from punishment.

314. (after Moses had delivered to him his message).

315. 'And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go?' (Ex. 5 : 2) Pharaoh, let it be remembered, was considered the incarnation of Sun-god. Note further that he does not essentially dispute Moses' claim on behalf of the Israelites. His main objection is against the interposition of God. He knows of no god except himself. He takes stand upon his own rights, hitherto unquestioned and to him unquestionable, and says in effect : who is this foreign God? What authority has he over me! he is nothing to me.

خَلْقَهُ ثُمَّ هَدٰى ۝ قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى ۝ قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّيْ وَلَا يَنْسَى ۝
الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّسَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّاَنْزَلَ مِنَ السَّمَاۤءِ مَاۤءً ۭ فَاَخْرَجْنَا بِهٖۤ اَزْوَاجًا مِّنْ نَّبَاتٍ
شَتّٰى ۝ كُلُوْا وَارْعَوْا اَنْعَامَكُمْ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ۝ مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً
اُخْرٰى ۝ وَلَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَاَبٰى ۝ قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى ۝ فَلَنَاْتِيَنَّكَ بِسِحْرٍ
مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَلَآ اَنْتَ مَكَانًا سُوًى ۝ قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَاَنْ
يُّحْشَرَ النَّاسُ ضُحًى

50. (قال . . . هدٰى) Mūsā said: our Lord is He who gave everything its existence, then guided *it*.[316]

51. (قال . . . الاولٰى) He said: then what did happen to the former generations?[317]

52. (قال . . . ينسٰى) Mūsā said: that knowledge is with my Lord in the Book;[318] my Lord neither errs nor forgets —[318-A]

53. (الذى . . . شتّٰى) Who has appointed for you the earth as a bed, and has opened for you the pathways in it, and has sent down from the sky water,[319] and thereby We have brought forth all manner of plants.

54. (كلوا . . . النهٰى) Eat and pasture your cattle;[320] therein are signs[321] for men of sagacity.

SECTION 3

55. (منها . . . اخرٰى) Of it[322] We created you and to it We return you and from it We bring you forth once again.[323]

56. (ولقد . . . ابٰى) And assuredly We showed him[324] Our signs,[325] all of them, but he denied[326] and rejected.[327]

57. (قال . . . يا موسٰى) He said: art thou come to us that thou mayest drive us out of our land by thy magic, O Mūsā?[328]

58. (فلنأتينك . . . سوًى) So we shall confront thee with a like magic;[329] So make between us and thee an appointment in an open space, which we shall not fail, neither thou.

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316. *i. e.*, the Universal Lord. The answer recorded in the Bible is hardly an answer at all. (Ex. 5 : 3).

317. (who had a creed different from that of Moses) *i. e.*, where are they after death——in happiness or in misery?

318. (of records).

318-A. (as you imagine regarding your own gods).

319. (fertilizing your land directly and by means of the Nile floods).

320. (therewith).

321. (of His providence).

322. *i. e.*, out of the earth.

323. (O mankind!). The law is universal and immutable. This life is only a prelude to eternity, where we are to face a new life and a new state of things. This verse is publicly recited as a Muslim is lowered into his grave. Note that the Bible verse 'dust thou art and unto dust shalt thou return' makes no mention of resurrection.

324. *i. e.*, Pharaoh.

325. *i. e.*, wonders and miracles which We had empowered Moses to perform.

326. (those signs).

327. (to believe).

328. Himself steeped deep in the arts of black magic, Pharaoh was incapable of attributing the wonders at the hands of Moses to anything other than sorcery and magic. 'The monuments depict him as neither a soldier nor an administrator, but as one whose mind was turned almost exclusively towards the chimeras of sorcery and magic, which he regarded as of the utmost importance'. (Rawlinson, *Ancient Egypt*, p. 254).

329. *i. e.*, so we, the Egyptian government will surely meet thee with the like enchantments.

طٰهٰ ٢٠ قَالَ أَلَمْ

ضُحًى ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ
وَقَدْ خَابَ مَنِ افْتَرَىٰ ﴿٦١﴾ فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا النَّجْوَىٰ ﴿٦٢﴾ قَالُوا إِنْ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَن
يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ﴿٦٣﴾ فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا وَقَدْ أَفْلَحَ
الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿٦٤﴾ قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ
وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ
إِنَّكَ أَنتَ

59. (قال . . . ضحى) *Mūsā* said: your appointment is the gala day,[330] and that the people be gathered in the forenoon.

60. (فتولى . . . اتى) Then Fir'awn turned away, devised his stratagem[331] and then he came.

61. (قال . . . افترى) Mūsā said to them:[332] woe unto you! fabricate not a lie against Allah,[333] lest He extirpate you with a torment,[334] and surely he who fabricates loses.[335]

62. (فتنازعوا . . . النجوى) Then they wrangled *about* their affair among themselves and kept secret *their* private counsel.

63. (قالوا . . . المثلى) They said: verily these two are magicians, intending to drive you forth from your land by their magic and to do away with your superior way.

64. (فاجمعوا . . . استعلى) So devise your stratagem and then come in a row. Fortunate to-day is he who overcomes.

65. (قالوا . . . القى) They said: either thou cast,[336] or we shall be the first to cast.[337]

66. (قال . . . تسعى) He said: nay, cast you down. And lo! their ropes and their staves, by the magic, made to appear to him as though they were running.[338]

67. (فاوجس . . . موسى) Then a *sort of* fear[339] in his mind Mūsā felt.[340]

330. Which was sure to attract large concourse of people. The Egyptians have long been noted for the gaiety of their fairs and festivals. 'They gave themselves up to pleasures of every kind, they sang, they drank, they danced, ... Herodotus tells us how gaily the Egyptians kept their festivals, thousands of the common people—men, women, and children together—crowding into the boats, which at such times covered the Nile, the men piping, and the women clapping their hands, ... stopping at the various landing places, and challenging the inhabitants to a contest of good-humoured billingsgate.' (Rawlinson, *Ancient Egypt*, p. 28). There were two great annual festivals of the Egyptians when thousand of people gathered, one of

20 days in March, and another of 27 days in August. (See ERE. V. p. 238) And there was a yet greater festival named after Sed held on the occasion of the king being deified as Osiris, in connection with which festival 'there is the record of 400,000 oxen, 1,422,000 goats, and 120,000 captives' (p. 239) showing the national character of the ceremony where they were dedicated or sacrificed.' 'After his 30th year Rameses II repeated it every third year.' (*ib.*) The reference may be to any of those national festivities of the Egyptians.

331. 'Then Pharaoh also called the wise men and the sorcerers.' (Ex. 7 : 11).

332. *i. e.*, the magicians.

333. (by opining that the miracles performed by God's authority and in His name were the effects of magic).

334. (immediately).

335. (in the long run).

336. (thy rod).

337. (our rods).

338. (like live serpants). 'Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents.' (Ex. 7 : 11, 12) Note that the Qur'ān is very definite in holding, as against the Bible, that the magicians' 'miracle' was only apparent, not real. See P. IX, n. 64. 'The Arabic tradition,' says Rawlinson, 'preserved to us in the Koran, is to the effect, that the rods were pieces of rope, to which the magicians contrived to impart motion by artificial means, so that they seemed to be alive, and to wriggle like snakes, one twisting over another. (*Moses: His Life and Times*, p. 93).

339. (lest the populace may be taken in by the apparent similarity of his miracle and the handiwork of the magicians) خيفة as نكرة with تنوين signifies a little fear or a sort of fear التنكير للتقليل.

340. (in his anxiety to keep the standard of the truth high and flowing).

الاعلى ۝٦٨ والق ما فى يمينك تلقف ما صنعوا انما صنعوا كيد سحر ولا يفلح السحر حيث اتى ۝٦٩ فالقى السحرة
سجدا قالوا امنا برب هرون وموسى ۝٧٠ قال امنتم له قبل ان اذن لكم انه لكبيركم الذى علمكم السحر
فلاقطعن ايديكم وارجلكم من خلاف ولاصلبنكم فى جذوع النخل ولتعلمن اينا اشد عذابا وابقى ۝٧١
قالوا لن نؤثرك على ما جاءنا من البينت والذى فطرنا فاقض ما انت قاض انما تقضى هذه الحيوة
الدنيا ۝٧٢ انا امنا بربنا ليغفر لنا خطينا وما اكرهتنا عليه من السحر والله خير وابقى ۝٧٣ انه من يات
ربه مجرما فان له

68. (قلنا . . . الاعلى) We said : have no fear; verily thou, thou shalt be the superior ——[341]

69. (والق . . . اتى) and cast thou down what is in thy right hand; it shall swallow up what they have wrought.[342] They have only wrought a magician's stratagem,[343] and the magician does not prosper wherever he comes.[344]

70. (فالقى . . . موسى) Then[345] the magicians were cast down prostrate. They said : *now* we believe in the Lord of Mūsā and Hārūn.

71. (قال . . . وابقى) *Fir'awn* said:[346] what did you believe in Him ere I gave you leave ? Surely he is your chief who taught you magic. So I will surely cut off your hands and feet on the opposite sides; and will surely crucify you on the trunks of the palm-trees;[347] and you will surely know which of us[348] is sterner in torment and more lasting.[349]

72. (قالوا . . . الدنيا) They said:[350] we shall by no means prefer thee over what has come to us of the evidences, and over Him who has created us. So do decree thou whatever thou shalt decree; thou canst decree only in respect of the life of this world.[351]

73. (انا . . . وابقى) Verily we! we have believed in our Lord, that He may forgive us our affairs, and *also* that to which thou hast constrained us in the way of magic.[352] And Allah is the Best[353] and most Lasting.[354]

341. (O Moses! and We shall not allow falsehood to prevail over truth).

342. *i. e.*, the seeming serpents.

343. (which can at most have only a passing momentary effect).

344. (face to face with God's miracle performed at the hands of His apostle).

345. (at the sight of the miracle performed by Moses).

346. (to the magicians, overwhelmed as he was now with anger and chagrin).

347. See P. IX, n. 79.

348. *i. e.*, me and the Lord of Mūsā.

349. *i. e.*, which of us can award you a more severe and a more lasting punishment.

350. (as befitted true and valiant martyrs).

351. Note the immediate moral change brought about in the magicians by their conversion to the true faith. A firm hold upon religious reality has immediately transformed a worldly, materialistic self into consciously right, superior and blissful self, utterly heedless of the consequences of the imperial wrath.

352. The magicians had come to the contest not at their own instance but only at the command of Pharaoh.

353. (in His nature and attributes).

354. (in respect to His rewards and penalties).

جهنم لا يموت فيها ولا يحيى ﴿٧٤﴾ ومن يأته مؤمنا قد عمل الصلحت فأولئك لهم الدرجت العلى ﴿٧٥﴾
جنت عدن تجري من تحتها الأنهر خلدين فيها وذلك جزؤا من تزكى ﴿٧٦﴾ ولقد أوحينا إلى موسى أن
أسر بعبادي فاضرب لهم طريقا في البحر يبسا لا تخف دركا ولا تخشى ﴿٧٧﴾ فأتبعهم فرعون بجنوده
فغشيهم من اليم ما غشيهم ﴿٧٨﴾ وأضل فرعون قومه وما هدى ﴿٧٩﴾ يبني إسراءيل قد أنجينكم من
عدوكم وواعدنكم جانب الطور الأيمن ونزلنا عليكم المن والسلوى ﴿٨٠﴾ كلوا من طيبت ما رزقنكم ولا تطغوا
فيه فيحل

74. (انه . . . يحيى) Verily he who comes to his Lord *as* a culprit,[355] for him is Hell, in which he shall neither die[356] nor live.[357]

75. (ومن . . . العلى) And he who comes to Him *as* a believer, and has done righteous *deeds*, then for them are high ranks——

76. (جنت . . . تزكى) Gardens everlasting with running streams, abiding therein; that is the reward for him who has purified himself.[358]

SECTION 4

77. (ولقد . . . تخشى) And assuredly We revealed to Mūsā[359] saying : depart with My bondmen in night, and trickie for them in the sea a dry path;[360] thou shalt fear neither overtaking[361] nor shalt thou be afraid.[362]

78. (فاتبعهم . . . غشيهم) Then Fir'awn followed them with his hosts, and, there came upon them of the sea what came upon them.[363]

79. (واضل . . . هدى) And Fir'awn led his nation astray, and guided *them* not.[364]

80. (يبنى . . . والسلوى) O Children of Israil! We delivered you from your enemy, and treated with you on the right side of the mount[365] and sent down on you manna and quails——[366]

355. (on the Day of Judgment).
356. (so that his tortures might be ended).
357. (a life at all comfortable).
358. (of sins and of infidelity, as in the case of the Egyptian sorcerers).
359. (on the eve of the exodus).
360. (by sinking the waters with thy rod). اضرب in the phrase is synonymous with اجعل (LL). See Ex. 14: 16.
361. (by Pharaoh).
362. (of the sea).
363. (and overwhelmed them). See Ex. 14: 6, 7, 8, 23.
364. (but caused them to perish outright). See Ex. 14: 28.
365. See P. XX, n. 189.
366. See P. I, nn. 232, 233.

عليكم غضبي ومن يحلل عليه غضبي فقد هوى ۝ وإني لغفار لمن تاب وآمن وعمل صالحا ثم
اهتدى ۝ وما أعجلك عن قومك يموسى ۝ قال هم أولاء على أثري وعجلت إليك رب لترضى ۝ قال فإنا
قد فتنا قومك من بعدك وأضلهم السامري ۝ فرجع موسى إلى قومه غضبان أسفا قال يقوم ألم يعدكم ربكم
وعدا حسنا أفطال عليكم العهد أم أردتم أن يحل عليكم غضب من ربكم فأخلفتم موعدي ۝ قالوا ما
أخلفنا موعدك بملكنا ولكنا حملنا أوزارا من زينة القوم فقذفناها فكذلك ألقى

81. (كلوا . . . هوى) *saying:* eat of the clean things with which We have provided you, and wax not insolent thereabout,[367] lest My wrath may come down upon you; and upon whom My wrath comes down, he surely perishes.

82. (وإني . . . اهتدى) And verily I am the Most Forgiving to him who repents and believes and works righteously *and* lets himself *remain* guided.

83. (وما . . . يا موسى) And what has made thee hasten from thy people, O Mūsā?[368]

84. (قال . . . لترضى) *Mūsā* said: why, they are close on my footsteps, and I hastened to Thee, Lord! that Thou mightest be well-pleased.[369]

85. (قال . . . السامري) *Allah* said: verily We[370] have tempted thy people[371] after thee, and the Sāmirī has led them astray.[372]

86. (فرجع . . . موعدي) Therefore Mūsā returned to his people indignant *and* sorrowful.[373] He said: O my people! did not My Lord make to you an excellent promise?[374] Did then the promise seem to you too long in coming?[375] Or did you[376] desire that the wrath of your Lord should come upon you, so that you failed to *keep* my appointment?[377]

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367. (by ingratitude, excess of insolent behaviour).

368. The phrase virtually means, كيف سبقتهم *i. e.*, how is it that thou comest before thy party'? (LL). The people here referred to were the party of 70 elders of Israel who were accompanying Moses to the Mount, when he in his ecstatic eagerness outwent them, and appeared before God while they lagged behind. See Ex. 24: 9, 13-14.

369. (all the more).

370. (on the ultimate Primal Cause of every event in the world).

371. (whom thou hast left in the plains of Sinai). See Ex. 32: 7.

372. (by making for them a golden calf for worship). Note once again

that it is not the prophet Aaron, but someone else, whom the Holy Qur'ān makes responsible for the abomination, so openly ascribed to him in the Bible. For Samiri see n. 381 *infra*.

373. (at the end of his forty days' stay on the Mount and after receiving the Law). See P. IX, n. 180 ff.

374. (through me, that He would give you the Law).

375. *Lit.* lasted then the covenent too long for you ?

376. (out of your own vile nature).

377. *i. e.*, your promise to me of worshipping the One and true God alone.

قال ألم ١٦ — طه ٢٠

السَّامِرِيُّ ﴿۸۷﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَقَالُوا هَٰذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ﴿۸۸﴾ أَفَلَا يَرَوْنَ أَلَّا
يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿۸۹﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ ۖ وَإِنَّ
رَبَّكُمُ الرَّحْمَٰنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿۹۰﴾ قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿۹۱﴾ قَالَ
يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿۹۲﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي ﴿۹۳﴾ قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا
بِرَأْسِي ۖ إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿۹۴﴾ قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿۹۵﴾
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً

87. (قالوا . . . السامری) They said: we did not fail to *keep* thy appointment of our *own* will,[378] but we were laden with the load of the people's trinket,[379] so we threw them,[380] as did the Samiri into the fire.[381]

88. (فاخرج . . . فنسی) And he produced for them a calf, a body with a low.[382] Then they[383] said: this is your god and the god of Mūsā, and him he has forgotten.[384]

89. (افلا . . . نفعا) Did they not see that it did not return a word to them,[385] and owned for them neither hurt nor profit?[386]

SECTION 5

90. (ولقد . . . امری) And assuredly Hārūn had said to them afore.[387] O my people! you are only being tempted with it,[388] and verily your Lord is the Compassionate,[389] so follow me and obey my command.[390]

91. (قالوا . . . موسے) They[391] said: we shall by no means cease to be assiduous to it until Mūsā comes back to us.

92. (قال . . . ضلوا) *Mūsā* said:[392] O Hārūn! what prevented thee when thou sawest them going astray;

93. (الا . . . امری) that thou followedest me not?[393] Hast thou disobeyed my command?[394]

94. (قال . . . قولی) Hārūn said: my own brother![395] hold me not by my beard nor by my head;[396] really I feared that thou wouldst say?[397] thou hast caused a division among the Children of Israil and hast not kept my word.[398]

95. (قال . . . یاسامری) Mūsā said: what was thy object,[399] O Samiri?

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378. *i. e.*, we did not initiate the calf-worship in the first instance.

379. The 'people' here means the Egyptians. 'And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.' (Ex. 12: 35).

380. (into the fire).

381. The Israelites' excuse is: we did not initiate the blasphemy; we were only led to it by Samiri. Now who was this السامری? The word sounds more of an

appellation than of a personal name. 'If we look to old Egyptian, we have Shemer, a stranger, foreigner. As the Israelites had just left Egypt, they might quite well have among them an Egyptianised Hebrew bearing that nickname.' (AYA). And it is recorded by the rabbis that the initiative in the matter of calf-worship 'was taken not by the Israelites but by the Egyptians who had joined them at the time of the Exodus, and who were the source of a great deal of trouble to Moses and the Israelites.' (JE. III, p. 509).

382. *i. e.*, with an unmeaning cry. Note that the thing was a body, something corporeal, complete with the limbs and members, though without life.

383. *i. e.*, Samiri and his associates.

384. (to worship this Lord of his here, but went up to the Mount). 'And they said, These by thy gods, O Israel, which brought thou up out of the land of Egypt.' (Ex. 32 : 4).

385. (in answer).

386. So blind were these idolatrous people! 'I have seen this people, and, behold, it is a stiff-necked people' (Ex. 32 : 9).

387. *i. e.*, before the return of Moses.

388. (so resist the temptation vigorously).

389. (and not this bull-god or calf-god).

390. This more than vindicates Aaron's unflinching monotheism against the aspersions of the Bible.

391. *i. e.*, the unruly section of Israel.

392. (after he had reprimanded his people on his return from the Mount).

393. (by taking up arms against the idolaters).

394. (by remaining a passive spectator).

395. In Hebrew usage, 'when precision was necessary, the fact of uterine brotherhood was expressed by such a phrase as "his mother's son" '. (EBi c. 3219) The expression may well have been used by Aaron in the very fulness of his heart, See also P. IX, n. 188.

396. Which Moses did in his burning, moral denunciation and righteous indignation. 'And Moses' anger waxed hot'. (Ex. 32 : 19) 'In ancient Israel the beard was a symbol of manhood and age. To pluck, shear or ruffle a man's beard was a form of punishment or a mark of dishonour.' (VJE. p. 77) To hold one by beard was to inflict upon him an insulting disgrace.

397. (if I took up arms against the calf-worshippers).

398. (to the effect that unity was to be maintained amongst them).

399. (in doing what thou hast done).

مِنْ أَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ۝ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيٰوةِ أَنْ تَقُوْلَ لَا
مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ وَانْظُرْ إِلٰٓى إِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ
فِي الْيَمِّ نَسْفًا ۝ إِنَّمَآ إِلٰهُكُمُ اللّٰهُ الَّذِيْ لَآ إِلٰهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۝ كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَآءِ مَا قَدْ
سَبَقَ وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ۝ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا ۝ خٰلِدِيْنَ فِيْهِ وَسَآءَ لَهُمْ
يَوْمَ الْقِيٰمَةِ حِمْلًا ۝ يَوْمَ يُنْفَخُ فِي الصُّوْرِ وَنَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا ۝ يَتَخَافَتُوْنَ بَيْنَهُمْ إِنْ لَّبِثْتُمْ إِلَّا
عَشْرًا ۝ نَحْنُ أَعْلَمُ بِمَا يَقُوْلُوْنَ إِذْ يَقُوْلُ

96. (قال . . . نفسی) He said: I saw[400] what the people did not see. So I seized a handful[401] *of dust* from the footstep of the angel,[402] and then I cast it[403] *into the fire;* thus my mind embellished *the affair* to me.

97. (قال . . . نسفا) *Mūsā* said: begone thou![404] verily it shall be thine in life to say:[405] no contact,[406] and verily thine is a tryst[407] which thou shall not fail. And look thou at thy god to which thou hast been devoted; we shall surely burn it, and scatter it in the sea *in thy presence.*

98. (انما . . . علما) Your God is only[408] Allah, the One; other than Him there is no God. He comprehends everything in knowledge.

99. (كذلك . . . ذكرا) Thus We recount to thee[409] some tidings of what has preceded; and surely We have given to thee an admonition from before Us.[410]

100. (من اعرض . . . وزرا) Whosoever turns away from it—verily they shall bear a burden[411] on the Day of Judgement;

101. (خلدين . . . حملا) and they shall abide therein. Vile will it be for them on the Day of Judgement *as* a load——

102. (يوم . . . زرقا) the Day when the Trumpet will be blown into,[412] and We shall, on that Day, gather the culprits[413] blear-eyed;[414]

103. (يتخافتون . . . عشرا) muttering among themselves: you did not tarry[415] save ten *days*.[416]

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400. (as an adept in occultism).

401. (of dust, which I knew would give a semblance of life to whatever it touched).

402. *i. e.*, the angel Gabriel mounted on a horse.

403. (moulding it into the image of a golden calf). The man was also, perhaps, a skilled metallurgist. 'The metallurgy of the Egyptians was of a very advanced description. It comprised the working in gold, in silver and lead to a small extent. . . . . The metallurgy of the Israelites . . . . followed closely the Egyptian lines. The metals employed were chiefly, if not solely, gold, silver and bronze.' (Rawlinson, ***Moses: His Life and Times***, pp. 157, 159) Perhaps he performed

this trick in response to the pressing demand of the populace who thirsted for 'gods.' 'The people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us.' (Ex. 32: 1) It is immaterial for the immediate purpose whether the popular demand was addressed to Aaron or to Samiri.

404. (from our midst).

405. (to those who come near thee).

406. (and thus thou shalt be a life-long social leper). It is not inconceivable that the Indian curse of 'untouchability' might some day be traced to this Samiri.

407. (in the Hereafter).

408. (O mankind!).

409. (O Prophet!).

410. *i. e.*, the Holy Qur'ān. A true and accurate presentation of ancient and, in many cases, little known facts of history by an unlettered Prophet is in itself a strong evidence of his being aided and taught by the Omniscient.

411. (of heavy guilt).

412. (whereupon the dead will come to life).

413. *i. e.*, those who denied the Resurrection.

414. (with terror). Or 'blind, because the black of the eye of the blind becomes blue, or grey; . . . . or, with their eyes become blue, or grey, by reason of intense thirst, or blue-eyed, or grey-eyed, because الزرقة is the worst of the colours of the eye, and the most hateful thereof to the Arabs.' (L.L).

415. (in your graves).

416. *i. e.*, an exceedingly brief period of time. The admission amounts to this: we denied Resurrection altogether, but now we find that it has come so soon after our death!

قال الم ١٦ — طه ٢٠

أمثلهم طريقة إن لبثتم إلا يوما ۝ ويسئلونك عن الجبال فقل ينسفها ربي نسفا ۝ فيذرها
قاعا صفصفا ۝ لا ترى فيها عوجا ولا أمتا ۝ يومئذ يتبعون الداعي لا عوج له وخشعت
الأصوات للرحمن فلا تسمع إلا همسا ۝ يومئذ لا تنفع الشفاعة إلا من أذن له الرحمن ورضي
له قولا ۝ يعلم ما بين أيديهم وما خلفهم ولا يحيطون به علما ۝ وعنت الوجوه للحي القيوم
وقد خاب من حمل ظلما ۝ ومن يعمل من الصلحت وهو مؤمن فلا يخف ظلما ولا هضما ۝
وكذلك أنزلنه قرآنا عربيا وصرفنا فيه من الوعيد لعلهم يتقون

104. (نحن . . . يوما) We very well know what they will say when the best of them in judgement[417] will say: you did not tarry save for a day.

SECTION 6

105. (ويسئلونك . . . نسفا) And they[418] question thee[419] regarding the mountains.[420] Say thou: my Lord will scatter them with a *total* scattering.[421]

106. (فيذرها . . . صفصفا) Then He shall leave it[422] a level plain;

107. (لا ترى . . . امتا) In which thou shalt not find any crookedness or ruggedness.[423]

108. (يومئذ . . . همسا) That Day they[424] shall follow the caller[425] for whom there *shall* be no crookedness, and voices[426] shall be humbled for the Compassionate; so that thou shalt hear but muttering.[427]

109. (يومئذ . . . قولا) That Day intercession will not avail except him for whom the Compassionate gives leave, and of whom He approves the word.[428]

110. (يعلم . . . علما) He alone knows what is before them and what is behind them,[429] and they[430] cannot encompass it *with their* knowledge.

111. (وعنت . . . ظلما) Downcast will be faces before the Living, the Self-Subsisting, and disappointed will be he who bears a wrong.[431]

112. (ومن . . . هضما) Whosoever works of the righteous *works* and is a believer——he will not fear wrong[432] or begrudging.[433]

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417. *i. e.*, the most competent among the sinners to realize the true situation.

418. *i. e.*, the Arab pagans.

419. (O Prophet!).

420. (as to what will become of these solid, mighty, bulky rocks on the Last Day).

421. (after reducing them to dust).

422. *i. e.*, the earth.

423. (O reader!) *i. e.*, neither depression or lowness, nor elevation or highness.

424. *i. e.*, the entire universe; all creatures.

425. *i. e.*, the angel who will blow the trumpet.

426. ——even the loudest of them while yet in this world——

427. (low and faint, of their feet as they march).

428. This repudiates root and branch the Christian dogma of Saviourhood. There is no 'saviour' save God; while, according to the Christians, 'the central theme of the apostolic preaching is the proclamatoin of Jesus as Saviour . . . Jesus is not only Saviour; He is the only Saviour.' (DB. IV, p. 365).

429. *i. e.*, everything that can conceivably be known. His knowledge is not partial or limited but all-comprehensive.

430. *i. e.*, mankind, or created beings.

431. (on his back, unto himself). ظلم ordinarily means wrong-doing, injustice or iniquity, but here, implying as it does—an antithesis to هو مؤمن in the next verse, it is construed by Th. to mean wrong-doing to oneself, or infidelity.

432. *i. e.*, an ascription to himself of any sin not actually committed.

433. (of his reward from God).

أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾ فَتَعَالَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰٓى اِلَيْكَ وَحْيُهٗ ۡ وَ
قُلْ رَّبِّ زِدْنِيْ عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَهِدْنَآ اِلٰٓى اٰدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهٗ عَزْمًا ﴿١١٥﴾ وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ
اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ اَبٰى ﴿١١٦﴾ فَقُلْنَا يٰٓاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ
الْجَنَّةِ فَتَشْقٰى ﴿١١٧﴾ اِنَّ لَكَ اَلَّا تَجُوْعَ فِيْهَا وَلَا تَعْرٰى ﴿١١٨﴾ وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى ﴿١١٩﴾ فَوَسْوَسَ اِلَيْهِ
الشَّيْطٰنُ قَالَ يٰٓاٰدَمُ هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلٰى ﴿١٢٠﴾ فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ
طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ

113. (وكذلك ... ذكرا) And thus We have sent it down, an Arabic Recitation,[434] and have propounded variously therein of the threats,[435] that happly they[436] may fear[437] *God*, or that it may, generate in them some admonition.[438]

114. (فتعلى ... علما) Exalted is Allah,[439] the True King![440] Hasten thou not with the Qur'ān[441] before its Revelation to thee is finished,[442] and say thou :[443] Lord : give me increase in knowledge.[444]

115. (ولقد ... عزما) And assuredly We covenanted with Adam before,[445] then he forgot.[446] Indeed We did not find steadiness in him.[447]

SECTION 7

116. (واذ ... ابى) *Recall* when We said to the angels : seek obeisance to Adam. They sought obeisance, except Iblīs; he refused.[448]

117. (فقلنا ... فتشقى) Then We said,[449] O Adam! verily he is an enemy to thee and thy spouse, so let him not expel you twain from the Garden,[450] lest thou be distressed.

118. (ان ... تعرى) It is for thee that thou shalt not hunger here[451] nor go naked.

119. (وانك ... تضحى) Nor that thou shalt thirst here nor shall suffer from the sun.[452]

120. (فوسوس ... يبلى) Then did Satan whisper to him,[453] and said : O Adam ! shall I direct thee to a tree of eternity[454] and a dominion that ages not?

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434. (so clear and unambiguous). The main idea underlying the word عربيا is clearness of the precepts of the Qur'ān and their intelligibility, اعرب like افصح means, 'he spoke clearly, plainly, distinctly, or intelligibly.' (LL).

435. (of the Hereafter and Hell).

436. *i. e.*, mankind.

437. (the consequences of infidelity and impiety).

438. (which is a step towards true faith).

439. 'Supremely exalted is He in His essence and His attributes above the

created beings; . . . . or acknowledged be His absolute supremacy.' (LL).

440. (and the Author of this Glorious Book).

441. (O Prophet! in repeating it while it is being revealed to thee).

442. (through the angel Gabriel). The holy Prophet in his anxiety not to miss a single word of the Qur'ān, used to repeat it simultaneously with its inspiration by Gabriel.

443. (if thou fearest lest a portion of the Qur'ān might slip from the memory).

444. 'Knowledge' comprehends memory, retentiveness, proper understanding, in short, every means of acquiring and preserving knowledge.

445. (that he would observe a certain commandment of Ours).

446. (to observe that commandment).

447. (in that particular affair). Or 'firmness of resolve or determination.'

448. See P. I, nn. 151, 152.

449. (pointing to Satan).

450. (so beware of his viles and stratagems).

451. *i. e.*, in this Garden of Heaven.

452. (as all thy needs and comforts have already been provided for).

453. (after pretending to be his friend and well-wisher and assuring him of his *bona fides* on oath). See P. VIII, n. 338.

454. (which shall make thee immortal, and cause thee never to separate from God's Presence).

قال ألم ١٦ — طه ٢٠

وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ اهْبِطَا مِنْهَا
جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ
عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ
بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَٰلِكَ الْيَوْمَ تُنْسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ
بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ ﴿١٢٨﴾

121. (فأكلا . . . فغوى) Then the twain ate of *that tree;*[455] so they beheld their nakedness, and they took to stitching upon themselves with leaves of the Garden.[456] Thus did Adam disobey his Lord,[457] and erred.[458]

122. (ثم . . . وهدى) Thereafter his Lord accepted him,[459] and relented toward him and guided *him.*[460]

123. (قال . . . يشقى) *Allah* said: *get* down you twain herefrom together. Some of you are an enemy to some *others.* Then if there comes to you guidance from Me, whoever follows My guidance, shall neither go astray nor he be distressed.[461]

124. (ومن . . . أعمى) And whoever turns away from My guidance, verily for him will be a shrunken livelihood,[462] and We shall raise him up sightless[463] on the Day of Judgment.

125. (قال . . . بصيرا) And he will say: Lord! why hast Thou raised me sightless whereas I have been able to see.[464]

126. (قال . . . تنسى) *Allah* will say: in a like way did Our signs come to thee, and thou ignoredest them,[465] so thou too shalt be ignored[466] this day.

127. (وكذلك . . . وأبقى) We thus requite him who transgresses[467] and does not believe in the signs of thy Lord; and surely the torment of the Hereafter is most severe and most lasting.[468]

128. (أفلم . . . النهى) Has it not served as guidance to them[469] how many a generation We have destroyed before them, in whose dwellings they walk.[470] Verily therein are signs[471] for men of reason.

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455. *i. e.*, they partook of the fruit of a certain tree.

456. (to conceal their nakedness). This exalts the sense of modesty in human beings, and strikes at the root of phallicism which forms an integral part of pagan art and religion.

457. (by a grave error of judgment;) as the very act of disobedience far from disclosing any normal depravity or turpitude was the outcome of Adam's intense wish to remain eternally in the Divine presence.

458. (in his search for the good-will of his Lord).

459. (out of His grace, on his repentance and showing contrition).

460. (to the right path throughout his life).

461. See P., I, nn. 170, 171

462. (in this very world). Religion being the basic factor of moral, and the fact of all human society, he who is diverted from true religion, is riding a rudderless boat in the ocean, and such a one, all through his life, must be running after illusions and following a false light. Even in modern times, careful investigators have found that religion has a great influence on the suicide rate, and have maintained that those who are earnestly devout to religion furnish very few suicides.

463. (symbolic of his wilful blindness in this world).

464. (in the world below).

465. (and wast wilfully blind to them).

466. (*i. e.*, deprived of Our grace).

467. (the bounds of Law).

468. اشد and ابقى both here denote the superlative, not the comparative, degree.

469. *i. e.*, the Makkan pagans.

470. (and whose ruins they see with their own eyes). The allusion is primarily to the old nations of Arabia——the 'Ād and the Thamūd.

471. *i. e.*, reasons for giving ear to the voice of the holy Prophet.

قال الم — طه

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا وَّاَجَلٌ مُّسَمًّى ١٢٩ فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا وَمِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ١٣٠ وَلَا تَمُدَّنَّ عَيْنَيْكَ
اِلٰى مَا مَتَّعْنَا بِهٖ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيْهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَّاَبْقٰى ١٣١ وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ
وَاصْطَبِرْ عَلَيْهَا لَا نَسْئَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوٰى ١٣٢ وَقَالُوْا لَوْلَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ اَوَلَمْ تَاْتِهِمْ
بَيِّنَةُ مَا فِى

SECTION 8

129. (ولولا . . . مسمى) And had not a word gone forth[472] from thy Lord and a term determined,[473] it must necessarily *have come*.[474]

130. (فاصبر . . . ترضى) So bear thou patiently[475] with what they say,[476] and hallow the praise of thy Lord[477] before sunrise[478] and before sunset;[479] and *hallow Him* in parts of the night[480] and the ends of the day,[481] haply Thou wilt be pleased.[482]

131. (ولا . . . ابقى) And do not strain thy eyes[483] after what We have given pairs of them[484] to enjoy: the splendour of the life of this world,[485] that We might try them therein; and the provision of thy Lord[486] is the best and most Lasting.

132. (وامر . . . للتقوى) And bid thy household for prayer, and persevere thou therein.[487] We do not ask any provision of thee :[488] it is We who provide thee.[489] The *happy* end is for piety.

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472. (for a respite, in accordance with His universal Plan and Purpose).

473. (for their punishment by God).

474. (here and now; immediately and in this very world).

475. (O Prophet !).

476. (in the way of blasphemy and infidelity).

477. (in prayer).

478. *i. e.*, at the morning (*Fajr*) prayers.

479. *i. e.*, at the two afternoon prayers, *Zuhr*, and *'Asr*.

480. *i. e.*, at the two evening prayers, *Maghrib* and *'Isha*.

481. *i. e.*, at the two extremities of the day ; daybreak and sunset ; *Fajr* and *Maghrib* prayers. The repetition is for the sake of emphasis.

482. (with respect to receiving favours from God).

483. (in the future as thou hast not done in the past, O Prophet !).

484. *i. e.*, the infidels. The purport is: do not covet the pomp and prosperity which We have bestowed on some of the infidels in this world.

485. Temptation of wealth and splendour lurking in ambush to surprise the unguarded believer, dangerous always, assailed the early Muslims, sunk into want and penury as they were, with redoubled force, and therefore merited a special warning.

486. (for them in the Hereafter).

487. (as these are the important things worth attending to).

488. (as We provide for all and sundry).

489. *i. e.*, We do not require of thee that thou shouldst labour to obtain provision for thyself and thy family.

قَالَ أَلَمْ ۱۶ طٰهٰ ۲۰

الصُّحُفِ الْأُولٰى ۝ وَلَوْ أَنَّآ أَهْلَكْنٰهُم بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايٰتِكَ مِن قَبْلِ
أَن نَّذِلَّ وَنَخْزٰى ۝ قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ فَسَتَعْلَمُونَ مَنْ أَصْحٰبُ الصِّرٰطِ السَّوِيِّ وَمَنِ اهْتَدٰى ۝

133. (وقالوا . . الاولى) And they[490] say: why does he not bring us a sign from his Lord?[491] Has not there come to them the fulfilment[492] of what is in the former Scriptures?[493]

134. (ولو . . . نخزٰے) And had We destroyed them[494] with a torment before it,[495] they would have said:[496] O our Lord! why did Thou not send us a messenger that we might have followed Thy signs before we were disgraced and humiliated.

135. (قل . . . اهتدٰے) Say thou:[497] everyone is on the watch; so watch on, and soon you shall know[498] who are the fellows of the even path and who has let himself be guided.

490. *i. e.*, some of the infidels.

491. *i. e.*, a special miracle such as we demand as the Divine credential for his mission.

492. *i. e.*, the fulfilment of promise made earlier.

493. (as to the advent of the Final Prophet and the Last Book).

494. (for their infidelity).

495. *i. e.*, before the Revelation of the Qur'ān.

496. (at the Resurrection; or at the time of their chastisement in the world).

497. (O Prophet!).

498. (demonstrably).

بسم الله الرحمن الرحيم

اقترب للناس حسابهم وهم في غفلة معرضون ۝ ما يأتيهم من ذكر من ربهم محدث
إلا استمعوه وهم يلعبون ۝ لاهية قلوبهم وأسروا النجوى الذين ظلموا هل هذا إلا بشر مثلكم
أفتأتون السحر وأنتم تبصرون ۝ قل ربي يعلم القول في السماء والأرض وهو السميع
العليم ۝ بل قالوا أضغاث أحلام بل افتراه بل هو شاعر

PART XVII

Sūrat-ul-Anbiyā

The Prophets. XXI

(Makkan, 7 Sections and 112 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اقترب . . . معرضون) Their reckoning[1] has approached mankind, while they[2] are turning away unheedingly.[3]

2. (ماياتيهم . . . يلعبون) No fresh admonition from their Lord[4] comes to them but they listen to it while they are sporting.

3. (لاهية . . . تبصرون) their hearts being in a light mood.[5] The wrong-doers[6] keep secret their whispers[7] among themselves; this[8] is but a mortal like yourselves;[9] what! will you be affected by magic while you know ?[10]

4. (قل . . . العليم) *The prophet* said: my Lord knows the word[11] in the heavens and the earth;[12] and He is the Hearer, the Knower.

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1. The Day of Reckoning is drawing close and close every moment.

2. *i. e.*, the infidels.

3. (from the consideration thereof): *i. e.*, so steeped are they in recklessness!

4. (through the Qur'ān).

5. The entire lack of interest in other-world conditions, among the pagan Arabs, arising from their sceptical outlook is a well-known fact of history. Reckless, sceptical, materialistic in their outlook, 'a great majority believed in no future life nor in a reckoning-day of good and evil.' (LSK. Intro. p. XXXIII). The Prophet's 'contemporaries and the generations preceding them were, as a rule,

little influenced by their religion.' (ERE. I, p. 659) 'One of the hardest parts' of the Prophet's task was to induce in them that pious attitude of mind towards the Creator, which Islam inculcates equally with Judaism and Christianity' but which was practically unknown to the heathen Arabs. (Arnold, *Preaching of Islam*, p. 43).

6. (to their own souls) *i. e.*, the pagans.

7. (regarding the holy Prophet).

8. (claimant to prophethood).

9. *i. e.*, distinct from us in no material way; and therefore his claims to Messengership are unworthy of credence. That was the pagan view of the holy Prophet and the prophethood.

10. That was the pagan view of the holy Qur'ān. Its effectiveness they found themselves unable to ignore and could only explain away by calling it an enchanted word.

11. (whether whispered in secret or uttered openly).

12. (and so He knows well the secret plots against Islam and the Prophet, and will punish every culprit accordingly).

فليأتنا بآية كما أرسل الأولون ۝ ما آمنت قبلهم من قرية أهلكناها أفهم يؤمنون ۝
وما أرسلنا قبلك إلا رجالا نوحي إليهم فاسألوا أهل الذكر إن كنتم لا تعلمون ۝ وما
جعلناهم جسدا لا يأكلون الطعام وما كانوا خالدين ۝ ثم صدقناهم الوعد فأنجيناهم ومن نشاء
وأهلكنا المسرفين ۝ لقد أنزلنا إليكم كتابا فيه ذكركم أفلا تعقلون ۝ وكم قصمنا من ع
قرية كانت ظالمة وأنشأنا بعدها قوما آخرين ۝ فلما أحسوا بأسنا إذا هم منها يركضون ۝
لا تركضوا وارجعوا إلى ما أترفتم فيه ومساكنكم لعلكم تسألون ۝ قالوا

5. (بل . . . الاولون) Aye! they say :[13] a medley of dreams; aye! he has fabricated it, aye! he is a poet,[14] so let him bring us a sign, as the ancients were sent *with*.[15]

6. (ما آمنت . . . يومنون) Not a town which We destroyed before them came to believe: will these believe?[16]

7. (وما . . . تعلمون) And We sent not before thee[17] but human beings to whom We revealed;[18] so ask the people of the Admonition if you do not know.[19]

8. (وما . . . خالدين) And We made them not bodies requiring no food,[20] nor were they immortals.[21]

9. (ثم . . . المسرفين) Then We fulfilled to them the promise, so We delivered them[22] and those whom We willed,[23] and destroyed the extravagant.[24]

10. (لقد . . . تعقلون) And assuredly We have sent down to you a Book in which is admonition for you; will you then not reflect?

SECTION 2

11. (وكم . . . اخرين) How many a town did We overthrow which were doing wrong, and We caused to grow up thereafter another nation!

12. (فلما . . . يركضون) Then when they perceived Our revenge,[25] lo! they were from it fleeing.

13. (لا . . . تسئلون) Flee not, and return to that wherein you luxuriated and your dwellings, haply you will be questioned.

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13. (of the Holy Qur'ān, in their extreme hatred).

14. (not in the artistic sense, a composer of verses in correct meter, but an ecstatic poet who under influences from the Unseen utters magical formulae, admonitions and premonitions).

15. *i. e.*, let him work wonders such as the ancient soothsayers and magicians did.

16. (in the face of portents and miracles).

17. *Cf.* Dt. 29 : 2-4 ; Mt. 13 : 11-15.

18. (and not demi-gods, angels, or other superhuman beings). Note the import of the word رجال. It is always male human beings who have been chosen for the prophetic office, and never any female.

19. (O pagans!) The address is to the pagans, who denied the very possibility of Revelation to a human being. They are asked to refer to the people of the Book (*i. e.*, the Jews) whose advice they highly valued in matters religious. الذكر is 'a Book containing an exposition of religion, and an institution of religious laws: any book of the prophets: and specially the Kuran and the توراة (LL).'

20. *i. e.*, unlike angels who require neither food nor drink, the apostles have invariably been mere men, preaching and proclaiming the will of God, standing by His Law, and rebuking evil and promulgating virtue, but strictly subject to the common physical laws of humanity.

21. *Lit.* abiders

22. (from Our wrath which overtook the rebels roundabout them).

23. (and they were those who submitted to Our messengers).

24. *i. e.*, the tresspassers of Our laws.

25. (approaching them, whether in the form of an army of conquest or some other physical calamity).

يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ۝ فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ۝ وَمَا خَلَقْنَا
السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ۝ لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّآ اِنْ كُنَّا فٰعِلِيْنَ ۝
بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ۝ وَلَهٗ مَنْ فِى السَّمٰوٰتِ
وَالْاَرْضِ ۚ وَمَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ۝ يُسَبِّحُوْنَ الَّيْلَ وَالنَّهَارَ
لَا يَفْتُرُوْنَ ۝ اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ۝ لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ
فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا

14. (قالوا . . . ظلمين) They said:[26] woe be to us! surely we have been wrong-doers.

15. (فما . . . خمدين) And this ceased not *to be* their cry, until We made them *a harvest* reaped, extinguished.[27]

16. (وما . . . لعبين) And We created not the heavens and the earth and what is in-between in play.[28]

17. (لو اردنا . . . فعلين) Had We intended that We should choose a sport, surely We would choose it from before Us——if We were going to do *that*.[29]

18. (بل . . . تصفون) Aye! We hurl truth[30] against falsehood,[31] so that it brains it, and lo! it vanishes, and woe to you for what you utter![32]

19. (وله . . . يستحسرون) His is whosoever is in the heavens and the earth and those near Him[33] are not too proud to pay Him homage nor are they ever weary.[34]

20. (يسبحون . . . يفترون) And they hallow *Him* night and day, they do not flag.[35]

21. (ام . . . ينشرون) Have they[36] taken gods from the earth,[37] who raise up the dead?

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26. (as Our wrath overtook them).

27. *i. e.*, dead and extinct, like extinguished ashes.

28. *i. e.*, the universe is not the outcome of a mere creative sport, but is created with Wisdom and Purpose, and is a serious reality to be reckoned with. This repudiates the Indian doctrine of *Māya* and its implications.

29. Religion, whatever else it may be, always implies a serious state of mind, and solemnity is its very breath. 'There must be something solemn, serious, and tender about any attitude which we denominate religious. . . . The word "divine" shall mean for us not merely the primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest.' (James,

Varieties of Religious Experience, p. 38).

30. *i. e.*, the doctrine of monotheism and Unity.

31. *i. e.*, the dogma of polytheism and Plurality.

32. (impiously concerning God, and His Person and Attributes, O polytheists !).

33. *i. e.*, angels, ignorantly assumed by pagans to be gods or godlings.

34. *i. e.*, they willingly and perpetually serve the Most High, and have neither will nor capacity to go against Him.

35. All this is aimed at angelolatry.

36. *i. e.*, the pagans.

37. Such as idols, and sacred rivers, trees and animals.

يَصِفُونَ ﴿٢٢﴾ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾ أَمِ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ قُلْ هَاتُوا بُرْهَانَكُمْ ۖ
هَٰذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۖ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾ وَمَا أَرْسَلْنَا
مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾ وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۗ
سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ ۞ وَمَنْ يَقُلْ مِنْهُمْ
إِنِّي إِلَٰهٌ مِنْ دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أَوَلَمْ يَرَ

22. (لو كان . . . يصفون) Had there been gods, besides Allah,[38] in-between the twain,[39] surely the twain would have gone to ruin.[40] Hallowed be Allah, the Lord of the Throne, from what they[41] utter![42]

23. (لا . . . يسئلون) Questioned He shall be not as to what He does,[43] while they[44] shall be questioned.

24. (ام . . . معرضون) Have they taken gods beside Him? Say thou:[45] forth with your proof![46] This is an admonition to them with me[47] and an admonition to those before me.[48] But most of them know not the truth,[49] so they are averters.[50]

25. (وما . . . فاعبدون) And We did not send any messenger before thee but We revealed to him: there is no god but I, so worship Me.[51]

26. (وقالوا . . . مكرمون) And they say:[52] the Compassionate has taken a son.[53] Hallowed be He![54] aye! *they are* bondmen honoured![55]

27. (لا . . . يعملون) They precede Him not in word,[56] and by His command they work.[57]

28. (يعلم . . . مشفقون) He[58] knows whatsoever is before them and whatsoever is behind them, and they[59] intercede not except for him whom He approves. And in awe of Him they are fearful.[60]

29. (ومن . . . الظلمين) And whosoever of them[61] should say: verily I am a god beside Him, such a one We will requite with Hell. Thus We requite the ungodly.

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38. (as imagined by the polytheistic peoples all the world over).

39. *i. e.*, the heavens on the one hand and the earth on the other.

40. (by natural fights of such mighty antagonists). The battle of gods is a familiar feature of the mythologies of the world!

41. *i. e.*, the polytheists.

42. (so derogatory to His dignity).

43. The very supposition that the Almighty God should be responsible to

some one higher than Himself, or regulate His actions to some higher law, is on the face of it absurd and inconsistent with the reality of the Divine freedom and Omnipotence, yet even such palpable absurdities have passed current in polytheistic systems. In the Greek religion, for instance, the power even 'of the highest god was limited', and 'overruling fate became an inexorable law, before which even he must bow.' (DB. V. p. 147).

44. *i. e.*, all of His creatures, however exalted they may be.

45. (O Prophet!).

46. *i. e.*, bring any argument you can to support your crude, polytheistic notions.

47. *i. e.*, my contemporaries.

48. *i. e.*, addressed by the old scriptures. The purport is: the great and fundamental doctrine of the unity of God is the common theme both of the Qur'ān and the old Scriptures; where is there any trace in them of the dogma of co-partnership of gods?

49. (since they never care to arrive at the truth).

50. (therefrom) *i. e.*, they are still heedless of the truth.

51. The central Message delivered in every land and clime, through every prophet and apostle.

52. The reference here is not to the Christians but to the Arab pagans.

53. (and thereby they mean some of His angels). This particular blasphemy has been world-wide, the Semitics being no exception. 'That the angels, as "sons of God," form part of the old Semitic mythology, is clear from Gen. VI. 2, 4.' (Robertson Smith, *Religion of the Semites*, p. 446).

54. (from all such blasphemous superstitions).

55. *i. e.*, no more than God's devoted servants, very honourable though, and not demi-gods or sons of God in any sense.

56. *i. e.*, respectful servants of God as they are, they cannot be so presumptuous as to say anything until He hath spoken it.

57. (as befits perfectly obedient, loyal and dutiful servants).

58. ——the Omniscient, All-Knowing God——

59. ——powerless creatures as they are——

60. All this required special emphasis in view of the very wide prevalence of angelolatry.

61. *i. e.*, of the angels and other created beings.

الَّذِينَ كَفَرُوٓا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۖ وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا
يُؤْمِنُونَ ۝ وَجَعَلْنَا فِي الْأَرْضِ رَوٰسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ۝
وَجَعَلْنَا السَّمَآءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ ءَايٰتِهَا مُعْرِضُونَ ۝ وَهُوَ الَّذِي خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝ وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَإِنْ مِّتَّ فَهُمُ الْخٰلِدُونَ ۝ كُلُّ
نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ۝ وَإِذَا رَءَاكَ الَّذِينَ كَفَرُوٓا إِنْ
يَتَّخِذُونَكَ إِلَّا هُزُوًا

SECTION 3

30. (اولم . . . يومنون) Have not those who disbelieved considered that the heavens and the earth were closed up,[62] then We rent them?[63] And We have made of water[64] everything living,[65] will they not then believe?[66]

31. (وجعلنا . . . يهتدون) And We have placed in the earth *firm* mountains lest it should move away with them,[67] and We placed therein passages for paths, that haply they may be guided.[68]

32. (وجعلنا . . . معرضون) And We have made the heaven a roof, safe;[69] and from the signs thereof[70] they are averters.

33. (وهو . . . يسبحون) And He it is who has created the night and the day, the sun and the moon,[71] each in an orb floating.[72]

34. (وما . . . الخلدون) And We have not, before thee, granted immortality to any human being,[73] so if thou diest, are they[74] *to be* immortals?[75]

35. (كل . . . ترجعون) Every one is going to taste of death, and We shall try you[76] with evil[77] and good[78] as a temptation,[79] and to Us you will be returned.

62. (so that no rain could descend from above, nor could any plant grow upon the surface of the earth).

63. *i. e.*, the one by rains and the other by plants.

64. The reference is to the rain-water which is the ultimate support, direct or indirect, of all life on the earth. (Th) 'Life of every kind is dependent upon water, and terrestrial life upon rain-water.' (HHW. I, p. 44) 'Of all the thousands of possible liquids other than water, there is not one which would seem to have the faintest prospect of supporting life. Moreover, every tissue of every living organism contains a large percentage of water as an essential ingredient in its composition. We need only try to imagine the place of water being taken by, say, one of the series of alcohols, one of the hydrocarbons, one of the benzene group, etc. etc., and we see how literally impossible any substitution becomes.' (Greenwood, *Biology and Christian Belief*, p. 180).

65. The reference my well be to protoplasm, translated years ago by Huxley as '*the* physical basis of life', *the* 'one kind of matter which is common to all living beings.' (Huxley, *Collected Essays*, I. p. 131) It is the essential material of which all living creatures are composed. Now this protoplasm is in its turn almost an aqueous substance, for water is the most abundant single component of protoplasm.' (EBr. XVIII, p. 617).

66. (in the all-sufficiency of God the Creator).

67. *i. e.*, with mankind. So that if may not shakeand move unsteadily.

68. (in their journeys by their means).

69. (and affording security). سقف is so called because of its height, and the tallness of its walls. Thus the word depicts the nature of the heaven more truly and more graphically than any astronomical term ever can.

70. (pointing that they are the workmanship of God).

71. (all of which are *created* entities, not gods or goddesses to be worshipped or adored).

72. 'All glide or trawl along swiftly, in a firmament, like the swimmer upon the surface of the water, or in the water.' (LL) 'How beautiful it is to contemplate the heavenly bodies swimming through space (or ether) in their rounded courses before our gaze! (AYA).' In the words of a modern astronomer: 'If you watch the heavens for an hour or two, you will find that the stars all move across the sky from east to west, like a column of soldiers on the march, without so much as altering their positions relative to each other. The same sort of thing happens night after night. The moon, too, moves with the stars from east to west. During the day the sun does the same. Of course during the day time we are not able to see the stars: the atmosphere around us diffuses the light of the sun and thus prevents our seeing the stars during the hours the sun is above the horizon. If there was no atmosphere and we were still able to survive, we would see the stars shining all round the sun, and accompanying it in its journey across the heavens.'

73. (O Prophet! so that thy death, whenever it occurs, can be no disproof of thy apostleship). The passage was revealed when the Makkan pagans rejoiced at the prospect of the holy Prophet's death.

74. *i. e.*, thy enemies.

75. (so why should they feel jubliant?).

76. (O mankind!).

77. *i. e.*, disagreeable states, such as pain, disease, bereavement, poverty, etc.

78. *i. e.*, agreeable states, such as good health, property, children, etc.

79. *i. e.*, in the way of a trial.

أَهَٰذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُم بِذِكْرِ الرَّحْمَٰنِ هُمْ كَافِرُونَ ۝ خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ ۚ سَأُرِيكُمْ
آيَاتِي فَلَا تَسْتَعْجِلُونِ ۝ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۝ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ
لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ۝ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ
فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ۝ وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا
مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ قُلْ مَن يَكْلَؤُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ ۗ بَلْ هُمْ عَن ذِكْرِ ع
رَبِّهِم مُّعْرِضُونَ ۝ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ

36. (واذا . . . كفرون) And when the infidels look at thee,[80] they only take thee up for mockery:[81] is this the one who mentions your gods *with contempt?*[82] while in the mention of the Compassionate they are themselves blasphemers.[83]

37. (خلق . . . تستعجلون) Man was created of haste.[84] I shall surely show you My signs,[85] so ask Me not to hasten.[86]

38. (ويقولون . . . صدقين) And they say:[87] when is this torment coming, if you say sooth?

39. (لويعلم . . . ينصرون) If the disbelievers only know of the time when they shall not be able to ward off the Fire from their faces nor from their backs nor shall they be succoured![88]

40. (بل . . . ينظرون) Aye! it[89] would come upon them on a sudden and will dumbfound them; they shall not be able to avert it, nor shall they be respited.

41. (ولقد . . . يستهزءون) And assuredly mocked were the messengers before thee,[90] then there surrounded[91] the scoffers[92] what they had been mocking at.[93]

SECTION 4

42. (قل . . . معرضون) Say thou:[94] who guards you from the Compassionate by night and day? And yet they avert themselves from the remembrance[95] of their Lord.[96]

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80. (O Prophet!).

81. The Prophet's 'message and his warnings received from them nothing but scoffing and contempt.' (Arnold, *Preaching of Islam*, p. 13) 'They would only point at him slightingly as he passed, and say: there goeth the Fellow from among the children of 'Abd-al-Muttalib, to speak unto the people about the Heavens!' (Muir, *op. cit.*, p. 63).

82. (with disrespect and contempt). The verb ذكر has also a sense of 'dispraise, or evil speech.' (LL) يذكرهم اى يعيبهم (IQ).

83. (by their associating with Him lesser gods and ascribing to Him attributes unworthy of Him).

84. So hasty and impatient indeed is he! عجل signifies the seeking, and pursuing, or endeavouring after, a thing before its proper time, or season' (LL). The passage denotes the excess of this quality in man.

85. (at the proper time). 'My signs' signify the approach of the Hour of the torment.

86. The pagans were pressing on the holy Prophet to bring on the Divine vengeance immediately.

87. (to the Muslims).

88. (and thus they would not have ventured to demand its coming on). The conditional particle لو implies that what is supposed either does not take place or is not likely to do so. (WGAL. II. p. 347)

89. *i. e.*, the Hour, or Divine vengeance.

90. (by the scoffers of their day, O Prophet!).

91. (in this world).

92. *i. e.*, the Divine vengeance.

93. (so take comfort then, O Prophet!).

94. (O Prophet! to the scoffers).

95. *i. e.*, from His wrath which may descend on the rebels at any time.

96. *i. e.*, from His true worship shorn of all other worships.

لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ۝ بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ
الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ۝ قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ ۚ
وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ۝ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا
إِنَّا كُنَّا ظَالِمِينَ ۝ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن كَانَ مِثْقَالَ
حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ ۝ وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَ
ذِكْرًا لِّلْمُتَّقِينَ ۝ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ ۝

43. (ام . . . يصحبون) Have they gods who defend them[97] against Us? They[98] have no power to succour themselves; and against Us they cannot be kept company with.[99]

44. (بل . . . الغلبون) Aye! We let these people and their fathers enjoy[100] until there grow long upon them the life.[101] Observe they[102] not that[103] We come upon *their* land,[104] diminishing it by its borders?[105] Will they then triumph?[106]

45. (قل . . . ينذرون) Say thou: I only warn you by the Revelation;[107] and the deaf do not hear the call when they are warned.[108]

46. (ولئن . . . ظلمين) And if *only* a breath of the torment of thy Lord were to touch them, they will cry:[109] woe to us! we have been the wrong-doers.

47. (ونضع . . . حسبين) And We[110] shall set balances of justice for the Day of Judgement.[111] Then no one will be wronged at all[112] if it[113] be but the weight of a grain of mustard-seed,[114] We shall bring it; and suffice We as reckoners.[115]

48. (ولقد . . . للمتقين) And assuredly We gave to Mūsā[116] and Hārūn[117] the distinction and illumination and an admonition for the *God*-fearing——

49. (الذين . . . مشفقون) those who fear their Lord, Unseen, and who are fearful of the Hour.

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97. (from the vengeance when it comes).

98. *i. e.*, those false gods.

99. (by solace and comfort). اى لا يكون لهم من جهتنا ما صحبهم من سكينة و روح و ترفيق و نحو ذلك مما يصحبه اولياءه (Rgh.)

100. (worldly prosperity).

101. (of ease and enjoyment, and they became conceited and forgetful of their duties).

102. *i. e.*, the Arab pagans.

103. ——as a prelude to their final chastisement——

104. (of Makka and its neighbouring places). Or 'We bring destruction upon.' اتاه is also, 'he destroyed it.' (LL.)

105. *i. e.*, curtailing it of its sides or districts, one by one, by the conquest of Islam.

106. *i. e.*, are they still dreaming of their victory?

107. (and it is beyond my function to bring on the vengeance).

108. (so no amount of preaching and warning will avail these wilful rejectors of truth).

109. (from sheer cowardice). 'A breath of torment' means only a small portion of it.

110. ——in accordance with Our perfect justice——

111. (when actions of every soul will be weighed and it will be requited accordingly).

112. (full and perfect justice being meted out to every one).

113. *i. e.*, merit or guilt of any action.

114. *i. e.*, even so small.

115. (even without the aid of balances). This strikes at the root of the pagan conception requiring a special god of knowledge. The Egyptians, for instance, worshipped Thoth as the divine measurer of celestial seasons and earthly years.

116. (primarily and directly).

117. (as his lieutenant).

وَهٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ ۭ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ ۝ وَلَقَدْ اٰتَيْنَآ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ
عٰلِمِيْنَ ۝ اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْٓ اَنْتُمْ لَهَا عٰكِفُوْنَ ۝ قَالُوْا وَجَدْنَآ اٰبَاۗءَنَا
لَهَا عٰبِدِيْنَ ۝ قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَاٰبَاۗؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ قَالُوْٓا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ
اللّٰعِبِيْنَ ۝ قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ الَّذِيْ فَطَرَهُنَّ ڮ وَاَنَا عَلٰي ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ ۝ وَ
تَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ ۝ فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ اِلَيْهِ يَرْجِعُوْنَ ۝
قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ۝

50. (و هذا . . . منكرون) And this[118] is an admonition blest, which We have sent down;[119] will you then be its rejectors?

SECTION 5

51. (و لقد . . . علمين) And assuredly We gave rectitude to Ibrāhīm aforetime, and him We had ever known.[120]

52. (اذ قال . . . عكفون) *Recall* when he said to his father[121] and his people: what are these images which you are cleaving to?[122]

53. (قالوا . . . عبدين) They said : we found our fathers their worshippers.[123]

54. (قال . . . مبين) He said : assuredly you, you and your fathers, have been in error manifest.

55. (قالوا . . . اللعبين) They said : hast thou come to us in seriousness, or art thou among those who sport?[124]

56. (قال . . . الشهدين) He said: Aye ! your Lord is the Lord of the heavens and the earth, Who created them; and of that I am among the witnesses.

57. (وتالله . . . مدبرين) And by Allah, I am surely going to devise a plot against your idols,[125] after you have turned your backs.[126]

58. (فجعلهم . . . يرجعون) Then he made them fragments,[127] *all* except the big one of them, [128] that haply to it they may return.[129]

59. (قالوا . . . الظلمين) They said:[130] who has done this to our gods? surely he is of the evil-doers.[131]

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118. (Book, likewise).

119. (from heaven).

120. (to be worthy of it).

121. Who 'was a manufacturer of idols and had them for sale.' (JE. I. p. 86)——perhaps a distinguished sculptor of his day. See also P. VII. n. 525.

122. (as objects of adoration and worship). Images and idols are looked upon by the idolaters not only as visible symbols and representations of some higher beings but as tenements or veritable 'bodies' of their gods and fraught with divinity.

See also P. VII. nn. 526, 527; P. XVI. nn. 153, 158.

123. (and we have only followed their example). The Sumerians had from the beginning, so far as we can tell, made statues of the deities in their pantheon, and always they represented them in human shape.' (Woolley, *Abraham*, p. 249) Idolatry and image-worship form a very striking feature of the Babylonian religious system.' (ERE. VII. p. 117).

124. So unaccustomed to, and so unfamiliar with, the doctrine of monotheism were they.

125. (so that you may more plainly be convinced of your folly in worshipping them).

126. (and have left the temple).

127. (in the people's absence). جذاذ 'signifies fragments of a thing much broken.' (LL)

128. (so that it might look as if it had smashed the others). Abraham had left the chief idol intact with an axe hanging on its neck. 'And seizing an iron implement, he destroyed and broke with it all the images save one, into the hands of which he placed the iron which he had used.' (Polano, *op. cit.*, p. 36).

129. (and ask it what it had done with the others).

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ۝ قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ۝
قَالُوا ءَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ۝ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ۝
فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ۝ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ
يَنْطِقُونَ ۝ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۝ أُفٍّ لَكُمْ وَلِمَا تَعْبُدُونَ
مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ۝ قَالُوا حَرِّقُوهُ وَانْصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ۝ قُلْنَا يَا نَارُ كُونِي
بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ۝ وَأَرَادُوا بِهِ كَيْدًا

60. (قالوا . . . ابراهيم) They[132] said *among themselves*: we heard a youth, called Ibrāhīm speak[133] of them *with disrespect*.

61. (قالوا . . . يشهدون) They said : bring him then before the eyes of the people,[134] haply they may bear witness.[135]

62. (قالوا . . . يا ابراهيم) They said:[136] art thou the one who has done this to our gods, O Ibrāhīm?[137]

63. (قال . . . ينطقون) He said:[138] rather he has done it:[139] the big one of them; so question them, if they ever speak.[140]

64. (فرجعوا . . . الظلمون) They then turned to themselves and said:[141] you it is who are the evil-doers.[142]

65. (ثم . . . ينطقون) Thereafter they were put to utter confusion,[143] *saying*: certainly thou knowest that they speak not.[144]

66. (قال . . . يضركم) He said:[145] do you worship them besides Allah what can neither profit you nor hurt you.

67. (اف . . . تعقلون) Fie upon you and upon what you worship besides Allah, Will you not then reflect?

68. (قالوا . . . فعلين) They said:[146] burn him and succour your gods, if you will be doing.[147]

69. (قلنا . . . ابراهيم) We said:[148] O Fire! be thou coolness and safety for Ibrāhīm.[149]

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132. *i. e.*, some of them.

133. (reproachfully). For ذكر see n. 82 above.

134. *i. e.*, in the public view, so that he might confess.

135. (against him on the strength of that confession).

136. (after he had been brought before the public assembly).

137. The question was purely formal, as Abraham had already said in the presence of a number of people that he would do something to the idols. 'Therach . . . who hurried to the apartment, where he found the broken idols and the food which Abram had placed before them.' In wrath and indignation he cried out unto his son,

saying: "what is this that thou hast done unto my gods?" (Polano, *op. cit.*, p. 36)

138. (continuing his irony, and, pointing to the chief idol).

139. بل is a particle of digression; its English equivalents are: Nay, nay rather, not so, on the contrary, but. Here 'rather' is preferable.

140. It is obvious that the question of lying or deceit on the part of Abraham rises nowhere in the whole episode. He never intended to deceive, nor did he make a secret of his purpose or his feelings. *Cf.* the Talmud :—'And Abraham answerd: I brought them savoury food, and behold they all grasped for it with eagerness at the same time all save the largest one, who, annoyed and displeased with their greed, seized that iron which he holds and destroyed them.' (Polano, *op. cit.*, p. 36).

141. (finding themselves beaten in the argument and outwitted, and overcome with shame).

142. *i. e.*, worthy of blame and reproach in worshipping these speechless gods.

143. *Lit.* They were made to turn over upon their heads. 'Their return to falsity being likened to a thing's becoming upside down.' (LL)

144. (so why dost thou ask us to interrogate them?) *Cf.* the Talmud :—"False are thy words", answered Therach in anger. "Had these images the breath of life, that they could move and act as thou hast spoken? Did I not fashion them with my own hands? Now, then, could the larger destroy the smaller ones?' (Polano, *op. cit.*, p. 36)

145. (finding the opportunity of his life and dealing his final stroke upon his opponents).

146. (on finding themselves absolutely worsted in the argument).

147. (anything at all to help your gods). Death by fire was a usual punishment in many ancient nations. *Cf.* the Talmud :—'During this time Nimrod convened his council . . . . And the counsellors replied: "He who act disrespectfully to the king should meet death upon the gallows; this man has done more; he is guilty of sacrilege, he has insulted our gods; therefore he should be burned to death. If it be pleasing to the king, let a furnace be heated, day and night, and then let this Abram be cast therein." This advice pleased the king, and he commanded such measures to be taken forthwith.' (Polano, *op. cit.*, pp. 37, 38).

148. (as he was cast into the fire). According to the Jews :—'Nimrod ordered Abraham to be cast into a furnace. He had a pile of wood five yards in circumference set on fire, and Abraham was cast into it.' (JE. I. p. 86)

149. (whereupon the heat of the fire miraculously ceased, and the pile turned into a sort of pleasant meadow). 'God Himself went down from heaven to rescue him.' (JE. I. p. 86) See P. XXIII, nn. 199-200.

فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ۚ وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ○ وَوَهَبْنَا لَهٗٓ اِسْحٰقَ ۭ وَ
يَعْقُوْبَ نَافِلَةً ۭ وَكُلًّا جَعَلْنَا صٰلِحِيْنَ ○ وَجَعَلْنٰهُمْ اَىِٕمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَ
اِقَامَ الصَّلٰوةِ وَاِيْتَاۗءَ الزَّكٰوةِ ۚ وَكَانُوْا لَنَا عٰبِدِيْنَ ○ وَلُوْطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا وَّنَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِيْ
كَانَتْ تَّعْمَلُ الْخَبٰۗىِٕثَ ۭ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِيْنَ ○ وَاَدْخَلْنٰهُ فِيْ رَحْمَتِنَا ۭ اِنَّهٗ مِنَ الصّٰلِحِيْنَ ○ وَ
نُوْحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ○ وَنَصَرْنٰهُ مِنَ الْقَوْمِ
الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۭ اِنَّهُمْ كَانُوْا

70. (واارادوا . . . الاخسرين) And they[150] wanted to do him harm, but We made themselves the worst losers.[151]

71. (ونجينه . . . للعلمين) And We delivered him and Lūṭ,[152] to the land in which We had placed the blessings[153] for the worlds.

72. (ووهبنا . . . صلحين) And We bestowed upon him Is-ḥāq[154] and Y'aqūb as a grandson,[155] and each one We made righteous.[156]

73. (وجعلنهم . . . عبدين) And We made them leaders,[157] guiding by Our command,[158] and We revealed to them the doing of good deeds and the establishment of prayers, and the giving of poor-rate; and of Us they were the worshippers.[159]

74. (ولوطا . . . فسقين) And *as to* Lūṭ; We gave him judgement and knowledge,[160] and We delivered him out of the city which had been working foul deeds;[161] verily they were a people evil, wicked.[162]

75. (وادخله . . . الصلحين) And We caused him to enter Our mercy; verily he was of the righteous.[163]

SECTION 6

76. (ونوحا . . . العظيم) And *as to* Nūḥ *Recall* when he cried[164] aforetime,[165] We answered him and delivered him and his household from a mighty disaster.

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150. *i. e.*, the idolaters.

151. (by frustrating all their designs). See P. XXIII. nn. 199-A, 200.

152. *i. e.*, his nephew and a prophet of God, Lot of the Bible. 'So Abram departed, as the Lord had spoken unto him; and Lot went with him.' (Ge. 12 : 4)

153. (both temporal and spiritual) : *i. e.*, Syria, the land of prophets and apostles, and of rivers and gardens. 'A land that floweth with milk and honey.' (Josh. 5: 6) 'And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.' (Ge. 12 : 5) 'And Abraham went up out of Egypt, he, and his wife, and

all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. . . . . And Lot also, which went with Abraham, had flocks, and herds, and tents.' (Ge. 13 : 1, 2, 5)

154. (as a son).

155. Or, 'an additional gift.' نافلة is both a grandson and an additional gift.

156. (as every prophet of God is bound to be). This truth, obvious to every Muslim reader, needed an express affirmation in view of extremely grave charges of immorality brought against these Israelite prophets in the Bible.

157. *i. e.*, exemplars; objects of imitation to a people. So these prophets of God were, the Qur,ān expressly and repeatedly affirms, models of religion and piety, and pre-eminently virtuous and holy, not mere diviners or interpreters of the Law to their people.

158. *i. e.*, preachers of the Law to their people.

159. Thus in Islam the role of the prophet is two fold. As an organ of Revelation, he is the precepter of his people in true doctrines and right practices, and in himself he is a living embodiment of communion with God.

160. (commensurate with his dignity as a prophet).

161. (other than unnatural crimes). 'In Sodom every one who gave bread and water to the poor was condemned to death by fire'. (JE. XI. p. 424)

162. *Cf.* the OT :—'The men of Sodom were wicked and sinners before the Lord exceedingly.' (Ge. 13 : 13) See also P. VIII. nn. 563, 564.

163. This clear, powerful vindication of Lot's saintly character was the more needed to contradict and repudiate the most atrocious charge—of incest—brought against him in the Bible. (Ge. 19 : 30-38) The rabbis, not to be outdone by the Bible, maintained that 'he was given over to lust; therefore he chose Sodom as his residence.' (JE. VIII. p. 186)

164. (to Us for the destruction of his rebellious people).

165. *i. e.*, before the time of the prophets mentioned in the text.

قوم سوء فاغرقنهم اجمعين ۝ وداود وسليمن اذ يحكمن في الحرث اذ نفشت فيه غنم القوم و
كنا لحكمهم شهدين ۝ ففهمنها سليمن وكلا اتينا حكما وعلما وسخرنا مع داود الجبال
يسبحن والطير وكنا فعلين ۝ وعلمنه صنعة لبوس لكم لتحصنكم من باسكم فهل انتم
شكرون ۝ ولسليمن الريح عاصفة تجري بامره الى الارض التي بركنا فيها وكنا بكل شيء
علمين ۝ ومن الشيطين من يغوصون له ويعملون عملا دون ذلك وكنا لهم حفظين ۝ وايوب
اذ نادى ربه اني مسني الضر وانت ارحم

77. (ونصرنه . . . اجمعين) We succoured him against a people who belied Our signs; verily they were a people evil, so We drowned them all.[166]

78. (وداود . . . شهدين) And *as to* Dā'ūd and Sulaimān, *recall* when they gave judgment regarding the tillage when *certain* people's sheep had pastured therein at night, and of the judgement concerning them[167] We were the witnesses.

79. (ففهمنها . . . فعلين) So We gave insight into it to Sulaimān,[168] and to each *of the two* We gave judgment and knowledge.[169] And We *so* subjected the mountains that they should hallow *Us* along with Dāūd,[170] and *also* the birds;[171] and We were the doers.[172]

80. (وعلمنه . . . شكرون) And We taught him the art of *making* the coats *of mail* for you[173] that it may protect you in your violence; are you then thankful?[174]

81. (ولسليمن . . . عالمين) And to Sulaimān We *subjected* the wind, strongly raging, running at his com mand towards the land, wherein We had placed *Our* blessing;[175] and of everything We are the Knowers.[176]

82. (ومن . . . حفظين) And of the devils[177] *were some* who dived for him,[178] and worked a work besides that;[179] and of them We were the Watchers.[180]

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166. See P. XII. nn. 121, 124.

167. *i. e.*, the people; the parties concerned. The pronoun is plural, not dual, and refers to قوم; and حكمهم is 'judgment concerning them,' not 'their judgment'.

168. 'Solomon was noteworthy for sagacity and discernment. . . . He was famed for his wisdom.' (VJE. p. 610) 'He discharged every duty with great accuracy, that might have been expected from such as are aged, and of the greatest prudence. He was resolved to go to Hebron, and sacrifice to God upon the brazen altar that was built by Moses. Accordingly he offered there burnt offerings, in number a thousand. . . . As he was asleep that very night, God appeared to him, and commanded him to ask of him some gifts which he was ready to give him as a reward for his piety. . . . Said he, "Give me, O Lord, a sound mind, and a good

understanding, whereby I may speak and judge the people according to truth and righteousness.'' With these petitions God was well pleased; and promised to give him all those things that he had not mentioned in his option, riches, glory, victory over his enemies: and in the first place understanding and wisdom, and this in such a degree as no other mortal man, neither kings nor ordinary persons, ever had.'' ("Ant.'' VIII. 2 : 1) 'The justice of Solomon was proverbial. . . . , His judicial wisdom was displayed in the memorable history of the two women who contested the right to a child.' (Milman, *op. cit.*, I. p. 251) His early decision of a certain intricate case immediately made him famous and has greatly helped to maintain his reputation for wisdom ever since. It showed an instinctive insight into the workings of the human heart very remarkable in so young a man, and a keenness of practical discernment of a kind invaluable in one whose chief duty was to act as the supreme judge.' (DB. IV. pp. 562, 563) See also P. XIX. n. 419.

169. (of the twain).

170. (so that David's judgment was also right, although Solomon's was better).

171. *Cf.* the OT:—'Praise ye the Lord. . . Mountains and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things and flying fowls.' (Ps. 148 : 1, 9-10)

172. (thereof): *i. e.*, it was We, the Author of the universe, who brought about all this.

173. (O mankind!) Note that the Holy Qur'ān nowhere asserts or even implies that David was the *inventor* of the coast-of-mail. It only affirms, by implication, that he made a great and beneficent use of them.

174. (to Us, as you ought to be, for being taught the making of this great weapon of defence).

175. *i. e.*, the land of Syria, whither he returned from his excursion.

176. *i. e.*, it is We who know every event with perfect truth and accuracy, whether it is known to human students or not.

177. *i. e.*, perhaps the infidel genii who served Solomon. شيطان is not only 'the devil', 'but any that is exceedingly, or inordinately, proud or corrupt or unbelieving or rebellious' whether 'of mankind' or 'of the *Jinn*, a genii, and of beasts' (LL). قال ابو عبيدة الشيطان اسم لكل عارم من الجن والانس والحيوانات (Rgh).

178. (in the sea). According to the rabbis, Solomon's 'control over the demons, spirits, and animals augmented his splendour, the demons bringing him precious stones, besides water from distant countries to irrigate his exotic plants' (JE. XI. p. 440)

179. (such as the building of cities and palaces).

180. *i. e.*, it was We who controlled the unruly genii, and subjected them to Solomon's control; so the fact need not look incredible.

الرّٰحِمِينَ ۝ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَّاٰتَيْنٰهُ اَهْلَهُ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَ
ذِكْرٰى لِلْعٰبِدِيْنَ ۝ وَاِسْمٰعِيْلَ وَاِدْرِيْسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصّٰبِرِيْنَ ۝ وَاَدْخَلْنٰهُمْ فِيْ رَحْمَتِنَا اِنَّهُمْ
مِّنَ الصّٰلِحِيْنَ ۝ وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي الظُّلُمٰتِ اَنْ لَّا اِلٰهَ
اِلَّا اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنٰهُ مِنَ الْغَمِّ وَكَذٰلِكَ نُـْجِي الْمُؤْمِنِيْنَ ۝
وَزَكَرِيَّا اِذْ نَادٰى رَبَّهُ رَبِّ لَا تَذَرْنِيْ فَرْدًا وَّاَنْتَ خَيْرُ الْوٰرِثِيْنَ ۝ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيٰى وَاَصْلَحْنَا
لَهُ

83. (وايوب . . . الرحمين) And *as to* Ayyūb,[181] *recall* when he cried to his Lord:[182] verily affliction has touched me, and Thou are the Most Merciful of the mercifuls.[183]

84. (فاستجبنا . . . العبدين) So We answered him,[184] and We removed *from him* what was with him of the affliction, and We gave restoration to him his household and along with them[185] the like thereof as a mercy from Us and a remembrance to the devotees.[186]

85. (واسمعيل . . . الصابرين) And *as to* Ismāīl and Idrīs[187] and Zul-kifl![188] Each was steadfast.[189]

86. (وادخلنهم . . . الصلحين) And We caused them to enter Our mercy, verily they were of the righteous.[190]

87. (وذاالنون . . . الظلمين) And *as to* Zun-nun,[191] *recall* when he departed with anger[192] and imagined[193] that We could have no power over him,[194] and then he cried in *the layer* of darknesses,[195] there is no god but Thou! hallowed be Thou! verily I have been of the wrong-doers.[196]

88. (فاستجبنا . . . المؤمنين) So We answered him and We delivered him from the distress;[197] and thus do We deliver the believers.[198]

89. (وزكريا . . . الوارثين) And as to Zakariyya, *recall* when he cried to his Lord:[199] Lord! leave me not heirless[200] though Thou art the best of inheritors.[201]

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181. Job of the Bible, a descendant of Esau, and in the fifth generation from Abraham. He was a very prosperous man and of exemplary virtue and piety. See also P. XXIII. n. 391.

182. (after the loss of his sons and himself being afflicted with a loathsome disease). He had seven sons and three daughters, all of whom suddenly died in a house-collapse. (Job. 1 : 2, 9)

183. (so have mercy on me, and cure me of this fell disease).

184. (and his faith in God was rewarded).

185. (the members of his family being doubled).

186. *i. e.*, unto the true and faithful servants of God.

187. See P. XVI. nn. 181 ff.

188. Probably an Arabicized form of Ezekiel. 'In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity. The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.' (Ezek. 1: 2, 3) 'He was among the aristocracy whom Nebuchadnazzar (597 B.C.), after the first capture of Jerusalem, carried off to be exiles in Babylonia. . . . His prophecies extended over twenty-two years.' (JE.V. 313-14) 'The traditional burial-place of the prophet Ezekiel, . . . is shown at Kefil, near Birs Nimrud; for centuries it has been a favourite place of pilgrimage for Mohammedans as well as for Jews.' (p. 316) Speaking of the ruins of Babylon, says an explorer and traveller of the last century:—'To the south-west, in the extreme distance, rose the palm trees of Kefil, casting their scanty shade over a small dome, covering the tomb of Ezekiel. To this spot annually flock in crowds, as their forefathers have done for centuries, the Jews of Baghdad, Hillah and other cities of Chaldea, the descendants of the captives of Jerusalem, who still linger in the land of their exile.' (Layard, *Ninneveh and Babylon*, p. 281). See also P. XXIII. n. 411.

189. *i. e.*, steadfast in faith.

190. (and not guilty of moral delinquencies so falsely ascribed by the Jews).

191. Jonah of the Bible. See P. XI. n. 402. ذوالنون is literally 'man of the fish', so called because he was swallowed by a huge fish.

192. (against his people who refused to believe in him, but without the permission of his Lord). See P. XI. n. 403. غاضبه means 'I broke off from him, or quitted him, in anger, or enmity' (LL). So the phrase means, 'he went away, breaking off from his people, or quitting them in anger or enmity.'

193. (in his innocence).

194. *i. e.*, take him to task for his unauthorised flight.

195. (in the belly of the fish). The plural number of 'darknesses' is indicative of darkness of night and of storm and of the fish's body.

196. (so forgive me, my Lord!). The forgiveness he craves is for the error of judgment, and not for any sin. The prophets of God are the very first to own and acknowledge their mistakes, however unintentional or trivial they may have been.

197. (he was in): *i. e.*, he was cast out ashore by the fish, and he landed safely.

198. (from every affliction and distress, unless it be desirable in the universal Plan).

199. (in his old age). See P. III. n. 383ff.

200. (and childless, but bestow on me a child to carry on my work for Thee).

201. *i. e.*, though I know that no son can be immortal, and all things must go back to Thee.

زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾ وَالَّتِي أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ ﴿٩١﴾ إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾ وَ
تَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾ فَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَ
إِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾ وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم
مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا

فِي

90. (فاستجبنا . . . خشعين) So We answered him and bestowed on him Yaḥyā and We made sound for him his spouse[202] Verily *all of them*[203] were wont to vie with one another in good deeds and to call upon Us with longing and dread[204] and they were before Us meek.[205]

91. (و التى . . . للعلمين) And *as to* she who guarded her chastity,[206] We breathed into her[207] of Our spirit,[208] and made her and her son[209] a sign[210] unto the worlds.

92. (ان . . . فاعبدون) Verily this community of yours is a single community,[211] and I am your Lord; so worship Me.[212]

93. (وتقطعوا . . . رٰجعون) And they[213] split up their affair[214] among them,[225] all shall return to Us.[216]

SECTION 7

94. (فمن . . . كتبون) Whosoever works righteous deeds, and he is a believer, there shall be no denial of his endeavour;[217] and We are for him the writers.

95. (وحرام . . . يرجعون) And a ban *is laid* on *every* town which We have destroyed that they[218] shall not return.[219]

96. (حتى . . . ينسلون) Until when Yājūj and Mājūj are let out[220] and from every mound they are trickling down.[221]

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202. (for bearing a child, and removed her barrenness). See P. III. nn. 391 ff.

203. *i. e.*, all the prophets and saintly persons mentioned above.

204. Desire and fear are the two ultimate springs of human conduct.

205. (as befits the true men of God). *Cf.* the OT:—'The Lord raiseth those that are bowed down.' (Ps. 146 : 8) 'The Lord lifteth up the meek' (Ps. 147 : 6) 'He will beautify the meek with salvation.' (Ps. 149 : 4) And the NT:—'Blessed are the meek: for they shall inherit the earth.' (Mt. 5 : 5).

206. (and not once came near to unchastity as maliciously said by her

Jewish calumniators). The reference is to Mary, the mother of Jesus. See P. VI. n. 538.

207. (through Our arch-angel Gabriel).

208. (which caused her conception).

209. Jesus (on whom be peace!).

210. (of Our ability to generate a child without the agency of a father).

211. (O Muslims!) *i. e.*, this way of life which is prescribed for you is the same as has been preached and practised by all the prophets and holy men and women, howsoever widely divided by time and space; Islam is only a continuation of that old religion.

212. This is the gist of the universal religion.

213. *i. e.*, the erring humanity.

214. *i. e.*, the affair of their religion.

215. *i. e.*, instead of keeping to the old, primal religion of humanity the erring people have divided themselves into various jarring sects.

216. (and then they shall come to know).

217. (in the Hereafter) *i., e.*, his efforts in the right cause, however small, shall by no means be lost.

218. *i. e.*, the citizens of the that place.

219. (to the world any more).

220. (from their barrier, and a passage is opened for them at the approach of the Last Day). For these turbulent, lawless hordes see P. XVI. n. 40.

221. (in their swarming numbers, their irruption indicating the approach of the end of the world). *Cf.* the NT:—'And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.' (Re. 20: 8) References to Gog and Magog in the Bible are many, specially, in the Book of Ezekiel, but Magog, according to the Biblical scholars, is a slip for Gog, and the name Gog 'is a collective one, for a whole series of peoples coming from the north, and threatening at one time, during the 7th century, to engulf the Semitic world, much as the Goths and Vandals threatened the Roman Empire'. (DB. V. 80).

غفلة من هذا بل كنا ظلمين ۝ انكم وما تعبدون من دون الله حصب جهنم انتم لها واردون ۝
لو كان هؤلاء الهة ما وردوها وكل فيها خلدون ۝ لهم فيها زفير وهم فيها لا يسمعون ۝ ان الذين
سبقت لهم منا الحسنى اولئك عنها مبعدون ۝ لا يسمعون حسيسها وهم في ما اشتهت
انفسهم خلدون ۝ لا يحزنهم الفزع الاكبر وتتلقهم الملئكة هذا يومكم الذي كنتم توعدون ۝
يوم نطوي السماء كطي السجل للكتب كما بدانا اول خلق نعيده وعدا علينا انا كنا فعلين ۝
ولقد كتبنا في الزبور من

97. (و اقترب . . . ظالمين) And there shall approach the true promise,[222] and lo! the eyes of the disbelieving shall be staring.[223] Woe to us! surely we have been unheeding: aye! we have been the wrong-doers.[224]

98. (انكم . . . واردون) Verily you and whatever you worship besides Allah shall be firewood for Hell:[225] you shall go down to it.

99. (لو كان . . . خلدون) Had these been gods, they would not have gone down to it, and all *of them*,[226] shall abide[227] therein.

100. (لهم . . . يسمعون) Theirs shall be roaring therein, and therein they shall hear not.[228]

101. (ان الذين . . . مبعدون) Verily those for whom good *reward* has preceded from Us,[229] they shall be kept far away therefrom.[230]

102. (لا يسمعون . . . خلدون) They shall not hear a whisper of it, and they shall abide[231] in that *felicity* for which their souls long.

103. (لا يحزنهم . . . توعدون) Them, the Great Terror[232] shall not grieve, and angels shall meet them:[233] this is your Day which you were ever promised——

104. (يوم . . . فعلين) the Day when[234] We shall roll up the heavens like as the rolling up of a scroll for books. Even as We began the first creation,[235] We shall restore it:[236] a promise *binding* upon Us; verily We are the doers.

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222. *i. e.*, the promise of Resurrection and Judgment.

223. (with horror and bewilderment).

224. (ignoring and disregarding all warnings).

225. (O idolater!) See P. I. n. 103.

226. *i. e.*, both you and they.

227. (for ever).

228. (aught, in the midst of their own groans and lamentations). For زفير see P. XII. n. 309.

229. (and who have accordingly acquitted themselves so well in their life-time).

230. *i. e.*, from Hell.

231. (for ever).

232. *i. e.*, the second sounding of the Trumpet at the time of Resurrection.

233. (with this greeting).

234. (at the first sounding of the Trumpet).

235. (out of nothing).

236. (at the Resurrection).

بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُونَ ۝ إِنَّ فِي هٰذَا لَبَلٰغًا لِّقَوْمٍ عٰبِدِينَ ۝ وَمَا أَرْسَلْنٰكَ إِلَّا
رَحْمَةً لِّلْعٰلَمِينَ ۝ قُلْ إِنَّمَا يُوحٰى إِلَيَّ أَنَّمَا إِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ ۚ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ۝ فَإِنْ تَوَلَّوْا فَقُلْ
اٰذَنْتُكُمْ عَلٰى سَوَآءٍ ۚ وَإِنْ أَدْرِي أَقَرِيبٌ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ۝ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ
مَا تَكْتُمُونَ ۝ وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلٰى حِينٍ ۝ قُلْ رَّبِّ احْكُمْ بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمٰنُ
الْمُسْتَعَانُ عَلٰى مَا تَصِفُونَ ۝

105. (ولقد . . . الصلحون) Assuredly We have prescribed in the Scripture after the admonition[237] that the land![238] My righteous bondmen will inherit it.[239]

106. (ان . . . عبدين) Verily in this[240] is a preaching for a people who are true worshippers.[241]

107. (وما . . . للعلمين) And We have not sent thee[242] except as a mercy to the worlds.[243]

108. (قل . . . مسلمون) Say thou: *this* only has been Revealed to me:[244] your god is only One God;[245] do you submit then?[246]

109. (فان . . . توعدون) Then if they turn away,[247] say thou: I have proclaimed to you *all* alike;[248] and I do not know whether nigh or far is what you are promised.[249]

110. (انه . . . تكتمون) He knows what is spoken aloud, and He knows that you hide.

111. (وان . . . الى حين) I[250] do not know:[251] haply it[252] may be a trial for you, and an enjoyment for a season.[253]

112. (قل . . . تصفون) He[254] says:[255] Lord! judge thou with truth.[256] And Our Lord is the Compassionate whose help is sought against what you utter.[257]

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237. For زبور see **P. VI n. 66.** The word is of general application, and means any heavenly book, not necessarily the Psalms of David. الذكر may also mean the Preserved Tablet, the Book of Eternal Divine decrees.

238. The 'land' may here mean the 'land of the heavens.' (JA; Rz; Th) It refers to the land of the heaven or the holy land of Syria. (IQ).

239. 'The righteous shall inherit the land and dwell therein for ever.' (Ps. 37: 29) But the word صالح also signifies 'Suitable, fit or neat,' so the phrase may also be rendered: such of My bondmen shall inherit the land as are fit for it. There is yet a third interpretation, more acceptable to the orthodox view than the two preceding. It is this: And assuredly We have prescribed in the scriptures after (having ordained it in) the Preserved Tablet that My bondmen righteous shall inherit the land (of Paradise).

240. *i. e.*, in the Qur'ān.

241. *i. e.*, those who would truly worship God.

242. (O Prophet !).

243. (and not to a particular country or age). The holy Prophet's life serves as a universal guide in every little detail of life.

244. (in respect of Godhead).

245. This انما as distinguished from previous انما restricts 'your God' to unity.

246. (to Him as believers).

247. (still, from the confession of God's unity).

248. (the true religion with all the energy and earnestness at my command).

249. That is for God alone to decree. A faithful delivery and exposition of God's message has nothing to do with the announcement of the date and hour of the Divine Judgement.

250. ——a mere mortal that I am——

251. (for certain).

252. *i. e.*, the respite granted to you.

253. *i. e.*, a fleeting enjoyment of the worldly riches till the time of death.

254. *i. e.*, the holy Prophet.

255. (when all the means of persuasion had failed).

256. (between me and the infidels).

257. (in the way of blasphemies and calumnies).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ① يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا
اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ
شَدِيْدٌ ② وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ③ كُتِبَ عَلَيْهِ اَنَّهٗ
مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ وَيَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ④ يٰۤاَيُّهَا النَّاسُ

Sūrat-ul-Ḥajj

The Pilgrimage. XXII

(Madinian, Partly Makkan, 10 Sections and 78 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها الناس . . . عظيم) O mankind! fear your Lord,[258] the quake of the Hour is to be a thing mighty.[259]

2. (يوم . . . شديد) The Day when you behold it every suckling woman shall forsake what she suckles, and every pregnant woman shall lay down her burden;[260] and thou shall perceive[261] mankind as drunk;[262] whereas drunk they will be not, but the torment of Allah shall be terrible.

3. (ومن . . . مريد) And of mankind is he who disputes respecting Allah[263] without knowledge, and follows any devil froward:[264]

4. (كتب . . . السعير) against whom it is prescribed; whosoever befriends him, him he[265] shall lead astray and shall guide him on to the torment of Flame.

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258. (and therefore come to believe in the true religion). Fear of God always implies hatred of evil and wrong, and makes for truth and righteousness. *Cf.* the OT :—'Sanctify the Lord of hosts himself; and let him be your fear and let him be your dread'. (Is. 8: 13) And the NT :—'Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.' (Lk. 12: 5).

259. (and it shall be only one of the many terrible events heralding the Day of Judgment).

260. So great will be the terror on that Dreadful Day!

261. (O reader!).

262. So inebriated and void of intellectual powers will they appear!

263. *i. e.*, respecting His nature and attributes.

264. (in his extreme rebellion). The allusion, in particular, is to one Nudhar ibn-ul Hārith who denied the Resurrection and maintained that the angels were the daughters of God.

265. ——the embodiment of evil——

إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ
مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا
وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ۝ ذَٰلِكَ بِأَنَّ
اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ
يَبْعَثُ مَن فِي

5. (يايها الناس . . . بهيج) O mankind! if you be in doubt respecting the Resurrection, then *know* We have created you of the dust, then of a drop, then of a clot, then of a piece of flesh, fashioned[266] and unfashioned,[267] that We might manifest to you *Our power.* And We settle into the wombs what We will for a term determined.[268] Then We bring you forth *as* babies, then We let you reach your maturity.[269] And of you is he who dies *early*,[270] and of you is he who is brought back to the most abject age,[271] so that after knowing he knows not aught.[272] And thou[273] seest the earth withered up, and when We send down on it water, it stirs[274] and swells, and it grows all manner of luxuriant *growth*.[275]

6. (ذلك . . . قدير) That *is so*,[276] because Allah! He is the Truth,[277] and He[278] quickens the dead, and verily He[279] is Potent over everything——

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266. (in some cases).

267. (in other cases).

268. *i. e.*, until the natural time of delivery.

269. (it is *We* who cause all these steps and stages, and it is We who shall raise you).

270. (before reaching maturity).

271. *i. e.*, to a state of decrepitude and dotage.

272. This refers to the failing memory of the extreme old age.

273. (O reader !).

274. (to life).

275. زوج may well hint to the fact of all vegetable life being in pairs.

276. The argument in brief is: cannot the God Who created man and nature, out of nothing, as easily raise the dead?

277. *i. e.*, the Ultimate Reality: Perfect in Himself.

278. ——Perfect in His action—

279. —Perfect in His attributes—

الْقُبُورِ ۝ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۝ ثَانِيَ عِطْفِهِ لِيُضِلَّ عَن
سَبِيلِ اللَّهِ ۖ لَهُ فِي الدُّنْيَا خِزْيٌ ۖ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ۝ ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ ع
أَصَابَتْهُ فِتْنَةٌ انقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۝ يَدْعُو مِن دُونِ
اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ۝ يَدْعُو لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ ۚ لَبِئْسَ
الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ ۝ إِنَّ

7. (وان . . . القبور) and because the Hour is coming——there is no doubt about it——and because Allah will raise up those who are in the graves.[280]

8. (ومن . . . منير) And of mankind is he who disputes respecting Allah[281] without knowledge or guidance or an illuminating Book——

9. (ثانى . . . الحريق) magnifying himself[282] that he may lead *others* astray from the way of Allah; for him shall be humiliation in this world,[283] and on the Day of Judgment We will make him taste the torment of Burning.

10. (ذلك . . . العبيد) That is because of what thy hands have sent forth,[284] and verily Allah never wrongs His creatures.[285]

SECTION 2

11. (ومن . . . المبين) And of mankind is he who worships Allah upon the very edge;[286] if there happens to him any good[287] he is contented with it, but if there befalls him a trial,[288] he turns round on his face. He loses *both* this world and the Hereafter, that indeed is a manifest loss.[288-A]

12. (يدعوا . . . البعيد) He[289] calls upon that, besides Allah, what can neither hurt nor profit him.[290] That indeed is a straying far-off.

13. (يدعوا . . . العشير) He calls upon him from whom harm[291] is *much* nearer than benefit;[292] surely ill the patron! ill the comrade!

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280. The doctrine of Resurrection had come to be ignored, when not actually denied, by the Jews and the Christians of the Prophet's time, and was of course openly ridiculed by the pagans. 'The Resurrection of the body was denied by his fellow-citizens as an idle imagination;' and the prophet was denounced 'as a sorcerer or magician, who would pretend that a living body could be reproduced from dust and dead man's bones.' (Muir, *op. cit.*, p. 78) Among the Jews, 'the Sadducees denied the resurrection.' (JE. X. p. 383).

281. *i. e.*, respecting His nature and attributes. Here the allusion, in particular, is to Abū Jahl, the leader of the Makkan pagans.

282. *i. e.*, *Lit.* bending his neck *i. e.* behaving proudly. (LL)

283. Abū Jahl was slain, and his army completely crushed, in the battle of Badr.

284. (of thy black deeds). This will be said to him.

285. (so there can be no question of His inflicting a punishment unless the culprit deserved it thoroughly).

286. *i. e.*, very half-heartedly, as one standing on a verge. The allusion is to certain Arabs of the desert, who came to Madina, and professed to join Islam.

287. *i. e.*, worldly loss.

288. *i. e.*, some worldly gain.

288-A. *i. e.*, extreme and irreparable.

289. *i. e.*, this renegade, after he has relapsed into idolatry.

290. A contemptuous reference, of frequent recurrence, to idols in the Qur'ān.

291. (to the worshipper).

292. (to the worshipper). The meaning is: the harm of idol-worship is sure and patent, while any advantage accruing therefrom is only imaginary.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا
يُرِيدُ ۝ مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ
فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ۝ وَكَذَٰلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي
الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ

14. (ان . . . يريد) Verily Allah shall make those who believe and work righteous *deeds* enter Garden with running streams. Verily Allah performs whatsoever He intends.[293]

15. (من . . . يغيظ) Whosoever has been imagining that Allah will not make him[294] triumphant[295] in this world and the Hereafter, let him stretch a cord up to the heaven[296] and let him cut it,[297] and let him look if his guile can do away that at what he enrages.[298]

16. (وكذلك . . . يريد) And thus[299] We have sent it[300] down as evidences, and verily Allah guides whom He intends.[301]

17. (ان الذين . . . شهيد) Verily those who believe and those who are Judaised[302] and the Sabians[303] and the Nazarenes[304] and the Magians[305] and those who associate——verily Allah will decide between them[306] on the Day of Judgment; verily Allah is over everything a Witness.[307]

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293. (and He is not hampered by any limitations). God's powers are absolutely unlimited, not restricted, like the power and authority of so many higher gods of polytheism.

294. *i. e.*, the holy Prophet.

295. نصر الله, in this instance, is not 'God aided him', but 'God made him to be victorious, to conquer, or to overcome.' (LL)

296. (and ascend to the heaven thereby).

297. (when he has reached to the heaven). 'It' refers to Revelation or divine assistance. (Th) The meaning is: let him try his utmost, and see whether he can by any means cut off or intercept God's help.

298. 'Allah will undoubtedly cause the Prophet to triumph in both worlds, and therefore his opponents have no strategy save that of despair.' (Pickthall).

299. *i. e.*, as a similar outcome of Our will.

300. *i. e.*, the Holy Qur'ān.

301. (in consonance with His universal Plan).

302. See P. I. n. 274.

303. See P. I. n. 276: P. VI. n. 514.

304. See P. I. n. 275.

305. *i. e.*, the followers of Zoroaster. In Islamic law they are classed with the 'people of the Book, and on payment of *Jizya* can thoroughly enjoy security for their persons, possessions and religious practices.'

306. (in a practical, demonstrable way).

307. (so He will requite everyone according to his deeds).

وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۩ ﴿١٨﴾
هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ
الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا
مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَ
هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا

18. (الم . . . ما يشاء) Seest thou not that Allah! Him adore[308] whosoever is in the heavens and on the earth, and the sun and the moon and the mountains and the trees and the beasts and many of mankind?[309] And there are many of them on whom torment[310] is justified.[311] And whom Allah despises,[312] none can honour And Allah does whatsoever He wills.[313]

19. (هذن . . . الحميم) These two[314] are opponents who contended respecting their Lord; then as for those who disbelieved, raiments of fire shall be cut out[315] for them, and hot *water* shall be poured over their heads.

20. (يصهر . . . والجلود) Melted thereby shall be what is in their bellies[316] and *also* their skins.

21. (ولهم . . . حديد) And for them shall be maces of iron.[317]

22. (كلما . . . الحريق) So oft as they, because of anguish, would seek to go forth, they shall be sent back to it : taste the torment of Burning.

SECTION 3

23. (ان الله . . . حرير) Verily Allah will make those who believe and work righteous *deeds* enter Gardens with running streams, where they will be bedecked with bracelets of gold, and *with* pearls, and their garment therein will be of silk,[318]

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308. (whether consciously or unconsciously). 'The primary significance of السجود is تذلل . . . . The سجود of inanimate things to God, we understand, in the Kuran, as denoting obedience to that whereto they are made subservient.' (LL).

309. *i. e.*, all created beings have perforce to submit themselves to His physical laws.

310. (in consequence of their wilful rejection of God's religion).

311. (in the interests of justice).

312. (in consequence of his deliberate disobedience).

313. (in consonance with His infinite Wisdom and universal Plan).

314. *i. e.*, the true believers on the one hand, and the infidels comprising of several varieties, on the other).

315. (in Hell). *Cf.* the NT:—'So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.' (Mt. 13:50) Also Mt. 25:41, Mk. 9:43, 46.

316. *i. e.*, their bowels.

317. (for torment). مقامع means sticks by which animals are controlled.

318. The use of silk, forbidden on the earth to men, will be perfectly lawful in the heaven.

إِلَىٰ صِرَاطِ الْحَمِيدِ ۝٢٤ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ
سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ۝٢٥ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ
مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝٢٦ وَأَذِّن فِي
النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ۝٢٧ لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَ
يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ
الْفَقِيرَ ۝٢٨

24. (وهدوا . . . الحميد) Guided[319] they have been unto goodly speech[320] and guided they have been to the path of the Praiseworthy.

25. (ان الذين . . . اليم) Verily those who disbelieve and hinder *others* from the path of Allah and *from* the Sacred Mosque[321] which We have made for mankind,[322] equal in respect of which are the dweller therein and the stranger.[323] Whosoever will seek profanity therein wrongfully,[324] We shall make him taste of an afflictive torment.

SECTION 4

26. (واذ . . . السجود) *Recall* when We settled for Ibrāhīm the place of the House,[325] saying: associate not then with Me aught, and keep pure My House for those who circumambulate and those who stand up and those who bow and prostrate *themselves*.[326]

27. (واذن . . . عميق) And proclaim thou among mankind the pilgrimage;[327] they shall come to thee on foot and on any lean mount,[328] coming from every deep defile[329]——

28. (ليشهدوا . . . الفقير) that they may witness the benefits[330] to them[331] and may mention[332] the name of Allah on the days known[333] over the beast cattle[334] with which He has provided them. So eat of it, and feed the hungry poor.

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319. (while in the world, and it is this guidance which has entitled them to all these rewards).

320. *i. e.*, the profession of God's unity.

321. (at Makka).

322. *i. e.*, the Sacred Mosque is open to everyone for worship, and the Muslims have every right to visit it.

323. Note the universal character of the Central Mosque of Islam; its doors must remain open equally to all worshippers of the One, Universal God.

324. *i. e.*, out of sheer impiety. Violation of the Sacred territory, abominable always, is doubly so when it is done purposely.

325. *i. e.*, at the site of the House, the building itself being non-existent at the time.

326. The House is to be kept always perfectly clean both in a literal and a figurative sense—clear of all material and spiritual filth—for all true worshippers of the One Universal God, the House itself is not to be taken as an object of worship; it is simply a *place* of worshipping the One.

327. And it is to this proclamation made by Abraham thousands of years ago—before the era of the press, the post, the telegraph, the wireless, the radio and other such paraphernalia of modern publicity and propaganda—that the mankind has been responding during all these centuries, by performing the pilgrimage in their tens and hundreds of thousands every year!

328. (worn out and famished by a long journey). The phrase is expressive of fatiguing journey and great distance.

329. Of the vast throngs that gathar together every year from the farflung lands of Islam speaks an English Muslim lady as an eye-witness:—'Some had trudged the pilgrim road through the burning deserts of Africa, or come on foot and camel across the great steppes of Asia. Many arrived by sea from the lovely islands of Java and Sumatra, from India and from China; from east, from west the mighty hosts were gathered . . . . Some of the poorer pilgrims from far countries had been on the way and the tiny children carried on their backs or astride their shoulders were born during the long track.' (Lady Cobbold, *op. cit.*,)

'A constant trek of pilgrims across Central Africa, from Senegal, Liberia, Nigeria, is ever on the move eastward and increasing in numbers as it goes along. Some are on foot, others on camelback. The majority are men, but a few are women and children. They trade, they beg, they work their way into the Highly Honoured Makkah (al-Mukarramah) and the Greatly Illuminated City (al-Madinah al-Munawwarah) . . . . The four major caravans are those from al-Yaman, al-Iraq, Syria and Egypt.' (Hitti, *op. cit.*, pp. 134-135).

330. (primarily spiritual and moral, and secondarily material). 'To visit the birthplace of Islam, to tread the sacred ground hallowed by the memories of Muhammed's long toil and sufferings in his struggle to call erring humanity back to God, is to re-live those glorious years of sacrifice and martyrdom, is to have one's soul kindled by that celestial fire which lighted up the whole earth. But this is not all . . . . If there is anything that unifies the scattered forces of Islam and imbues them with mutual sympathy it is the pilgrimage . . . . Distances are annihilated. Differences of sects are set aside. Divergences of race and colour cease to exist in this fraternity of faith that unites all Moslems in one great brotherhood and makes them conscious of the glorious heritage that is theirs. Then, when the religious duties are over, merchants from all lands discuss trade and commerce and transact business with each other, theologions and jurists discuss questions of religion and jurisprudence, scientists the latest advances in science, men of letters literature,

financiers problems of finance, politicians and statesmen questions of national and international politics.' (Lady Cobbold, *op. cit.*, Intro. pp. XVI-XVII).

331. 'No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the west coast of Africa meets the Chinaman from the distant east; the courtly and polished Ottoman recognizes his brother Muslim in the wild islander from the farthest end of the Malayan Sea.' (Arnold, *Preaching of Islam*, p. 415-16) 'In Mecca yearly two or three hundred thousand Moslims from all parts of the world come together to celebrate the hajj'; and 'Chinese, Malays, Indians, Tatars, Turks, Egyptians, Berbers, and Negroes . . . . meet on this barren desert soil and carry home profound impressions of the international significance of Islam.' (Hurgronje, Mohammadenism, *op. cit.*, p. 160) 'The institution of Hadj does not represent to the Moslems merely a sacred institution but also a League of Nations, an International Academy of Art and Science, and an International Chamber of Commerce all in one. Professor Snouk Hurgronje says: The ideal of a league of human races has indeed been approached by Islam more nearly than by any other; for the League of Nations founded on the basis of Muhammad's religion takes the principle of the equality of all human races so seriously as to put other communities to shame.' (Lady Cobbold, *op cit.*, Intro. pp. XVII-XVIII) 'Of all world religions Islam seems to have attained the largest measure of success in demolishing the barriers of race, colour and nationality—at least within the confines of its own community. The line is drawn only between believers and the rest of mankind. These hajj gatherings have undoubtedly contributed their share towards the achievement of that result. They have further provided excellent opportunities for the propagation of sectarian ideas among peoples coming from lands not bound together by the modern means of communications and where the voice of the press is not yet a living voice. Such a movement as the Sanūsi in northern Africa owes its inception and early propagation to the intercourse provided by the pilgrimage to Makkah.' (Hitti, *op. cit.*, p. 136) See also P. II. nn. 297.

332. (in gratitude).

333. *i. e.*, the 10th, 11th, 12th of Zul-Hijja when the sacrifices are to be slain.

334. *i. e.*, cows, camels, goats and sheep.

ثم ليقضوا تفثهم وليوفوا نذورهم وليطوفوا بالبيت العتيق ۝ ذلك ومن يعظم
حرمت الله فهو خير له عند ربه وأحلت لكم الأنعام إلا ما يتلى عليكم فاجتنبوا الرجس من
الأوثان واجتنبوا قول الزور ۝ حنفاء لله غير مشركين به ومن يشرك بالله فكأنما خر من السماء
فتخطفه الطير أو تهوي به الريح في مكان سحيق ۝ ذلك ومن يعظم شعائر الله فإنها من
تقوى القلوب ۝ لكم فيها منافع إلى أجل مسمى ثم محلها إلى البيت العتيق ۝ ولكل أمة
جعلنا منسكا ليذكروا اسم الله على ما رزقهم من بهيمة

29. (ثم . . . العتيق) Thereafter let them[335] cleanse their unkemptness[336] and fulfil their vows[337] and circumambulate the Ancient House.[338]

30. (ذلك . . . قول الزور) Thus *it* is. And whosoever respects the *ordinances* of Allah[339] it will be better for him with His Lord. And allowed to you are the cattle,[340] save what have been rehearsed unto you;[341] so avoid the pollution of the idols,[342] and avoid the falsehood[343]——

31. (حنفاء . . . سحيق) reclining unto Allah,[344] not associating *aught* with Him. And whosoever associates *aught* with Allah,[345] it is as though he had fallen from the sky[346] and birds[347] had snatched him away,[348] or the wind had swept him to a remote place.[349]

32. (ذلك . . . القلوب) Thus *it* is. And whosoever venerates the rites of Allah,[350] then it is from the piety of the hearts.[351]

33. (لكم . . . العتيق) In them[352] there are benefits for you for an appointed term,[353] and thereafter[354] the destination is toward the Ancient House.[355]

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335. *i. e.*, the pilgrims.

336. (by shaving, in the valley of Mina, their heads and cutting their beards and nails, which they were not allowed to do during the period of Iḥrām, and by resuming their ordinary dress).

337. (by performing the rest of the requisite rites and ceremonies).

338. 'About the middle of the fifth century of our era the city of Mecca was founded at a place *where from time immemorial there had been a temple, known as the Kaaba*.' (Thatcher and Schwill, *General History of Europe*, p. 166) For the antiquity of the Ancient House see P. I. n. 563; P. IV, nn. 18, 19. البيت العتيق is literally 'the Freed House', so named 'because it was freed from submersion in the days of the Deluge.' (LL)

339. (by observing what He has commanded and avoiding what He has forbidden).

340. *i. e.*, the eating of their flesh, though gaming is forbidden during the

pilgrimage.

341. (in other passages of the Qur'ān).

342. *i. e.*, of idolatrous practices.

343. *i. e.*, the false doctrine of polytheism.

344. (and relinquishing all blasphemous doctrines). حنيف is one who devotes himself to religious exercises, or applies himself to devotion.

345. (directly or indirectly).

346. *i. e.*, he sinks from the height of faith into the abyss of infidelity.

347. (of prey).

348. *i. e.*, his thoughts are sure to be distracted with lusts.

349. *i. e.*, he shall be hurried by the devil into the most absurd errors.

350. (by slaughtering valuable offering). شعائر in the context means the animals destined to be sacrificed.

351. (and the action indicates on the part of the doer great devotion).

352. *i. e.*, in the cattle; in their flesh, milk, hair, skin, etc.

353. *i. e.*, before the time determined for slaying them for the sacrifice.

354. *i. e.*, after you have chosen them as victims.

355. 'Toward the Ancient House' signifies the precincts of the Sacred Territory. For البيت العتيق see n. 338 above.

الانعام فالهكم اله واحد فله اسلموا وبشر المخبتين ۝ الذين اذا ذكر الله وجلت قلوبهم
والصبرين على ما اصابهم والمقيمي الصلوة ومما رزقنهم ينفقون ۝ والبدن جعلنها لكم من
شعائر الله لكم فيها خير فاذكروا اسم الله عليها صواف فاذا وجبت جنوبها فكلوا منها واطعموا
القانع والمعتر كذلك سخرنها لكم لعلكم تشكرون ۝ لن ينال الله لحومها ولا دماؤها ولكن
يناله التقوى منكم كذلك سخرها لكم لتكبروا الله على ما هدىكم وبشر المحسنين ۝ ان الله

يدفع

SECTION 5

34. (ولكل . . . المخبتين) And in every community We have appointed a ritual,[356] so that they may mention the name of Allah over the beast cattle with which He has provided them,[357] and your god is One God, so unto Him submit.[358] And bear thou[359] glad tidings to the humble——

35. (الذين . . . ينفقون) those——whose hearts, when Allah is mentioned, are filled with awe, and who patiently endure what befalls them, and those who establish the prayer, and spend of what We have provided them.[360]

36. (والبدن . . . تشكرون) And camels![361] We have appointed them for you among the land-marks of Allah;[362] for you is good in them. So mention over them the name of Allah, standing in rows.[363] Then when they fall down on their sides,[364] eat of them, and feed the contented[365] and the suppliant.[366] Thus We have subjected them[367] to you that haply you may return thanks.[368]

37. (لن . . . المحسنين) It is neither their flash nor their blood[369] that reaches Allah, but *it is* piety from you that reaches Him.[370] He has subjected them to you that you may magnify Allah for He has guided you,[371] and bear thou glad tidings to the well-doers.[372]

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356. *i. e.*, a rite of sacrifice. However mistaken may be the end of sacrifice with various nations, the rite itself is almost universal. The idea of sacrifice has been 'a fundamental element of both Jewish and Gentile religions, and Christianity tended rather to absorb and modify such elements than to abolish them.' (EBr. XIX. p. 802)

357. Places and ceremonies for the offering of sacrifice have varied from time to time, and from nation to nation, but the true end, in God's dispensation, has always been to exalt His name, and not to deify any particular place or object.

358. (wholly and solely, rejecting outright all absurd notions of 'atonement' and 'propitiation.')

359. (O Prophet !).

360. (in charity). All these virtues accrue from firm faith in monotheism.

361. (to be slain for sacrifice). بدنة is a she-camel, and a male camel, and a cow, and a bull: or preferably the first of these, and the second, but made by the Sunnah to apply to cow also, that is slaughtered at Makkah. (LL)

362. *i. e.*, as symbols and tokens of His religion.

363. (for sacrifice). صافة and its plural صوآف are epithets 'applied to camels as meaning, setting their legs in an even row.' (LL).

364. (slaughtered and life has become extinct).

365. *i. e.*, those who are deserving of charity, but do not beg.

366. *i. e.*, those who beg with due humility and modesty.

367. *i. e.*, the animals.

368. (to Him, by sacrificing them to God in the proper, prescribed way). Sacrifice in Islam is nothing more, nothing less, and nothing else than a natural, visible, expression of homage and gratitude to the Creator.

369. (and sacrifice is not a sort of meal served before God). Such truths, looking self-evident to the Muslim reader, needed a clear and emphatic enunciation in view of the horrible misconceptions and superstitions prevalent among many nations, not excluding the Jews and Christians. For we read in the OT:—'It is the blood that maketh an atonement for the soul.' (Le. 17 : 11) And in the NT:—'Without shedding of blood is no remission,' (He. 9 : 22) Among the Babylonians, 'the gods feast in heaven; . . . they eat the offering; . . . . the gods scent the savour, the gods scent the sweet savour; like flies do they gather themselves together about the offerer.' (EBi. c. 4119) 'Throughout the Semitic field the fundamental idea of sacrifice' was that 'of communion between the god and his worshippers by joint participation in the living flesh and blood of a sacred victim.' (Robertson Smith, *Religion of the Semites*, p. 345).

370. It is the spirit of willing devotion and ready obedience underlying sacrifices and offerings that is accepted by God who is the God of righteousness, the very acme of morality. It is only piety of heart or righteousness of conduct, and not anything in lieu of it, that is acceptable to Him. Sacrifice, in Islam, is neither honorific nor oracular, much less a magical sacrament. It is essentially symbolic—an external symbol of an internal dedication and voluntary submission to the will of the Almighty. The Divine itself is absolutely without needs, and all acts of sacrifice and worship are for our own benefit. The grace of God reaches everyone and everywhere and needs only some piety for its reception.

371. (and has kept you to the true doctrine, and not let you go astray like the Christians with their doctrine of vicarious atonement).

372. (O Prophet!) احسان is here synonymous with اخلاص (Th).

عن الذين آمنوا ان الله لا يحب كل خوان كفور ۝ اذن للذين يقاتلون بانهم ظلموا وان الله
على نصرهم لقدير ۝ الذين اخرجوا من ديارهم بغير حق الا ان يقولوا ربنا الله ولولا دفع الله
الناس بعضهم ببعض لهدمت صوامع وبيع وصلوت ومسجد يذكر فيها اسم الله كثيرا و
لينصرن الله من ينصره ان الله لقوي عزيز ۝ الذين ان مكنهم في الارض اقاموا الصلوة و
اتوا الزكوة وامروا بالمعروف ونهوا عن المنكر ولله عاقبة الامور ۝ وان يكذبوك فقد كذبت

38. (انّ الله . . . كفور) Verily Allah will repel *infidels*[373] from those who believe,[374] verily Allah loves not any treacherous, ingrate.[375]

SECTION 6

39. (أذن . . . لقدير) Permission to fight is given to those who are fought against,[376] because they have been oppressed,[377] and verily Allah is Potent over their succour[378]——

40. (الذين . . . عزيز) those who have been banished from their abodes without justice except because they say: our Lord is Allah.[379] And were it not for Allah's repelling[380] of some[381] by means of others,[382] cloisters and churches, synagogues[383] and mosques wherein the name of Allah is mentioned much, would have been pulled down.[384] Surely Allah shall succour him who succours Him;[385] Surely Allah is Strong,[386] Mighty.[387]

41. (الذين . . . الامور) Those who, if We establish them in the land, will establish the prayer and pay the poor-rate and command what is reputable and restrain what is disreputable;[388] and unto Allah is the end of *all* affairs.[389]

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373. (in the near future the aggressive designs of the infidels).

374. (so that the infidels will no more be able to prevent the Muslims from performing the pilgrimage).

375. (so He will not allow these ungrateful beings to overcome in the long run).

376. (and against whom a relentless crusade of oppression and persecution has long been carried on, to retaliate and to fight).

377. (for so long by the infidels, and they have borne all those injuries with patience). This is chronologically the first passage in the Holy Qur'ān allowing the Muslims to take up arms in self-defence, revealed only a little before the holy Prophet's migration to Madina. To this duty of *Jihad* or holy war, 'Islam owes its unparalleled expansion as a world power. It is one of the principal duties of the caliph to keep pushing back the geographical wall separating the *dar-al-Islam* (the

land of Islam) from the *dar-ul-Harab* (the war territory). This bipartite division of the world into an abode of peace and an abode of war finds parallel in the communistic theory of Soviet Russia.' (Hitti, *op. cit.*, p. 138).

378. (notwithstanding the apparent hopelessness of the Muslim position).

379. *i. e.*, their monotheism, their faith in the One True God, has been their sole crime, their only offence.

380. (every now and then).

381. *i. e.*, of the ungodly ones.

382. *i. e.*, by men of faith.

383. —all places of worship where God alone used to be worshipped in the remote past—

384. (by the ungodly oppressors). 'Is not this as tolerant a position,' asks a learned Christian, Dr. G. W. Leitner, writing in the eighties of the last century, 'as we only reached after centuries—if, indeed, judging from the present foolish crusade against Muhammadanism, which we are confounding with slavery, we have reached such a position?

385. (by succouring His religion).

386. (and Able to infuse strength in whomsoever He will).

387. (and Able to infuse might in whomsoever He will).

388. Such is the true and ideal character of the Muslim rulers. Instead of oppressing and exploiting their subjects or pondering to their lower impulses and baser self they are to be the very embodiment of virtue and godliness.

389. (so none need be perturbed if at some time or other the infidels get the upper hand ; the ultimate end is the main thing).

قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ
فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾ فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ
بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾
وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾ وَ
كَأَيِّن

42. (وان . . . ثمود) And if they belie thee,[390] surely there have belied before them the people of Nūḥ and the 'Aād and the Thamūd.[391]

43. (وقوم . . . لوط) and the people of Ibrāhīm and the people of Lūṭ.

44. (واصحب . . . نكير) and the inhabitants of Madyan;[392] and belied was Mūsā. I gave rein to the infidels,[393] then I seized them, so how has been My wrath![394]

45. (فكاين . . . مشيد) How many a town have We destroyed, while it was a wrong-doer——and it lies outward on its roofs, and *how many* a well abandoned[395] and *how many* a castle fortified!

46. (افلم . . . الصدور) Have they not journeyed in the earth, so that there might become unto them hearts to understand with, or ears to hear with?[396] Surely it is not the sights that are blinded, but blinded are the hearts that are in the breasts.

47. (ويستعجلونك . . . تعدون) And they ask thee to hasten on the chastisement,[397] whereas Allah shall not fail His promise.[398] And a Day with the Lord[399] is a thousand years of what you compute.[400]

390. (O Prophet!).

391. (their prophets).

392. *i. e.*, the people of Shu'aib, 'Ptolemy mentions a place . . . . which the Arabic geographers call Madyan, in the neighbourhood of Una ('Ain Una, now pronounced 'Ainuna). Madyan is the first halting place to the south of Hukl, the second to the south of Aila ('Akaba) on the pilgrim route to Mecca.' (EBi. c. 3081) See also P. VIII. n. 575; P. XX, nn. 161, 162.

393. (in each instance).

394. (upon their conduct). نكير is equivalent with انكارى، عليهم in the sense of disapproval or the like, and manifestation thereof. So the phrase has been explained as signifying. 'And how my manifestation of disapproval of their conduct (انكارى علىم), by changing favours into trial, and life into destruction, and a flourishing condition into a rate of ruin.' (LL).

395. (because of the death and destruction of the neighbouring population). In a desert country and dry land, a well signifies human population nearby, and a neglected well is a sure sign of a deserted habitation. 'It was one of the special privileges accorded to the Israelites that they should come into possession of wells which they themselves had not digged, and they sometimes became objects of strife.' (DB. IV. p. 914).

396. *i. e.*, do they not learn wisdom, and are they not admonished, by observing the ruins of the ancient rebellious peoples?

397. (O Prophet! in the fullness of their unbelief). Or 'they incite thee to haste with the punishment.' (Th) استعجل literally is, 'the incited, excited, urged, instigated, induced or made him to haste, hasten, make haste, speed, or be quick. And ويستعجلونك بالعذاب — And they incite thee to haste with the punishment. (LL).

398. (at its proper and appointed time; so their incitement is absolutely futile; the punishment will come neither sooner nor later).

399. *i. e.*, the Day of Judgment with all its attendant terrors. (Th)

400. *i. e.*, is equivalent with a thousand years according to your reckoning. *Cf.* the OT :—'A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.' (Ps. 90 : 4) And the NT :—'One day is with the Lord as a thousand years, and a thousand years as one day.' (2 Pe. 3 : 8).

مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَاِلَيَّ الْمَصِيْرُ ۞ قُلْ يٰۤاَيُّهَا النَّاسُ اِنَّمَاۤ اَنَا ع
لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۞ فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۞ وَالَّذِيْنَ
سَعَوْا فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰۤئِكَ اَصْحٰبُ الْجَحِيْمِ ۞ وَمَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّلَا نَبِيٍّ اِلَّاۤ
اِذَا تَمَنّٰۤى اَلْقَى الشَّيْطٰنُ فِيْۤ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ۗ وَاللّٰهُ عَلِيْمٌ
حَكِيْمٌ ۞ لِّيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْقَاسِيَةِ قُلُوْبُهُمْ ۗ وَاِنَّ الظّٰلِمِيْنَ
لَفِيْ شِقَاقٍ بَعِيْدٍ ۞ وَّلِيَعْلَمَ

48. (وكاين . . . المصير) And how many a town did I give reins to,[401] while it wronged *itself?* then I seized it. And unto Me is the return.[402]

SECTION 7

49. (قل . . . مبين) Say thou :[403] O mankind! I am to you only a manifest warner.[404]

50. (فالذين . . . كريم) Then those who believe and work righteous *deeds* ——for them is forgiveness and an honourable provision.[405]

51. (والذين . . . الجحيم) And those who endeavour in respect of Our signs to frustrate *them*——those shall be the inmates of the Flaming Fire.

52. (وما . . . حكيم) And We have sent before thee no messenger or prophet but as he recited,[406] Satan cast forth *suggestions*[407] in respect of the recital.[408] Then Allah abolishes[409] what Satan casts forth,[410] and Allah continues His revelations; and Allah is Knowing,[411] Wise[412]——

53. (ليجعل . . . بعيد) That[413] He may make what Satan casts forth[414] a temptation[415] for those in whose hearts is a disease and whose hearts are hardened——and the ungodly are in divergence far-off[416]——

401. (that the inhabitants thereof may yet repent and reform themselves). *Cf.* the NT :—'The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' (2 Pe. 3 : 9).

402. (of one and all for final judgment).

403. (O Prophet!).

404. *i. e.*, my duty ends with conveying to you, plainly and faithfully, the Message of God, and warning you of the ill consequences of rejection; it is no part of my duty to bring on the punishment for you.

405. (in Paradise). رزق is 'a thing whereby one profits or one from which one derives advantage'.

406. (a portion of God's message) اذا تمنى is equivalent with اذا تلا القرآن (IQ).

407. (in the minds of his unbelieving hearers).

408. The devil always suggests doubt and denial to the unbelieving audience of the prophets, and it is at his instigation that they start their persecution في أمنيته is equivalent with في تلاوته (IQ).

409. (and makes void, by His powerful signs and arguments).

410. So God always ultimately defeats designs and frustrates the purposes of the Devil. Compare a wise observation by the psychologist-philosopher William James :—'Among the visions and messages some have always been too patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character to pass themselves off as significant, still less as Divine. In the history of Christian mysticism the problem has been to discriminate between such messages and experiences as were really Divine miracles, and such others as the demon in his malice was able to counterfeit, thus making the religious person twofold more the child of lull he was before, he always finds a difficult one to solve, needing all the sagacity and experience of the directness of conscience.'

411. *i. e.*, knowing well all the designs of the Devil.

412. *i. e.*, well able to checkmate all the designs of the Devil.

413. *i. e.*, He permits all this in His universal Plan in order that—

414. (of evil suggestions in the minds of the hearers).

415. *i. e.*, a means of testing.

416. (from the truth).

الذين أوتوا العلم أنه الحق من ربك فيؤمنوا به فتخبت له قلوبهم وإن الله لهاد الذين آمنوا
إلى صراط مستقيم ۝ ولا يزال الذين كفروا في مرية منه حتى تأتيهم الساعة بغتة أو
يأتيهم عذاب يوم عقيم ۝ الملك يومئذ لله يحكم بينهم فالذين آمنوا وعملوا الصالحات في جنات
النعيم ۝ والذين كفروا وكذبوا بآياتنا فأولئك لهم عذاب مهين ۝ والذين هاجروا في سبيل الله
ثم قتلوا أو ماتوا ليرزقنهم الله رزقا حسنا وإن الله لهو خير الرازقين ۝ ليدخلنهم مدخلا
يرضونه

54. (وليعلم . . . مستقيم) and that those who have been given knowledge may know[417] that it[418] is the truth from thy Lord and may believe therein,[419] and so their hearts may submit to it.[420] And verily Allah is the Guide of those who believe in a straight path.

55. (ولا . . . عقيم) And those who disbelieve will not cease to be in doubt concerning it[421] until the Hour[422] comes upon them on a sudden,[423] or there comes upon them the torment of the Barren Day.[424]

56. (الملك . . . النعيم) The dominion on that Day will be Allah's;[425] He shall decide between them. Then those who believed and worked righteous *deeds* shall be in the Gardens of Delight.

57. (والذين . . . مهين) And those who disbelieved and belied Our signs—— then these! for them shall be an ignominious torment.

SECTION 8

58. (والذين . . . الرزقين) And those who emigrated in the way of Allah,[426] and then they were slain[427] or they died[428]——surely Allah will provide them with a goodly provision;[429] and surely Allah! He is the Best Provider.

417. (the more firmly).
418. *i. e.*, what the prophet has.
419. (the more soundly).
420. (the more devotedly).
421. *i. e.*, respecting what the prophet has read.
422. (which in itself, as distinct from the attendant horrors, is the most terrifying event).
423. *Cf.* the NT :—'The day of the Lord will come as a thief in the night.' (2 Pe. 3 : 10).
424. *i. e.*, all the horrors of the Judgment Day ; 'barren' because devoid of all grace and blessings for the rebels. (Th), or, 'because it is a day having no day after it.' (LL).
425. (apparent even to the worst scoffers).
426. See verse 40 above.
427. (by the infidels).
428. (by natural death).
429. (in Paradise ; so they are not to be losers in either case).

وإن الله لعليم حليم ۝٥٩ ذلك ومن عاقب بمثل ما عوقب به ثم بغي عليه لينصرنه الله
إن الله لعفو غفور ۝٦٠ ذلك بأن الله يولج الليل في النهار ويولج النهار في الليل وأن الله
سميع بصير ۝٦١ ذلك بأن الله هو الحق وأن ما يدعون من دونه هو الباطل وأن الله هو
العلي الكبير ۝٦٢ ألم تر أن الله أنزل من السماء ماء فتصبح الأرض مخضرة إن الله
لطيف خبير ۝٦٣ له ما في السماوات وما في الأرض وإن الله لهو الغني الحميد ۝٦٤ ألم
تر أن الله سخر لكم ما في الأرض والفلك تجري في البحر بأمره

59. (ليدخلنهم . . . حليم) Of a surety He will make them enter an enterance with which they will be well-pleased, and Allah is Knowing,[430] Forbearing.[431]

60. (ذلك . . . غفور) That *is so*. And whoever[432] chastises[433] the like of what he was injured[434] and then he has *again* been oppressed, surely Allah will succour him:[435] verily Allah is Pardoning, Forgiving.[436]

61. (ذلك . . . بصير) That[437] is *to be* because Allah plunges night into day and plunges day into night,[438] and because He is Hearing, Beholding.[439]

62. (ذلك . . . الكبير) That is because Allah! He is the Truth,[440] and what they call upon besides Him——it is the false.[441] Verily Allah! He is the High, the Great.[442]

63. (الم . . . خبير) Dost thou not see[443] that Allah sends down water from the sky, and the earth becomes green.[444] Verily Allah is Subtle,[445] Aware.

64. (له . . . الحميد) His is whatever is in the heavens and on the earth; and verily Allah! He is the Self-sufficient,[446] the Praiseworthy.[447]

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430. (and therefore in His universal Plan sometimes allows the believers to be defeated and slain).

431. (and so He does not always inflict immediate punishment on the rebels).

432. (of the oppressed, persecuted Muslims).

433. (an infidels).

434. (in the first instance, and thus retaliates in an equitable way). عاقبه as denoting consequence and retaliation or retribution, signifies 'he punished him'; and the phrase means, 'whoso punisheth with the like of that which he hath been afflicted.' (LL)

435. (morally and spiritually in this world, and in a tangible, material way in the Next).

436. (so He shall pardon and forgive even when a Muslim happens sometimes to be a little over-exacting in retaliation).

437. *i. e.*, this vanquishment of the pagans at the hands of the believers.

438. (and One so powerful and mighty is well Able to make righteousness triumph despite all appearances to the contrary).

439. (so He is well Aware of the deeds of aggression on the part of the pagans).

440. (in whose way none can stand).

441. *i. e.*, the unreal; having no substance.

442. (so He alone is to be looked up to, and not the imaginary deitised).

443. (O reader!).

444. (and there is no other Cloud-compeller, no Rain-god, and no Zeus who rains, thunders and holds the rainbow).

445. لطيف is both 'gentle and benignant' and knower of subtleties and niceties', and is used here in both these senses.

446. (needing no help or support from any quarter).

447. (combining in Himself all perfections).

ويمسك السماء ان تقع على الارض الا باذنه ان الله بالناس لرءوف رحيم ۝ وهو الذي
احياكم ثم يميتكم ثم يحييكم ان الانسان لكفور ۝ لكل امة جعلنا منسكا هم ناسكوه
فلا ينازعنك في الامر وادع الى ربك انك لعلى هدى مستقيم ۝ وان جادلوك فقل الله
اعلم بما تعملون ۝ الله يحكم بينكم يوم القيمة فيما كنتم فيه تختلفون ۝ الم تعلم ان الله
يعلم ما في السماء والارض ان ذلك في كتب ان ذلك على الله يسير ۝ ويعبدون من
دون الله ما لم ينزل به سلطنا وما ليس لهم

SECTION 9

65. (الم . . . رحيم) Dost thou not see that Allah has subjected to you[448] whatsoever is on the earth[449] and the ships running in the sea by His command?[450] And He witholds the heaven that it fall not on the earth[451] save by His leave. Verily Allah is unto mankind, Clement,[452] Merciful.

66. (وهو . . . لكفور) He it is who gave you life[453] and will thereafter cause you to die,[454] and will thereafter give you life[455] *again*, verily man is ingrate.[456]

67. (لكل . . . مستقيم) For every community We have ordained a ritual[457] which they observe. Let them[458] not therefore contend with thee in the affair;[459] and call *them* thou to thy Lord;[460] verily thou art on true guidance.

68. (وان . . . تعملون) And if they dispute with thee, say thou:[461] Allah knows best what you do.[462]

69. (الله . . . تختلفون) Allah will judge between you[463] on the Day of Judgment concerning that wherein you have been differing.[464]

70. (الم . . . يسير) Dost thou not know[465] that Allah knows whatsoever is in the heaven and the earth?[466] Verily that[467] is in the Book,[468] and verily that[469] is for Allah easy.

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448. *i. e.*, for your service.

449. (O mankind !). So that man, as the vicegerent of God is the master of all creation, and it is extremely undignified of him that he should bow to any other creature.

450. (and there is no such thing as a Water-god or a Sea-god). For the notions of water-deities and sea-gods among islanders and coast-dwellers see PC. II. p. 275.

451. (and there is no special heaven-god functioning as the 'sky-holder' as imagined by several polytheistic peoples) سماء may also mean 'clouds' or 'rain'. (LL)

452. *i. e.*, boundless in His loving kindness to man. رأفة according to one opinion, denotes a more special and more tender affection than رحمة.' (LL)

453. ——He, the Creator.

454. ——He, the Annihilator.

455. ——He, the Restorer.

456. (so that instead of keeping to the doctrine of Unity, he so often relapses into the dogmas of trinity, duality and plurality).

457. *i. e.*, a certain way of sacrificing and slaughtering animals.

458. *i. e.*, the pagan wranglers.

459. (of sacrifices, O Prophet!).

460. *i. e.*, continue preaching them the true religion.

461. (O Prophet! as the final answer).

462. (and He is sufficient to deal with you).

463. (in a practical, demonstrable way).

464. (with the Prophet, and amongst yourselves).

465. (O reader!).

466. (and His knowledge is perfect, profound and all-pervading).

467. *i. e.*, whatever the infidels say or do.

468. *i. e.*, recorded and preserved in the Book of records.

469. *i. e.*, the judgment preferred to in verse 69.

بِهٖ عِلْمٌ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ۝ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِیْ وُجُوْهِ الَّذِيْنَ
كَفَرُوا الْمُنْكَرَ ؕ يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ؕ قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ ؕ اَلنَّارُ ؕ
وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا ؕ وَبِئْسَ الْمَصِيْرُ ۝ يٰۤاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ؕ اِنَّ
الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ؕ وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا لَّا
يَسْتَنْقِذُوْهُ مِنْهُ ؕ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ۝ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ؕ اِنَّ اللّٰهَ لَقَوِیٌّ عَزِيْزٌ ۝
اَللّٰهُ يَصْطَفِیْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ ؕ

71. (ويعبدون . . . نصير) They worship beside Allah, that for which He has sent down no authority and that of which they have no knowlege,[470] and for the ungodly there shall not be any helper.[471]

72. (واذا . . . المصير) And when Our manifest verses are rehearsed unto them, thou[472] findest repugnance on the faces of those who disbelieve; they seem to spring upon[473] them who rehearse Our verses to them. Say thou:[474] shall I declare to you *something* more grievous[475] than that——the Fire? Allah has indeed promised to those who disbelieve——an evil destination!

SECTION 10

73. (يايها الناس . . . المطلوب) O mankind! a similitude is propounded; listen to it. Verily those whom you call upon beside Allah[476] can by no means create a *single* fly,[477] even though *all of them* assembled for that;[478] and if a fly were to snatch away aught from them, they cannot retrain it. Feeble indeed are the seeker and the sought!

74. (ما . . . عزيز) They[479] have not estimated Allah His rightful estimate;[480] verily Allah is Strong, Mighty.

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470. *i. e.*, they have no support whatever, either scriptural or rational, for the crudities of polytheism.

471. (either in deed or in word, in the Hereafter).

472. (O reader!).

473. سطابه is 'he sprang, or rushed, upon him; made an assault, or attack, upon him; or, laid violent hands upon him.' (LL)

474. (O Prophet!).

475. ——far more distasteful and positively inevitable——

476. *i. e.*, idols and images.

477. ——even a thing so insignificant. The word is, in Arabic, indicative of feebleness and contempt.

478. (and all of them were jointly and collectively to make an effort).

479. *i. e.*, the trinitarians, the dualists and the pluralists in general.

480. (by their associating others with Him, and are far from recognizing and realising His Oneness, and His strength and might).

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝ يَا أَيُّهَا الَّذِينَ
آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ وَجَاهِدُوا فِي اللَّهِ
حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ
إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَ
تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ
فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ۝

75. (الله . . . بصير) Allah chooses messengers[481] from the angels[482] and the mankind;[483] Verily Allah is Hearing, Beholding.[484]

76. (يعلم . . . الامور) He knows what is before them and what is behind them,[485] and to Allah are returned *all* affairs.

77. (يايها الذين . . . تفلحون) O you who believe! bow down and prostrate yourselves and worship your Lord, and do good; haply you may thrive.[486]

78. (وجاهدوا . . . النصير) And strive hard for Allah[487] as is due unto Him hard striving. He has distinguished you,[488] and has not laid upon you any narrowness in religion:[489] the faith of your father Ibrāhīm.[490] He[491] has named you Muslim before, and in this,[492] that the messenger may be witness against you[493] and that you[494] may be witnesses against mankind.[495] So establish the prayer and pay the poor-rate, and hold fast by prayer to Allah.[496] He is your Patron——an Excellent Patron and an Excellent Helper!

481. (as His chosen apostles).

482. (who, let it be noted for the hundredth time, are not objects of worship but more created beings).

483. *i. e.*, prophets, as intermediaries between Him and the mankind.

484. (so He is well Aware of the capacities and capabilities of His messengers).

485. *i. e.*, the future and the past of all mankind.

486. (both in this world and the Next).

487. *i. e.*, for His cause.

488. (from all other communities, O Muslims!).

489. (so that your religion is eternal and universal, and not circumscribed like other religions by racial or geographical limitations). 'Whereas all other religions failed in becoming cultures and became cults instead, Islam succeeded, because it did not content itself with defining the relations between man and the unseen but boldly stepped into the sphere of practical life and its everyday problems,—of bread and sexual relations, of politics and trade and finance—and thus

removed the barriers between Cæsar's and God's domains.' (Leopold Asad, *op. cit.*) See also P. II. n. 362.

490. See P. I. n. 559.

491. The pronoun preferably refers to God, not to Abraham.

492. (Book also).

493. (on the Day of Judgment). The absolutely pure and perfect life of the holy Prophet will serve as the norm, the standard, by which the Muslims shall be judged.

494. (as the testifiers, promulgators and standard-bearers of the Divine message).

495. The Muslims are the norm, the standard by which the rest of mankind will be judged on the Day of Judgment.

496. (without any swerving or turning back).

سورة المؤمنون مكية وهي مائة وثمان عشرة آية وست ركوعات

بسم الله الرحمن الرحيم

قد أفلح المؤمنون ۝ الذين هم في صلاتهم خاشعون ۝ والذين هم عن اللغو معرضون ۝ والذين
هم للزكوة فاعلون ۝ والذين هم لفروجهم حافظون ۝ إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير
ملومين ۝ فمن ابتغى وراء ذلك فأولئك هم العادون ۝ والذين هم لأماناتهم وعهدهم راعون ۝ والذين
هم على صلواتهم يحافظون ۝

PART XVIII

Sūrat-ul-Mominūn

The Believers. XXIII

(Makkan, 6 Sections and 118 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قد . . . المؤمنون) Blissful are the believers[1]——
2. (الذين . . . خاشعون) those who in their prayers are lowly;[2]
3. (والذين . . . معرضون) and those who turn away[3] from *everything* vain;
4. (والذين . . . فاعلون) and those who are doers for the sake of[4] purification;[5]
5. (والذين . . . حافظون) and those who are guards[6] of their private parts;
6. (الا . . . ملومين) save in regard to their wives[7] and those whom their right hands own[8]——so they are not blameworthy[9]——
7. (فمن . . . العدون) and those who seek beyond that, then it is they who are the transgressors;[10]
8. (والذين . . . راعون) and those who are keepers of their trusts and covenant;[11]
9. (والذين . . . يحافظون) and those who are observant of their prayers:[12]

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1. This emphasizes the importance of right belief which alone is the spring of right conduct. For فلاح see P. I. n. 43.

2. (and meek) *i. e.*, they pray with fervour and with a contrite heart. Says an English observer:—'There is plenty of real fervour in the prayers of the Mosque, and they are joined in by the worshippers with an earnest attention which

shames the listless sleepy bearing of most congregations in England.' (LSK. Intro. pp. LXXXIII-LXXXIV).

3. (in word and in deed). لغو is something which is unprofitable in this world and the Next, and is therefore unworthy of a Muslim.

4. Or 'with a view to'. ل is here indicative of aim and cause.

5. (of good works; of religious service). زكوة is here to be taken in its primary sense of purification, and means 'purification of their souls'.

6. *i. e.*, who keep themselves away from every kind of sex abuse.

7. *i. e.*, free women joined to them by regular marriage bond.

8. (as slave-girls) *i. e.*, women taken as captives in war and raised to the status of wives. In the Bible, slavery as an institution is not only recognised but definite laws and ordinances are provided for the purchase, sale and transfer of slaves both male and female. 'Wherever possible,' remarks an English sociologist, 'the man should, of course, have a concubine of some sort.' (Ludovici, *Woman*, p. 172).

9. Regular exercise of sexual functions on the part of men, like all other natural functions, within lawful bounds and in relation to women whose rights and dues they duly observe, is in Islam absolutely above reproach; and wanton abstinence is viewed not as a sign of spirituality but as an aberration. In fact it is the primary purpose of marriage, biologically viewed. Compare and contrast with this the attitude of Christianity which holds that sexual intercourse, even in wedlock, is something of a handicap in the scheme of salvation, and implies that even the permitted sex behaviour is not altogether approved. See Mt. 22: 30, 1 Co. 7: 32-34. 'Christianity,' writes an English student of sociology, 'being an advocate of eternal life, very logically preaches that sex is to be deplored, to be avoided, and, if possible, negatived. And the Puritan, who may be regarded as the extreme Christian, is notorious for his implacable loathing of sex.' (Ludovici, *op. cit.*, p. 5).

10. Thus every other form of gratifying sexual passions is criminal, and the law of Islam categorically interdicts all forms of extramarital sexual relations, whether of normal or abnormal variety, that have been so rampant both in ancient and modern nations, often even under the cloak of respectability and approval. *Cf.* Paul who hints at both male and female excesses:—'Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. . . . For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust toward another; . . .' (Ro. 1: 24-27) 'In ancient Rome and Greece homosexualism was rampant . . . . Sodomy, pederasty, and tribadism were all practised extensively and openly. Similarly in ancient Egypt, Persia, India and China . . . . The rise of civilisation saw a great extension in the practice and development of sexual vice; and likewise the appearance of new forms . . . and old vices elaborated

and given new names. . . . These abnormalities have been restricted to no one country and class,' (Forbate, *Love, Marriage, Jealousy*, p. 110).

Note the effect of this teaching on the general conduct of the Muslim society as observed by a much-travelled learned Christian in the eightees of the nineteenth century :—'The Muhammadans have no towers, gaming-houses, or brothels, nor have they any idea of legalising prostitution ; and as regards their general conversation it is infinitely more decent, as a rule, than that of most Europeans. I have seen young Muhammadan fellows at school and college, and their conduct and talk are far better than is the case among English young men ; indeed the talk of the latter is often such as would incur punishment in a Muhammadan land.' (Dr. G. W. Leitner, Ex-Director of Public Instruction, Punjab).

11. *i. e.*, those who fulfil all their obligations, whether financial or otherwise.

12. (at their appointed hours). 'The religion of the Muslim is continually present with him and in the daily prayer manifests itself in a solemn and impressive ritual which cannot leave either the worshipper or the spectator unaffected.' (Arnold, *Preaching of Islam*, p. 413).

أُولَٰٓئِكَ هُمُ الْوَارِثُونَ ۝ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن
طِينٍ ۝ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ
لَمَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ۝ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ ۖ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ۝
وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ۝ فَأَنشَأْنَا لَكُم بِهِ
جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝ وَ

10. (أولئك . . . الوارثون) these! they are *indeed* the inheritors;

11. (الذين . . . خالدون) who shall inherit Paradise; therein they shall abide.

12. (ولقد . . . طين) Assuredly We created man out of an extract of clay.

13. (ثم . . . مكين) Thereafter We made him a sperm in a safe receptacle.[13]

14. (ثم . . . الخالقين) Thereafter We made the sperm a clot; then We made the clot a lump of flesh; then We made the lump of flesh bones; then We clothed the bones with flesh; thereafter We brought him forth *as* another creature.[14] Blest be then Allah, the Best of Creators.[15]

15. (ثم . . . لميتون) Then thereafter you *are sure* to die.[16]

16. (ثم . . . تبعثون) Then verily on the Day of Judgment you shall be raised up.[17]

17. (ولقد . . . غافلين) And assuredly We created above you seven paths;[18] and of the creation We have not been neglectful.[19]

18. (وانزلنا . . . لقدرون) And We[20] sent down from the heaven water in measure, and We command it to settle in the earth;[21] and verily We are Able to take it away.[22]

19. (فانشانا . . . تاكلون) Then for you We[23] brought forth with it the gardens of palm and vines; for you therein are many fruits, and thereof you eat;[24]

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13. *i. e.*, sperm which rests for a time in security in the mother's womb.

14. (by breathing into him a human soul and thereby making him a being superior to all other animals). This marks the turning-point in human evolution transforming the animal creatures into a human infant. 'Man, although resembling the chimpanzee or gorilla, is nevertheless distinguished from the manlike ape and other animals by something which is "purely human." Man is a totally unique animal.' (Nemelov, *op. cit.*, pp. 24-25). See also the works of the biologists like Alfred Wallace and of the physicists like Oliver Lodge. This evolutionary creation of man speaks volumes of the marvellous workmanship of God. In the words of an English writer, 'doubtless, he could instantaneously make a mighty oak; but it is no less wonderful that He should make it gradually, causing it to grow out of the little

acorn, of which one can carry a dozen in the hand, yet every one of which contains within it a germ endowed with power to carry on a succession of mighty oaks through ages to come!

15. God's absolute wisdom is visible in His gradual, well-graded and progressive creation of man, culminating in his perfect humanity, the goal and the crown of all creation. *Cf.* Shakespeare:—'What a piece of work is a man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!' ('Hamlet', Act II. Sc. II).

16. (O mankind!).

17. (and restored to life for final Judgment).

18. (for the angels and the celestial bodies). Or 'stages.' The reference in any case is to the seven heavens.

19. (but have provided the needs and requirements of Our creatures in an excellent manner).

20. ——not any 'rain-god'——

21. (a portion of it being soaked in the soil and some of it remaining on the surface).

22. (and thus depriving you of its benefits).

23. ——not any 'corn-god'——

24. The reference is both to the fresh and dried forms of fruit. For date-palm and grape-vines. See P. III. nn. 105-A, 105-B.

شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْآكِلِينَ ۝ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا
فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ ع
قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ۝ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا
هَٰذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا
الْأَوَّلِينَ ۝ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ ۝ قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ۝ فَأَوْحَيْنَا إِلَيْهِ أَنِ
اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ

20. (وشجرة . . . للاكلين) and *also* a tree that springs forth from the mount of Sinai,[25] that grows oil and *is* a sauce for the eaters.[26]

21. (وان . . . تاكلون) And verily in the cattle there is a lesson for you.[27] We give you to drink of what is in their bellies, and for you in them are many advantages,[28] and of them you eat.

22. (وعليها . . . تحملون) And you are borne on them and on the ship.[29]

SECTION 2

23. (ولقد . . . تتقون) Assuredly We sent Nūḥ to his people, and he said: O my people! worship Allah: for you there is no God but He; will you then not be *God*-fearing?[30]

24. (فقال . . . الاولين) Then the chiefs of them who disbelieved among his people said[31]: this is no other than a human being like you;[32] he seeks to make himself superior to you;[33] and if God had willed[34] He would have sent down angels; we have not heard of this among our ancient fathers.[35]

25. (ان . . . حين) He is only a man in whom is madness,[36] so wait for him a season.[37]

26. (قال . . . كذبون) *Nūh* said: Lord I vindicate me,[38] for they are denying me.[39]

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25. *i. e.*, the olive tree, which is a native of Palestine. 'It is as characteristic of Palestine as the date-palm is of Egypt.' (EBi. c. 3495).

26. 'The uses of its oil, for lighting, as an ingredient in food, and as a salve or ointment, are too familiar to need illustration.' (EBi. c. 3495) 'The oil of the olive was one of the most important products of the Holy Land ; . . the oil is used in cookery, and is spread on bread, or burnt in lamps for lighting, or used externally for anointing.' (DB. II. p. 31) Olive berries . . . are used for food in two stages: (1) When green they are pickled in brine. . . . They are eaten with bread, and especially during the fasts, constitute a notable portion of the diet of the people. (2) When quite ripe they are sometimes packed down in salt, or immersed in brine,

and at other times prepared in their own oil. . . . . The oil is used extensively as food, and large quantities of soap of most excellent quality are made by boiling it with crude soda . . . 'It is the first tree, of those now known, mentioned in the Bible. Its wealth of nourishment made it a natural candidate for the position of King of trees.' (D. B. III. p. 616) 'The unripe fruit of the olive is largely used in modern as in ancient times as dessert, to enhance the flavour of wine, and to renew the sensitiveness of the palate for other viands.' (EBr. XVI, p. 774) The olive is little known in this country, for our climate does not suit it. Its native lands are Syria and Palestine, where it has made beautiful contribution towards the needs of humanity. . . . . In Old Testament times olive oil served a great number of purposes. It was used in place of butter for cooking: it was used in lamps for lighting and heating; it was used for rubbing over the body; it was used in the Temple Ritual for anointing and other purposes; indeed it was even poured on the carcases of the beasts and animals sacrificed for burnt offerings. . . . Olive wood has a beautiful grain and takes a fine polish; when burned it gives out a great heat.' (Marston, *The Bible Comes Alive*, pp. 141, 142) For Biblical references see Dt. 8 : 8, Judg. 9 : 8.

27. See P. XIV. n. 125 ff.

28. (other, from their skin, hair, horns etc.).

29. (and carried away from place to place).

30. (and face the consequences of your infidelity). For Noah see P. VIII, n. 509.

31. (to the common folk).

32. (and neither a 'hero' nor an angel, nor a godling).

33. (in rank and station, by asserting himself to be God's mouthpiece).

34. (really someone to guide and instruct us).

35. The pagan's contention is: this man Noah is not only actuated by the motives of personal aggrandisement but the very doctrines he inculcates——those of the denial of associate-gods and of Divine messengership by human being——are in themselves incredible and unheard of.

36. (caused by demoniacal possession).

37. (till he recovers his reason or dies).

38. (by Thy judgment).

39. (and I am now weary of my futile preaching to them).

فيها من كل زوجين اثنين واهلك الا من سبق عليه القول منهم ولا تخاطبني في الذين ظلموا انهم
مغرقون ۝ فاذا استويت انت ومن معك على الفلك فقل الحمد لله الذي نجانا من القوم الظلمين ۝
وقل رب انزلني منزلا مبركا وانت خير المنزلين ۝ ان في ذلك لايت وان كنا لمبتلين ۝ ثم انشانا من
بعدهم قرنا اخرين ۝ فارسلنا فيهم رسولا منهم ان اعبدوا الله ما لكم من اله غيره افلا تتقون ۝ وقال
الملا من قومه الذين كفروا وكذبوا بلقاء الاخرة واترفنهم في الحيوة الدنيا ما هذا الا بشر مثلكم ياكل
مما تاكلون منه ويشرب مما تشربون ۝ ولئن

27. (فاوحينا . . . مغرقون) Then We revealed unto him saying :[40] build an ark under Our eyes and under Our Revelation;[41] then when Our command comes and oven boils over,[42] make way therein[43] of every pair[44] two[45] and thy household save him thereof against whom the word[46] has already gone forth, and do not petition Me regarding those who have done wrong;[47] they are certain to be drowned.

28. (فاذا . . . الظلمين) And when thou art settled in the ark, thou and those with thee, say thou: praise to Allah who has delivered us from the wrongdoing people.

29. (وقل . . . المنزلين) And say thou:[48] Lord! cause me to land at a landing blest; and Thou art the Best of those who bring to land.

30. (ان . . . المبتلين) Verily in that[49] are signs;[50] verily We have ever been testing.[51]

31. (ثم . . . آخرين) Then after them We produced another generation.[51-A]

32. (فارسلنا . . . تتقون) Then We sent among them a messenger from among themselves, *saying!* worship Allah; for you there is no god but He; will you not fear *Him?*

SECTION 3

33. (وقال . . . تشربون) The chiefs of them who disbelieved among the people[52] and denied the meeting of the Hereafter and whom We had luxuriated in the life of the world,[53] said: this is no other than a human being like you, he eats of what you eat and he drinks of what you drink.[54]

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40. ان is sometimes, as here, explicative, synonymous with 'saying.'

41. *i. e.*, under Our direct supervision and protection.

42. (consequent on the bursting of subterranean waters). See P. XII. n. 115.

43. *i. e.*, in the ark.

44 (of animals serviceable to them).

45. *i. e.*, one male and one female. See P. XII. n. 118.

46. (of destruction, in consequence of his rebellious stiffneckedness).

47. *i. e.*, do not plead with me that the ungodly may yet be saved.

48. (when at the subsidence of the flood thou art about to disembark).

49. *i. e.*, in the whole of this great historical event.

50. (of Our vindication of truth and justice).

51. (mankind by such means). On 'affliction.'

51-A. The allusion may well be to the peoples of 'Aād and Thamūd. 'After them' means after the people of Nūḥ.

52. (*i. e.*, the common folk).

53. This implies that affluence in this world can, and does, keep company with impiety and infidelity.

54. (and not as a super-physical being above human wants). The words embody the common besetting sin of the polytheistic humanity. How can a mere man, such people have invariably argued, assume the rôle of a Divine teacher?

أطعتم بشرا مثلكم إنكم إذا لخاسرون ۝ أيعدكم أنكم إذا متم وكنتم ترابا وعظاما أنكم مخرجون ۝
هيهات هيهات لما توعدون ۝ إن هي إلا حياتنا الدنيا نموت ونحيا وما نحن بمبعوثين ۝ إن
هو إلا رجل افترى على الله كذبا وما نحن له بمؤمنين ۝ قال رب انصرني بما كذبون ۝ قال عما قليل ليصبحن
نادمين ۝ فأخذتهم الصيحة بالحق فجعلناهم غثاء فبعدا للقوم الظالمين ۝ ثم أنشأنا من بعدهم قرونا
آخرين ۝ ما تسبق من أمة أجلها وما يستأخرون ۝ ثم أرسلنا رسلنا تترا كل ما جاء أمة رسولها كذبوه
فأتبعنا بعضهم بعضا وجعلناهم أحاديث فبعدا لقوم لا يؤمنون ۝ ثم

34. (وائن . . . لخسرون) And were you to obey a human being like you, you are forthwith to be losers.[55]

35. (ايعدكم . . . مخرجون) Does he make promise to you[56] that when you have died and have become dust and bones, you are to be brought forth?

36. (هيهات . . . توعدون) Away! away with what you are promised :

37. (ان . . . بمبعوثين) Nought there is but our life of the world ; we die and we live, and we are not going to be raised up.[57]

38. (ان . . . بمؤمنين) He is but a man *who* has forged a lie against God, and in him we are *not going* to believe.

39. (قال . . . كذبون) *The messenger*[58] said: Lord! vindicate me,[59] for they are denying me.

40. (قال . . . نادمين) *Allah* said: after a *while*[60] they will be remorseful.[61]

41. (فاخذتهم . . . الظلمين) Then, a shout laid hold of them in truth,[62] and We made them a refuse;[63] so away with the ungodly people!

42. (ثم . . . اخرين) Then after them, We brought forth another generation.

43. (ما تسبق . . . يستاخرون) No community can anticipate their term;[64] nor can they lay behind.

44. (ثم . . . يؤمنون) Then after them We sent Our messengers successively.[65] But no sooner did there came to a community their messenger than they belied him. So We made them follow one another,[66] and We made them[67] bywords.[68] So away with a people who do not believe.

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55. *i. e.*, you will be following a very foolish course indeed if you were to obey a mere mortal.

56. ——a doctrine so strange——

57. Epicureans of their day, as they were, they denied life after death, and revelled in the cry: 'let us eat and drink and merry, for to-morrow we die.'

58. *i. e.*, the apostle referred to in verse 32.

59. (by Thy judgment).

60. (when they are visited by the chastisement). عن is sometimes, as here, synonymous with بعد

61. (for their obstinacy).

62. *i. e.*, as promised.

63. (after their destruction). غثاء. is rubbish carried away by a torrent.

64. (which is fixed and determined in the knowledge of God).

65. (to different peoples, at intervals).

66. (to perdition).

67. ——mighty and powerful as they were——

68. *i. e.*, only to point a moral to the succeeding generations.

أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ۝ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
عَالِينَ ۝ فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ ۝ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ۝ وَلَقَدْ آتَيْنَا
مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ۝ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَ
مَعِينٍ ۝ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ۝ وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً ع
وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ۝ فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝ فَذَرْهُمْ فِي
غَمْرَتِهِمْ حَتَّىٰ حِينٍ ۝ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ۝ نُسَارِعُ لَهُمْ فِي

45. (ثم . . . مبين) Thereafter We sent Mūsā and his brother Hārūn with Our signs and a manifest authority;

46. (الى . . . عالين) to Fir'awn and his chiefs, but they waxed proud and they were a people self-exalting.

47. (فقالوا . . . عبدون) So they said:[69] shall we believe in two human beings like us, while their community is a subject to us?[70]

48. (فكذبوهما . . . المهلكين) Then they belied the twain; and so they became of the destroyed.

49. (ولقد . . . يهتدون) And of a surety We gave Mūsā the Book[71] that perchance they[72] may be guided.

50. (وجعلنا . . . معين) And We made the son of Maryam and his mother a sign,[73] and We sheltered them on a height:[74] a quiet abode and running water.[75]

SECTION 4

51. (يايها الرسل . . . عليم) O you messengers![76] eat of the good things[77] and work righteous *deeds;*[78] I am the Knower of what you do.

52. (وان . . . فاتقون) And verily this religion of yours is one religion,[79] and I am your Lord; so fear Me.

53. (فتقطعوا . . . فرحون) Then they[80] cut their affair[81] among them in regard to the Scripture,[82] each sect rejoicing[83] in what is with it.

54. (فذرهم . . . حين) So leave thou[84] them[85] in their bewilderment[86] for a season.[87]

55. (ايحسبون . . . بنين) Do they imagine[88] that in the wealth and children with which We enlarge them.

69. (in pride and arrogance).

70. *i. e.*, how can we acknowledge their spiritual greatness when they belong to a subject nation of which we are the rulers?

71. (after the destruction of the Egyptians).

72. *i. e.*, the children of Israel.

73. (of Our Omnipotence).

74. (in Egypt, to avoid their being detected by Herod, the oppressive and despotic tetrarch of Palestine). *Cf.* the NT:—'The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod.' (Mt. 2: 13-14) Also GB. p. 13. 'Egypt was the only place of refuge easily reached from Bethlehem. It was outside the dominions of Herod, under Roman government, and contained a population of at least a million Jews, who were more wealthy and enlightened than those of Palestine. . . . . Herod died probably 4 B.C., possibly 3 B.C., so that the sojourn in Egypt was about perhaps only a few months.' (Dummelow, *op. cit.*, p. 628) The journey was undertaken, according to the ancient Ethiopian sources, in the month of May. See (Budge, *Legends of Our Lady Mary*, p. 68.)

75. *i. e.*, the elevated land well-fertilised with the Nile. 'The Delta or Lower Egypt possesses an extremely fertile soil.' (JE. V. p. 55) The fruitful nature of the Egyptian soil is almost proverbial. Breasted after speaking of the genial, famous, and 'even replenished' Egyptian soil and its 'marvellous productivity' and 'opulent fertility,' proceeds:—'In climate Egypt is a veritable paradise.' (*op. cit.*, p. 9).

76. Thus were addressed the apostles of old in general.

77. (you and your peoples). God's apostleship is not at all identical with asceticism. The passage may well imply the condemnation of the abstemious practices of the Christian monks.

78. (which is the only approved way of showing gratitude for God's gifts).

79. (proposed by all the prophets and apostles without any fundamental difference), *i. e.*, the universal religion. امة here is in the sense of religion.

80. *i. e.*, the erring people.

81. (of religion).

82. Or 'into sects'. زبرا is synonymous both with كتبا and قطعا

83. (in utter disregard of all evidences of the Truth).

84. (O Prophet!).

85. *i. e.*, the Makkan pagans who are still persisting in their infidelity and unreason.

86. Or 'overwhelming ignorance!' غمرة literally means 'water that rises above the stature of a man.' Here it may mean 'the submerging gulf, or flow, of their ignorance' or 'error and obstinacy and perplexity.' (LL)

87. *i. e.*, till the hour of their death.

88. (in their foolishness).

الْخَيْرٰتِ ۭ بَلْ لَّا يَشْعُرُوْنَ ۝ اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ۝ وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ۝
وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ۝ وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ۝ اُولٰۗىِٕكَ
يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَهُمْ لَهَا سٰبِقُوْنَ ۝ وَلَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ۝
بَلْ قُلُوْبُهُمْ فِيْ غَمْرَةٍ مِّنْ هٰذَا وَلَهُمْ اَعْمَالٌ مِّنْ دُوْنِ ذٰلِكَ هُمْ لَهَا عٰمِلُوْنَ ۝ حَتّٰٓى اِذَآ اَخَذْنَا مُتْرَفِيْهِمْ
بِالْعَذَابِ اِذَا هُمْ يَجْـَٔرُوْنَ ۝ لَا تَجْـَٔرُوا الْيَوْمَ ۣ اِنَّكُمْ مِّنَّا لَا تُنْصَرُوْنَ ۝ قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰٓي اَعْقَابِكُمْ
تَنْكِصُوْنَ ۝ مُسْتَكْبِرِيْنَ ڰ بِهٖ سٰمِرًا تَهْجُرُوْنَ ۝ اَفَلَمْ يَدَّبَّرُوا

56. (نسارع . . . يشعرون) We are hastening them on to good things?[89] Aye! they perceive not.[90]

57. (ان الذين . . . مشفقون) Verily those who go in awe for fear of their Lord;[91]

58. (وا لذين . . . يومنون) and those who believe in the signs of their Lord;

59. (وا لذين . . . يشركون) and those who do not join *anyone* with their Lord;

60. (وا لذين . . . راجعون) and those who give whatsoever they give while their hearts are anxious that to their Lord they are to be returned[92]——

61. (أولئك . . . سابقون) these are hastening on to good, and they are foremost therein.

62. (ولا . . . يظلمون) We do not tax any soul except according to its capacity[93] and with Us is a Book[94] speaking with truth,[95] and wronged they will be not.[96]

63. (بل . . . عاملون) Aye! their[97] hearts are in bewilderment[98] in respect of this,[99] and they have, besides that,[100] works[101] of which they are the workers——

64. (حتى . . . يجرون) until when We lay hold of the luxurious ones of them with the chastisement,[102] and lo! they are imploring!

65. (لا تجروا . . . تنصرون) Implore not to-day;[103] verily you are not to be succoured against Us.

66. (قد كانت . . . تنكصون) Surely My signs have been rehearsed to you,[104] and you were wont to draw back upon your heels;

67. (مستكبرين . . . تهجرون) stiff-necked, discoursing of it by night,[105] reviling.[106]

89. *i. e.*, are those pagans so foolish as to imagine that We are conferring on them real happiness by Our granting them wealth and children?

90. (the course of their destruction).

91. See P. XVII. n. 258.

92. Filled with self-depreciation a good and devout Muslim is never boastful or presumptuous, and is always sceptical of his good deeds——whether or not they shall be found worthy of acceptance on the Judgment-day. Hopeful always of God's mercy, he is never cocksure of his own virtues.

93. (so that all Our commandments are easy to comply with).

94. (registering and recording all human actions).

95. (so that every one is sure to receive his meed).

96. (the wicked receiving never more than their due, and the virtuous receiving never less than their due).

97. *i. e.*, the infidels.

98. Or 'overwhelming heedlessness'. See n. 86 above.

99. *i. e.*, in respect of this religion of Islam.

100. *i. e.*, over and above their rejection of faith.

101. (to their lasting discredit).

102. (in the Hereafter).

103. (which is the day of requital and adjustment, not of actions).

104. (by the Prophet, O guilty ones!).

105. *i. e.*, talking of the Qur'ān in their nightly assemblies in a disrespectful, mocking, scoffing manner. Reciting idle stories by night was a favourite pastime of the Arab pagans.

106. (the holy Prophet and the Holy Qur'ān). This gives an inkling into the mental attitude of the Arab pagans, who simply refused to give attention to the Qur'ān.

الْقَوْلَ أَمْ جَاءَهُم مَّا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ ﴿٦٩﴾ أَمْ
يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾ وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ
السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾ أَمْ تَسْأَلُهُمْ خَرْجًا
فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ ﴿٧٤﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا

68. (الم . . . الاولين) Did they never ponder over the Word?[107] Or did there come to them what had not come to their fore-fathers?[108]

69. (ام لم . . . منكرون) Or, *is it that* they did not recognize their *Divine* messengers, so they *became* his deniers?[109]

70. (ام . . . كرهون) Or, do they say: in him is madness?[110] Aye! he brought them the truth, yet most of them are averse to the truth.[111]

71. (ولو . . . معرضون) And were the truth to follow their desires[112] there would have been corrupted the heavens and the earth and whatsoever is therein.[113] Aye! We have come to them with their admonition;[114] so it is from their admonition *that* they turn away.[115]

72. (ام . . . الرزقين) Or, *is it that* thou askest of them any maintenance?[116] Better is the maintenance of thy Lord, and He is the Best of Providers.[117]

73. (وانك . . . مستقيم) Verily thou! thou callest them to a path straight.[118]

74. (و ان . . . لنا كبون) And verily those who do not believe in the Hereafter are deviating from the path.

75. (ولو . . . يعمهون) And though We may have mercy on them and may remove whatsoever is of hurt with them, surely they would persist in their exorbitance, wandering perplexed.[119]

76. (ولقد . . . يتضرعون) And assuredly We seized them with chastisement, but they did not humble themselves to their Lord, nor did they entreat[120]——

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107. *i. e.*, is it that their inattention is the real cause of their rejection of the Qur'ān?

108. *i. e.*, is it because they are totally unfamiliar with the idea of Revelation?

109. *i. e.*, is it because they are not acquainted with the sincerity and integrity of their Prophet?

110. *i. e.*, is it because they doubt the Prophet's sanity? Note a reverberation of the old pagan priggishness in the dictum of a modern Christian: 'The

fundamental thing in him was that he was a pathological case.' (MacDonald, *Aspects of Islam*, p. 63).

111. (and that is the only real reason of their rejection of Islam).

112. (and were the universe to be governed in accordance with the whims and fancies of these petty creatures).

113. *i. e.*, confusion and corruption, ruin and destruction would have spread all round.

114. *i. e.*, We have brought them the admonitions leading to their own good and happiness.

115. (in their blindness to their own interests).

116. (as a reward for thy preaching, O Prophet!).

117. (and thou art well aware of it, so to suppose thee seeking worldly rewards from mankind is to assume an impossibility).

118. A fact apparent even to the Prophet's modern critics. 'Mohammad's bearing towards his followers, no less than towards His opponents, exhibits the assurance of being the vicegerent of God and the exponent of His will.' (Muir, *op. cit.*, p. 126).

119. So foreign were the Makkan pagans to all impulses of the true faith!

120. (Him). The allusion is to a very severe famine in Makka, which occurred in the 8th year of the Prophet's ministry.

عذاب شديد إذا هم فيه مبلسون ۝ وهو الذي أنشأ لكم السمع والأبصار والأفئدة قليلا ما تشكرون ۝ وهو
الذي ذرأكم في الأرض وإليه تحشرون ۝ وهو الذي يحيي ويميت وله اختلاف الليل والنهار أفلا
تعقلون ۝ بل قالوا مثل ما قال الأولون ۝ قالوا أإذا متنا وكنا ترابا وعظاما أإنا لمبعوثون ۝ لقد
وعدنا نحن وآباؤنا هذا من قبل إن هذا إلا أساطير الأولين ۝ قل لمن الأرض ومن فيها إن كنتم
تعلمون ۝ سيقولون لله قل أفلا تذكرون ۝ قل من رب السماوات السبع ورب العرش العظيم ۝
سيقولون لله قل أفلا تتقون ۝ قل من بيده ملكوت كل شيء وهو يجير

77. (حتى . . . مبلسون) until when We shall open upon them a portal of severe torment,[121] and lo! they at that are despairing.

SECTION 5

78. (وهو . . . تشكرون) And He it is Who brought forth for you hearing and sight and hearts;[122] little thanks you return!

79. (وهو . . . تحشرون) And He it is Who spread you on the earth and to Him you will be gathered.[123]

80. (وهو . . . تعقلون) And He it is Who gives life and causes to die; and His is the alternation of night and day; will you not then reflect?[124]

81. (بل . . . الاولون) Aye! they say the like of what the ancients said.

82. (قالوا . . . لمبعوثون) They say: when we are dead and have become dust and bones, shall we be raised up indeed?

83. (لقد . . . الاولين) Certainly this we have been promised, we and our fathers, before; but naught is this but the fables of the ancients.

84. (قل . . . تعلمون) Say thou:[125] whose is the earth and whosoever is therein, if you know?[126]

85. (سيقولون . . . تذكرون) They will surely say! Allah's. Say thou: will you not then heed?[127]

86. (قل . . . العظيم) Say thou : who is Lord of the seven heavens and Lord of the Mighty Throne?[128]

87. (سيقولون . . . تتقون) They will certainly say: Allah. Say thou: will you not then be *God*-fearing?[129]

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121. *i. e.,* a calamity beyond their imagination, either in this world or the Hereafter.

122. (that you may perceive Our judgments and enjoy Our gifts and may

seriously consider them).

123. *i. e.*, to Him in due course.

124. (that all these phenomena are so many arguments leading to a conviction of His unity and omnipotence and to the truth of resurrection).

125. (O Prophet !).

126. *i. e.*, is there any earth-god beside Him?

127. (and learn to worship God alone).

128. *i. e.*, is there any heaven-god beside Him?

129. (Him alone, and renounce all polytheistic beliefs).

وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ
لَكَاذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ
عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُلْ رَبِّ إِمَّا تُرِيَنِّي ع
مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَنْ نُرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾ ادْفَعْ بِالَّتِي
هِيَ أَحْسَنُ السَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ
بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ

88. (قل . . . تعلمون) Say thou: in whose hand is the sovereignty of everything and who protects *all*, but against whom there is no protector, if you know?[130]

89. (سيقولون . . . تسحرون) They will certainly say: Allah's. Say thou : how then are you turned away?[131]

90. (بل . . . لكذبون) Aye! We have brought them the truth, and verily they are the liars.

91. (ما . . . يصفون) Allah has not taken to Himself any son,[132] and there is no god alongwith Him; else each god would have gone off with what he had created[133] and one of them would have exalted himself above others.[134] Hallowed be Allah above what they describe.[135]

92. (علم . . . يشركون) Knower of the unseen and the seen, Exalted is He above what they associate.

SECTION 6

93. (قل . . . يوعدون) Say thou: Lord! if Thou wilt show me[136] that with which they are threatened;

94. (رب . . . الظلمين) Lord! then place me not among the wrong-doing people.

95. (وانا . . . لقدرون) And surely We are Able to show them[137] that with which We threat them.

96. (ادفع . . . يصفون) Repel thou the evil[138] with what is the best;[139] We are the Best Knower of what they utter.

97. (وقل . . . الشياطين) And say thou: Lord! I seek refuge with Thee from the whisperings of the devils;[140]

98. (واعوذ . . . يحضرون) and Lord! I seek refuge with Thee lest they may attend me.[141]

99. (حتى . . . ارجعون) *It*[142] *ceases not* until when death comes to one of them[143] *and* he says: Lord! send me back;[144]

130. *i. e.* is there any associate-god beside Him?

131. (from the path). سحر is not only 'bewitched' but also 'be turned away from his course or way'. تسحرون ای تخدعون و تصرفون عن هذا (IQ).

132. (or daughter, as the Arab pagans supposed).

133. (and would have set up a distinct creation and kingdom of his own).

134. Consult and read for the mutual strife of various gods, the mythologies of all polytheistic nations.

135. (to Him so unworthily).

136. (in my life-time).

137. (here and now).

138. (in the meantime; till Our judgment arrives).

139. *i. e.*, with forgiveness and clemency.

140. (whose incitement may lead me to something impolitic though of course not sinful).

141. *i. e.*, 'hovering around me' (LL). Notice that the Prophet, far from being influenced by the devils, shuns even their proximity.

142. *i. e.* the infidels' gainsaying of God's truth.

143. (and he is face to face with the stern, inexorable realities of the Hereafter).

144. (to life). The plural form of the verb ارجعون is a plural of respect. (Th).

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۝ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ۝ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۝ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۝ أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ
عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ۝ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ۝ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا
فَإِنَّا ظَالِمُونَ ۝ قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ۝ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا —
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ —

100. (لعلی . . . یبعثون) that I may work righteously in what I have left. By no means. It *is but* a word he utters,[145] and in front of them is a barrier[146] until the Day when they shall be raised.

101. (فاذا . . . یتسآءلون) Then when the Trumpet is blown, there will be no kinship among them that Day,[147] nor will they be able to ask of each other.

102. (فمن . . . المفلحون) Then he whose scales will be heavy[148]—these! they are the blissful ones.

103. (ومن . . . خالدون) And he whose scales will be light——these are they who have hurt themselves; in Hell *they shall* abide.

104. (تلفح . . . کالحون) Their faces the Fire shall scorch, and therein they shall be grinning.[149]

105. (الم . . . تکذبون) Have not My Revelations been rehearsed to you, and them you have been belying?

106. (قالوا . . . ضالین) They will say:[150] our Lord! our wretchedness overcame us and We have been an erring people.

107. (ربنا . . . ظلمون) O our Lord! take us forth from it;[151] then if we revert[152] we shall be wrong-doers *indeed*.[153]

108. (قال . . . تکلمون) *Allah* will say: slink away in it,[154] and speak not to Me.

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145. (unworthy of any serious notice).

146. Literally 'a thing that intervenes between any two things.' برزخ, in the Quranic sense, is 'the interval between the present life and that which is to come, from the period of death to the resurrection, upon which he who dies enters.' (LL) It involves 'a state of consciousness characterised by a change in the ego's attitude towards time and space, ... a state in which the ego catches a glimpse of fresh aspects of Reality, and prepares himself for adjustment to these aspects.' (Iqbal,

Reconstruction of Religious Thoughts in Islam, pp. 166-167).

147. *i. e.*, all human relationships would become inoperative and be dissolved.

148. (with good works) *i. e.*, whose good works, when weighed, will be found to preponderate.

149. (and writhing with pain and agony).

150. (in the way of a belated confession).

151. (and send us to the world once more).

152. (to the life of guilt and sin).

153. (and deserving of every punishment).

154. *i. e.*, into the Hell with ignominy.

الرّٰحِمِينَ ﴿١٠٩﴾ فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتّٰى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّي جَزَيْتُهُمُ
الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾ قٰلَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا لَبِثْنَا يَوْمًا أَوْ
بَعْضَ يَوْمٍ فَسْئَلِ الْعَادِّينَ ﴿١١٣﴾ قٰلَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنٰكُمْ
عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ لَا إِلٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَنْ
يَدْعُ مَعَ اللّٰهِ إِلٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكٰفِرُونَ ﴿١١٧﴾ وَقُلْ
رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرّٰحِمِينَ ﴿١١٨﴾

109. (انه . . . الرحمين) Verily there was a band of my bondmen[155] who said: our Lord! we have believed, so forgive us and have mercy upon us, and Thou art the Best of the merciful ones.

110. (فاتخذتموهم . . تضحكون) Then you took them mockingly, so that they[156] caused you to forget remembrance of Me, and at them you were wont to laugh.

111. (انی . . . الفائزون) Verily I have recompensed them to-day, for they bore patiently;[157] verily they are the achievers.[158]

112. (قل . . . سنين) *Allah* will say: how long did you tarry on the earth in number of years?

113. (قالوا . . . العادين) They will say:[159] we tarried a day or part of a day;[160] question them who keep count.[161]

114. (قل . . . تعلمون) *Allah* will say: you tarried a little *indeed*;[162] would that you had known *that in your life-time*.

115. (افحسبتم . . . ترجعون) Do you consider that We have created you[163] in vain[164] and that to Us you are not to return?[165]

116. (فتعلى . . . الكريم) So exalted be Allah, the True King! there is no god but He! Lord of the Honoured Throne.[166]

117. (و من . . . الكفرون) And whosoever calls along with Allah unto another god, of whom he has no proof, then his reckoning is only with his Lord; surely the infidels will not thrive.[167]

118. (و قل . . . الرحمين) And say thou: Lord ! forgive and have mercy, Thou art the Best of the merciful ones.

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155. (among your contemporaries).

156. (as being the butt of your mockery and the subject of your ridicule).

157. (the cruel insults you wantonly offered them).

158. *i. e.*, recipients of eternal bliss.

159. (in utter confusion and dismay).

160. So short will the duration of this life seem to them in comparison with the interminable length of their torments.

161. *i. e.*, the angels who have recorded everything.

162. The age of the world itself can bear no comparison with the eternity of the Hereafter.

163. (O mankind!).

164. *i. e.*, for nothing; with no serious purpose. See P. XVII, n. 28.

165. (for account). This contradicts both the Christian doctrine of annihilation and the Buddhist notion of extinction. The end of every human soul is a return to God for final reckoning, not a deliverance from all existence, or a termination of all consciousness, like the blowing out of the flame of a lamp.

166. While the connection of the God of Islam with the sky of the honoured Throne is clear, it is equally manifest that He is their Master, Creator and Lord, and that there can be no conceivable identification of His exalted personality with the material sky.

167. (in contrast with the believers who are sure to thrive). See the first verse of this Surah.

سورة النور مدنية بسم الله الرحمن الرحيم ركوعاتها ٩ آياتها ٦٤

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ۝ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ
وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ
وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ۝ الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ
مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ۝ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ

Sūrat-un-Nūr

The Light. XXIV

(Madinian, 9 Sections and 64 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سورة . . . تذكرون) *This is* a chapter We have sent down and which We have ordained,[168] and therein We have sent down revelations manifest,[169] that haply you may be admonished.[170]

2. (الزانية . . . المؤمنين) The adulteress and the adulterer:[171] scourge each of the twain *with* a hundred stripes.[172] And let not tenderness in the law of Allah[173] take hold of you in regard to the twain,[173-A] if you have come to believe in Allah and the Last Day.[174] And let a band of the believers witness this chastisement.[175]

3. (الزاني . . . المؤمنين) The adulterer weds not but an adulteress[176] or an associatoress:[177] and the adulteress!——none weds her save an adulterer or an associator;[178] and that is forbidden to the believers.[179]

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168. The stress in the phrase is on the word 'We,' implying the special importance of the commandments mentioned in the chapter. The purport is: it is We who revealed and ordained these obligatory statutes, and therefore they are all to be complied with implicitly, and are not to be thought of lightly at all.

169. (conveying those commands).

170. (thereby, O Muslims!).

171. The Arabic word زنا denotes sexual intercourse between any man and woman, whether married or not, who do not stand to each other in the relation of husband and wife, and, as such, has no single-word equivalent in English language. It includes both adultery (*i. e.*, illicit sexual intercourse of two persons either of

whom is married to a third person) and fornication (*i. e.*, illicit sexual intercourse of unmarried persons). See P. XV. n. 89. Islam condemns *Zina* in all its forms outright. Islamic jurisprudence, in this respect, stands 'in splendid isolation from the laws of many other nations.' Among the Greeks, and also in early Rome, illicit sexual intercourse was no crime at all unless a married woman was involved. Even 'in Great Britain it was reckoned a spiritual offence, that is cognizable by the spiritual courts only. The common law took no further notice of it than to allow the party aggrieved an action of damages.' (EBr. I. p. 234, 11th Ed.).

172. The practice of the holy Prophet, the Sunnah, restricts this punishment to the case of unmarried offenders. The people who are married and are of free condition and are yet guilty of sexual misconduct are to be punished by stoning. Note that the law of Islam makes absolutely no distinction between a male offender and a female one. Both are equally guilty and equally punishable. The penalty for adultery in the Bible is undoubtedly death, probably by stoning. *Cf.* both the OT and NT :—

'And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.' (Le. 20 : 10) 'If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman, so shalt thou put away evil from Israel.' (Dt. 22: 22) 'If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her, then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die.' (22 : 23, 24) 'Jesus went unto the mount of Olives . . . . They say unto him, Master this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou?' (Jn. 8 : 1-5) In the OT times, 'unfaithfulness on the part of the bride during the interval between betrothal and marriage was regarded as adultery, and might be punished with death. She was to be stoned, not strangled.' (DB. I. p. 326) 'The mode of execution varied with the standing of the woman : a guilty wife was to be put to death, *i. e.*, strangled, along with her paramour, while a betrothed woman who was seduced was to stoned' (III. p. 273) 'In the law the only recognised form of capital punishment is by stoning. . . . It fell to the witnesses to cast the first stone.' (EBi. c. 2722) 'Prostitution by a betrothed virgin, . . . and the rebellious son are, according to the Pentateuchal laws, to be punished with death by stoning.' (JE. p. 554).

173. Sentiment of tenderness for such culprits is utterly misplaced ; and accumulated experience of the mankind is that temperate and calculated severity on such occasions is most effective. Tenderness for criminals and misplaced clemency has been the besetting sins of the Jews in the rabbinical times. 'Capital punishment was, however of, such rare occurrence as to be practically abrogated. In fact many a judge declared openly for its abolition, and a court which had pronounced one

sentence of death in seven years was called the court of murderers.' (Polano, *op.cit.*, p. 331).

173-A. (as has happened in the case of other religious communities). The Jews seem to be the worst offenders in this respect. By constant modification and evasion of the Mosaic law, the rabbis brought the penalty of unchastity to naught, 'The laws relating to adultery came under the influence of a milder theory of the relation of crime and punishment. . . . . Upon this mild theory followed the entire abolition of the death penalty.' (JE, I. p. 217) 'Practically it worked an acquittal in every case.' (p. 218) 'Most of the old Hebrew prophets and lawmakers themselves patronised harlots, and looked upon such escapades as the mildest of paccadillos. . . . In short, promiscuous sexual relations on the part of men, so long as they were not unduly advertised, came in for little in the way of censure. (Scott. *History of Prostitution*, p. 70).

174. (for punishment in this world is likely to atone for the torment in the Hereafter, and God is most unlikely to punish man twice for the same offence).

175. The execution, in order to be deterrent for others and more humiliating for the offenders, must take place in public, not in private, and they should justify and gratify their natural desire for vengeance upon such criminals.

176. *i. e.*, a habitual adulterer is usually not inclined to wed anyone save a harlot. The phrase may also mean, 'The adulterer cohabiteth not except with the adulteress', the word نكاح meaning both wedlock and cohabitation. اصل النكاح للعقد ثم استعير للجماع (Rgh).

177. Among polytheistic communities there is a distinct class of women giving themselves up to the life of shame as a form of religious service. The verse may also allude to the base morality of wives in pagan communities in general.

178. See nn. 176 and 177 above.

179. In the pagan society of Arabia, different classes of marrried women used to lead a profligate life with the connivance, or even active approval, of their husbands, for the sake of gain. Islam condemns the life of lewdness unreservedly, and categorically forbids the believers to marry any such women unless they repent and reform and once more begin to live a life of purity.

شهداء فاجلدوهم ثمنين جلدة ولا تقبلوا لهم شهادة ابدا ۚ واولٰئك هم الفسقون ﴿٤﴾ الا الذين
تابوا من بعد ذٰلك واصلحوا ۚ فان الله غفور رحيم ﴿٥﴾ والذين يرمون ازواجهم ولم يكن لهم
شهداء الا انفسهم فشهادة احدهم اربع شهدٰت بالله ۙ انه لمن الصدقين ﴿٦﴾ والخامسة ان لعنت
الله عليه ان كان من الكذبين ﴿٧﴾ ويدرؤا عنها العذاب ان تشهد اربع شهدٰت بالله ۙ انه لمن
الكذبين ﴿٨﴾ والخامسة ان غضب الله عليها ان كان من الصدقين ﴿٩﴾ ولولا فضل الله عليكم و
رحمته وان الله تواب حكيم ﴿١٠﴾ ان الذين جاءو بالافك عصبة منكم ۚ لا تحسبوه شرا لكم ۖ بل هو ع

4. (والذين . . . الفسقون) And those who accuse clean women[180] and then bring not four *eye*-witnesses,[181] scourge them *with* eighty stripes[182] and accept not their testimony for ever.[183] And these! they are the transgressors——

5. (الا . . . رحيم) excepting those who shall repent[184] thereafter and make amends.[185] Verily Allah is Forgiving, Merciful.

6. (والذين . . . الصدقين) And *as for* those who accuse their wives and there are not witnesses for them except themselves, the testimony of one of them shall *be to* aver four times by Allah that he *is* of the truthful.[186]

7. (والخامسة . . . الكذبين) and for the fifth time that the curse of Allah be upon him, if he be of the liars.[187]

8. (ويدرؤا . . الكذبين) And it will avert the chastisement from her[188] if she swears by Allah four times that he is of the liars;

9. (والخامسة . . . الصدقين) and for the fifth time that Allah's wrath be upon her if he is of the truth-tellers.[189]

10. (ولولا . . . حكيم) And had it not been for the grace of Allah and His mercy upon you,[190] and that Allah is Relenting,[191] Wise,[192] *you had been lost.*

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180. (of unchastity).

181. (to substantiate the charge). Note that the number of witnesses where the honour of a believing woman is involved is double that of usual number requisite.

182. Notice the very serious view the Qur'ān takes of slandering chaste women.

183. They shall, further, be deprived permanently of their civic right of giving evidence.

184. (and ask forgiveness of God). It is only the spiritual stigma that is atoned by repentance, which leaves the sentence of 80 stripes and the incompetence for giving evidence untouched.

185. (and ask forgiveness of the person or persons slandered).

186. The husband is required in such a case to call God four times as his witness and to solemnly swear to the fact.

187. For the fifth time the husband should invoke the curse of God upon him if he is telling a lie. Such oath is technically known as لعان.

188. (and thus exonerate her in a court of law).

189. Although acquitted in law the wife, after these extremities, must separate from her husband, and the judge must dissolve the marriage.

190. (O believing men and women !).

191. (towards those who confess their guilt).

192. (who prescribes benevolent, wise precepts).

خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْ
لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءُو
عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ
بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن
نَّتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِ أَبَدًا

SECTION 2

11. (ان . . . عظيم) Verily those who brought forward the calumny[193] were a *small* band among you.[194] Do not consider it an evil for you;[195] nay, it was good for you.[196] Unto every one of them shall be what he has earned of the sin,[197] and he among them who took the bulk of it, for him shall be mighty torment.[198]

12. (لولا . . . مبين) Why, therefore, did not the faithful men and women, when you heard *the slander,*[199] think well of their *own* people[200] and say:[201] this is an evident calumny?[202]

13. (لولا . . . الكذبون) Why did not they[203] produce four witnesses thereof? And since they could not produce *four* witnesses, those! with Allah,[204] they are the *very* liars!

14. (ولولا . . . عظيم) Had there not been Allah's grace upon you[205] and His mercy in the world[206] and the Hereafter,[207] surely there would have visited you a severe chastisement for that wherein you had rushed[208] ——

15. (اذ . . . عظيم) when you were spreading it[209] with your tongues and saying with your mouths that of which you had no knowledge, you consider it light but with Allah it was great.[210]

16. (ولولا . . . عظيم) And why, when you heard it, did you not say: it is not for us to speak thereof,——hallowed be Thou![211]——that is a slander mighty?[212]

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193. (against 'Ayesha, the prophet's wife. افك literally is 'a lie' or 'falsehood.' The verse alludes to a particular incident in Hazrat 'Ayesha's life. In the sixth year of the Hijri era, when the holy Prophet was returning from the campaign against the Banu Mustaliq she was travelling, as usual, in a litter borne on a camel. At one of the halts, not very far from Madina, she dismounted and 'withdrew from the camp in order to perform her ablutions. When she came back to her litter she discovered that she had forgotten her necklace of Yamen shells, and went back to fetch it, leaving the curtains of the chair closed'. The march was in the meantime ordered. Her retinue, seeing the curtain closed, concluded that she was in the chair.

They loaded the litter on the camel and started on their journey. She herself says that her weight was next to nothing. Finding herself stranded, she could do nothing but to sit on the ground and to wait until someone should come to fetch her. And there she was found by Sufwān ibn ul Mu'aṭṭal whose duty it was to follow the caravan. He let her mount his camel with all the respect and decorum due to his master's wife, turning his face away so as not even to have a look at her, and himself on foot led the animal by the halter. This very ordinary and innocent episode furnished some malicious enemies of Islam——the notorious hypocrites of Madina——with an opportunity to raise a scandalous storm.

194. Altogether they were four in number, the originator of the slander being a noted hypocrite and the three others being simple-minded Muslims.

195. (O persons of deep faith !). The address is in particular to the persons wronged most and the worst sufferers by the slander.

196. (not only with regard to your reward in the Hereafter but also in respect of the Divine vindication of your honour in the world).

197. *i. e.*, every one will be punished according to his or her share in inventing and publishing the outrageous libel.

198. The allusion is to 'Abdullah ibn Ubai, the notorious leader of the Madina hypocrites and the originator of this wicked slander.

199. (O Muslims involved in publishing the calumny !). There were three of them, two men and one woman.

200. *i. e.*, of their co-partners in faith and religion. بأنفسهم is not here 'in their minds' as mistranslated by several translators.

201. (forthwith, and in plain words).

202. This is the ideal of purity in thought and word Islam expects of everyone of its followers to attain.

203. *i. e.*, the scandal-lovers.

204. *i. e.*, in the law of God.

205. See n. 190 above.

206. (inasmuch as He gave you respite to repent and make amends).

207. (inasmuch as He accepted your contrition and forgave you).

208. (so thoughtlessly).

209. *i. e.*, the wicked slander.

210. The defaming of a believer's character, always grievous, is doubly so when it was to cause mental anguish to the holy Prophet himself.

211. An exclamation indicative of surprise and disavowal, equivalent with saying : how extraordinary, how strange the report !

212. Muir renders the passage thus :—'Gracious God ! It is a monstrous calumny !, and remarks :—'Little remark is needed regarding the character of 'Aisha . . . . Her life both before and after must lead us to believe her innocent of the charge.' (*op. cit.*, pp. 303, 304).

إِن كُنتُم مُّؤْمِنِينَ ۝ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي
الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ۝ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَن يَتَّبِعْ خُطُوَاتِ
الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ
اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ
وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ

17. (يعظكم . . . مؤمنين) Allah exhorts you not to repeat the like of it, if you are believers *indeed*.[213]

18. (ويبين . . . حكيم) And Allah expounds to you *His* revelations;[214] and Allah is Knowing,[215] Wise.[216]

19. (ان . . . تعلمون) Verily those who desire that indecency should be propagated among the faithful[217] for them shall be an afflictive chastisement in the world and the Hereafter.[218] Allah knows[219] and you know not.

20. (ولولا . . . رحيم) And had there not been Allah's grace upon you and His mercy,[220] and that Allah was Tender *and* Merciful, *you could have perished*.[221]

SECTION 3

21. (يايها الذين . . . عليم) O you who believe! do not follow the footsteps of Satan. And whoever follows his footsteps,[222] then Satan only bids to indecency and abomination.[222-A] And had there not been Allah's grace upon you and His mercy, not one of you[223] could have ever been cleansed, but Allah cleanses whomsoever He will.[224] And Allah is Hearing,[225] Knowing.[226]

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213. (O believers!). True belief implies a very high standard of morality leaving no room for such slanderous gossip.

214. (comprising moral precepts).

215. (so He knows the sincerity of your contrition).

216. (so He supplies you with admonitions and exhortations necessary for your guidance).

217. The word الفاحشة in the context does not signify the act of lewdness but the dissemination of scandalous news and gossip, the wide-spread social vice——the word of scandal 'repeated and reiterated at hundreds of luncheon tables, tea tables, dinner tables, bridge tables and supper tables.'

218. Compare and contrast with this exceptionally high tone of the Islamic society the grossly lewd character of the Christian nations both modern and ancient——the necking and the petting of the moderns, and the kissing habit of

the ancients. 'The kiss, the instinctive token of amity and affection from the earliest time found a place in the life and the worship of the Christian Church.' (DCA. II. p. 902) 'The shameless use' of which 'made the churches resound, occasioning suspicious and evil reports.' *(ib)*

219. (what are the props of a decent human society).

220. The address is, in particular, to the Muslims who have now repented of their unkoowing guilt.

221. (and had felt His vengeance).

222. (by yielding to his instigation and evil suggestions). The words, though of a general import, have a special reference to the free mingling of the sexes.

222-A. As is evident in the case of modern, civilised girl.

223. (single-handed, and unaided by God).

224. (in accordance with His universal Plan).

225. (so He hears the words of penitence).

226. (so He knows the sincerity of a contrite heart).

اللّٰهُ لَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢﴾ اِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِى الدُّنْيَا وَالْاٰخِرَةِ ۪ وَ
لَهُمْ عَذَابٌ عَظِيْمٌ ﴿٢٣﴾ يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَاَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٤﴾ يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ
دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ﴿٢٥﴾ اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ وَالطَّيِّبٰتُ
لِلطَّيِّبِيْنَ وَالطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ۗ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ﴿٢٦﴾ يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٢٧﴾
فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ

22. (ولا . . . رحيم) And let not the men of affluence and plenty among you swear off from giving to the kindred and the needy and the emigrants in the way of Allah; let them pardon and overlook [227] Do you not love that Allah should forgive you?[228] And Allah is Forgiving, Merciful.[229]

23. (ان . . . عظيم) Verily those who accuse[230] chaste, unknowing,[230-A] believing women,[231] shall be cursed in the world and the Hereafter, and for them shall be a mighty chastisement;

24. (يوم . . . يعملون) on the Day when their tongues and hands and feet will bear witness against them for what they were wont to work.

25. (يومئذ . . . المبين) On that Day Allah shall pay them their recompense in full and they shall know[232] that Allah is Manifestly[233] True.[234]

26. (الخبيثت . . . كريم) Vile women *are* for[235] vile men, and vile men *are* for vile women, and clean women are for[236] clean men and clean men *are* for clean women;[237] these[238] are quit of what the people say[239]; *and* for them is forgiveness and an honoured provision.[240]

SECTION 4

27. (يايها الذين . . . تذكرون) O you who believe! do not enter houses other than your *own* until you have asked leave and invoked peace on their inmates.[241] That is better for you;[242] haply you may take heed.

227. Mistaḥ was an indigent relative of the Prophet's great companion Abū Bakr and was supported by him. In his simplicity of mind he also became a tool in the hypocrites' campaign of scandalising Hazrat 'Āyesha'. It was natural for her father, the great Abū Bakr, now to stop his pension but even this small punishment he is not allowed to inflict, and is exhorted to act up to the highest standard of Islamic ethics and to continue his benevolence.

228. (as a recompense for your forgiving others).

229. (so His servants too should be forgiving and merciful in their dealings with men).

230. (of unchastity).

230-A. Or 'unmindful' *i. e.*, indifferent to and uninterested in sexual affairs. It is only in recent years that this norm of respectability has undergone a complete transformation. 'No respectable girl', say only twenty years ago, 'dared to exhibit the slightest knowledge of or interest in anything pertaining to the sex act. Such knowledge or show of knowledge was reserved for the prostitute. . . . In recent years, as a result of woman's sexual and social emancipation, there has been a great change in regard to her reaction to sexual feelings. She no longer is ashamed to betray any interest in sex.' (Scott, *Encyclopedia of Sex*, p. 142) 'It is a feature of modern life that the sexes mix together freely and in conditions of seductive propinquity unknown in earlier generations.' (Forbate, *op. cit.*, p. 83) 'All this new latitude, this mixing with men, this modern dancing, individually, collectively and cumulatively arouse latent sexuality, and stimulate sexual passion and desire to a degree, which in previous generations, rarely occurred before marriage.' (p. 89) 'To-day, interest in sex and the beginnings of erotic desire and passion are in evidence by the time the girl leaves school. Most secondary girls and nearly all college students are thoroughly acquainted with *coitus sine immissis fenio*, if not with the complete sex act.' (p. 90).

231. (such as the holy Prophet's wives per-eminently are). 'Unknowing' in the phrase signifies 'conscious of no ill.'

232. *i. e.*, shall realise before their very eyes.

233. *i. e.*, the Revealer of everything hidden.

234. *i. e.*, the true Judge.

235. *i. e.*, are fit to be joined with——

236. *i. e.*, are fit to be joined with——

237. (and as the holy Prophet was given only what befitted him, it is unthinkable that any of his consorts should have been anything but clean, pure and spotless).

238. (clean men and women).

239. *i. e.*, are clean of the charges the slanderers falsely bring against them.

240. (in Paradise).

241. 'The English saying that an Englishmen's home is his castle, suggests a certain amount of exclusiveness and defiance. The Muslim principle of asking respecting permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity.' (AYA).

242. Islam thus regards sudden and abrupt entry into another's house or apartment as an act of incivility and indecorum since the person may be surprised in an indecent action or posture or may have something discovered which he would have liked to conceal.

لكم ارجعوا فارجعوا هو أزكى لكم والله بما تعملون عليم ﴿٢٨﴾ ليس عليكم جناح أن تدخلوا بيوتا غير مسكونة
فيها متاع لكم والله يعلم ما تبدون وما تكتمون ﴿٢٩﴾ قل للمؤمنين يغضوا من أبصارهم ويحفظوا فروجهم
ذلك أزكى لهم إن الله خبير بما يصنعون ﴿٣٠﴾ وقل للمؤمنات يغضضن من أبصارهن ويحفظن
فروجهن ولا يبدين زينتهن إلا ما ظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن
إلا لبعولتهن أو آبائهن أو آباء بعولتهن أو أبنائهن أو أبناء بعولتهن أو إخوانهن أو بني إخوانهن أو بني
أخواتهن أو نسائهن أو ما

28. (فان . . . عليم) That if you find no one therein,[243] do not enter until leave has been given you.[244] And if you are told:[245] go back, then go back.[246] It is cleaner for you,[247] and Allah is Knower of what you do.[248]

29. (ليس . . . تكتمون) No fault it is with you that you enter[249] a house uninhabited[250] in which there is *some* property for you;[251] Allah knows what you disclose and what you conceal.[252]

30. (قل . . . يصنعون) Say thou[253] to the faithful *that* they shall lower their sights[254] and guard their private parts;[255] that is cleaner for them.[256] Verily Allah is Aware of what they perform.[257]

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243. (responding to your call).

244. (either by the occupant of the house or by its owner if it is unoccupied).

245. (by the occupant of the house).

246. (good-heartedly; without feeling insulted).

247. (than to remain waiting at the door).

248. (so beware of infringing any of His ordinances).

249. (without asking permission).

250. (by private individuals or families, such as shops, inns, etc.) بيوتاً غير مسكونة means, 'buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants, and places in which things are sold, the entering of which is allowed by their owner.' (LL)

251. *i. e.*, material which may be of use to you.

252. (so His commands are to be obeyed in every case and circumstance).

253. (O Prophet!).

254. (and not look freely at the faces of the women who are not their sisters, daughters, mothers or wives). Here is a law of inward purity of the strictest kind and a piece of very sound advice to the tempted. This injunction puts a full and complete stop to lusting with the eyes, and the maxim, if acted upon, does and

must serve as a most powerful agency for the prevention and control of sexual crimes. Islam is not at all enamoured of free and unrestricted intermingling of the sexes and of the mixed gatherings at bridge tables and supper tables, and in schools, colleges, clubs, cinemas, and public parks. It insists upon segragation of the sexes and bans altogether lewd literature, lewd pictures and lewd cinemas. *Cf.* the Bible:—'But I say unto you. That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' (Mt. 5 : 28)

255. (in their entirety). This bans altogether every form of nudity whether under cover of naturism or in the name of 'health and efficiency'.

256. If this were the universal practice, how different would have been the record of sexual morality all over the world!

257. (so He is sure to punish any and every infringement of His commandments).

ملكت ايمانهن او التابعين غير اولى الاربة من الرجال او الطفل الذين لم يظهروا على عورت النساء
ولا يضربن بارجلهن ليعلم ما يخفين من زينتهن وتوبوا الى الله جميعا ايه المؤمنون لعلكم تفلحون ﴿٣١﴾
وانكحوا الايامى منكم والصلحين من عبادكم وامائكم ان يكونوا فقراء يغنهم الله من فضله والله
واسع عليم ﴿٣٢﴾ وليستعفف الذين لا يجدون نكاحا حتى يغنيهم الله من فضله والذين يبتغون
الكتب مما ملكت ايمانكم فكاتبوهم ان علمتم فيهم خيرا واتوهم من مال الله الذى اتكم ولا تكرهوا
فتيتكم على البغاء ان اردن تحصنا لتبتغوا عرض الحيوة

31. (وقل . . . تفلحون) And say to the believing women *that* they shall lower their sights[258] and guard their private parts[259] and shall not disclose their adornment[260] except what appears of it:[261] And they shall draw their scarves over their bosoms,[262] and shall not disclose their adornment save to their husbands[263] or their fathers or their husband's fathers or their sons or their husband's sons or their brothers or their brothers' sons or their sisters' sons[264] or their women[265] or what their right hands own[266] or male followers wanting *in sex desire*[267] or children not acquainted with the privy parts of women.[268] And they[269] shall not strike their feet so[270] that there be known what they hide of their adornment.[271] And turn penitently to Allah you all, O you faithful;[272] haply you may thrive.[273]

32. (وانكحوا . . . عليم) And wed the single among you[274] and the fit ones[275] among your male and female slaves. If they are poor, Allah will enrich them of His bounty.[276] Allah is Ample,[277], Knowing.[278]

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258. The ease with which sense-perceptions give rise to sex stimulation can hardly be over-rated. See n. 254 above.

259. See n. 255 above.

260. زينة is 'anything with which one is adorned, bedecked, beautified or graced.' Thus public exhibition is denied and interdicted of everything that the 'modern' woman holds so dear—her lip-stick, face-powder, bathing-dress and semi-nude costume.

261. (of sheer necessity).

262. (taking care to cover their heads, foreheads, necks, shoulders and breasts). This forms the justification for the much-maligned 'veil'.

263. (who alone have the privilege to see the whole body of their wives).

264. All these near male relations are only allowed to see what cannot be well concealed in a familiar everyday intercourse but no other part of the body.

265. 'Their women' is synonymous with 'believing women', infidel women being in this respect reckoned as men.

266. (of the female slaves).

267. (and intelligence). غير اولى الاربة signifies both 'wanting in intelligence' and 'wanting in sex desire'. The reference is to the male attendants who through disease or extreme old age have lost reason and manhood. يريد بالاتباع الذين ليست لهم اربة فى النساء اى حاجة مثل الخصى و المخنث، والشيخ الهرم (IQ) اولى الاربة من الرجال كناية عن الحاجة الى النكاح (Rgh)

268. *i. e.*, children having as yet no sense of sex.

269. *i. e.*, the believing women.

270. (on the earth).

271. So that the Muslim woman is not allowed tinkling of the ornament of her feet lest it may be suggestive of sex appeal. Even such remote stimulants to sex passions are interdicted in Islam! Compare and contrast with this the open lewdness and solicitations of the modern dancing-halls. For the Biblical condemnation of the tinkling feet-ornaments of 'the daughters of Zions' see Is. 3 : 16-18.

272. (if you have infringed in any way these Divine ordinances). The Holy Qur'ān emphasizes here as elsewhere man's ability to repent without a mediator.

273. (both individually and collectively; in this world and the Hereafter).

274. (of free women). ايّم is any one not in the bond of wedlock, whether unmarried, or divorced or widowed. (IQ) الايامى من الرجال والنساء هم الذين لا ازواج لهم The purport of the command is that marriageable women in the Muslim community are not to be allowed to remain husbandless. This encourages the practice of marriage, even though it may lead to polygamy wherever necessary. Of Muslim polygamy, a much detested word till recently, a leading English clergyman, Rev. Canon Isaac Taylor, has said at one of the Church Congresses held in England:—'Owing to polygamy, Muslim countries are free from professional outcasts, a greater reproach to Christendom than polygamy is to Islam. The strictly regulated polygamy of Muslim lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims.' If ايامى is not to be taken in the sense of 'widows', it should be noted that in Islam widowhood is neither a pollution requiring special purification nor a crime necessitating some expiation. Contrast with this the Hindu attitude. 'Widowhood, according to Hindu doctrine, is the penalty incurred for sins committed in a previous incarnation, entailing hopeless drudgery for the rest of life.' (EMK. IV. p. 1927) And daily along the Ganges may be seen a number of 'widows bathing in its sacred waters in the hope of thereby washing away the sins that had presumably brought such a load of misery upon them' (*ib*).

275. (both of whom become free by marriage). الصالحين is generally understood in the sense of 'virtuous ones'; but صالح signifies also 'suitable, or fit'. 'Fit ones' as equivalent to 'fit for performing marital duties' is the meaning adopted by Th. and is one of the meanings given by Rz. Marriage, it should be once more borne in mind, in Islam is normal, not exceptional. The act of wedding is in itself

a virtue, not a grudging concession to human flesh, as in Christianity and some of the Jewish sects, like the Essenes.

276. (so poverty ought not to be taken as a permanent bar to marrriage). Note once more that in Islam the normal way to the life of perfection is marriage, not celibacy. It is not Islam but certain other religions, perhaps equally well-known, that have exalted celibacy and have held marriage as something impure as a necessary evil. 'As an institution, Jesus regards marriage as essentially physical and intended only for the present age. Those who were to share in the blessings of the eschatological kingdom would neither marry nor be given in marriage but would be possessed of the non-physical body in the resurrection.' (Hastings, *op. cit.*, II, p. 138) 'Anti-sexual elements,' says a modern social philosopher of Britain, have existed in religion 'side by side with the others from a very early time, and in the end, whereever Christianity or Buddhism prevailed these elements won a complete victory over their opposites.' (Bertrand Russell, *Marriage and Morals*, p. 34) Actually the misogamy of Saint Paul and his associates went so far that the sexual act which led to the birth of the child was itself a sin, and a filthy sin at that.' (Forbate, *op. cit.*, p. 370) 'It was this outlook on sex which led to the rule that no man or woman, married or unmarried, who had performed the sex act the previous night, should take part in a Church festival or in the Eucharist.' (Scott, *History of Prostitution*, pp. 72-73).

277. (so He can enrich anyone He likes).

278. (so He knows who is fit to to receive His bounty).

الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ۝ وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ
الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ ع
فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَىٰ نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۝ رِجَالٌ
لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَ

33. (وليستعفف . . . رحيم) And those who do not find *means* to marry shall restrain themselves[279] until Allah enriches them of His bounty. And from among those whom your right hands own those who seek a writing[280]——write it for them if you find any good in them,[281] and give them of the wealth of Allah which He has given you.[282] And do not constrain your handmaids to harlotry[283] if they would live chastely, in order that you may seek the chance gain of this world. And whosoever will constrain them,[284] then verily Allah is, after their constraint,[285] Forgiving, Merciful.[286]

34. (ولقد . . . للمتقين) And assuredly We have sent down to you[287] revelations illuminating and a similitude for those who passed away before you[288] and an exhortation to the *God*-fearing.

SECTION 5

35. (الله . . . عليم) Allah is the light of the heavens and the earth;[289] the likeness of His light[290] is as a niche wherein is a lamp;[291] the lamp is in glass; the glass is as though it is a star brilliant;[292] lit from a tree blest, an olive,[293] neither of the east nor of west;[294] its very oil will shine forth,[295] even though no fire touched it;[296] light upon light. Allah guides unto His light whom He will. Allah propounds similitudes for mankind;[297] and verily Allah is the Knower of everything.[298]

36. (في بيوت . . . الاصال) *They*[299] *worship* in houses which Allah has bidden to be exalted[300] and His name to be remembered therein; they hallow Him therein in mornings[301] and evenings[302]——

279. *i. e.*, shall practise continence and never seek to gratify their passions outside wedlock. And this is by no means impossible of attainment. 'Personal purity,' says Sir William Osler, one of the most distinguished physicians of the modern times, 'is the prophylaxis which we, as physicians, are especially bound to advocate. Continence may be a hard condition (to some harder than to others), but it can be borne, and it is our duty to urge this lesson upon young and old who seek our advice in matters sexual.' (Osler, *Principles and Practice of Medicine*, p. 278) 'In all normal

conditions abstinence from sexual intercourse is not harmful to a young man's health.' (Scott, *Sex Problems and Dangers in War Time*, p. 47).

280. *i. e.*, a written instrument allowing the slaves to redeem themselves on paying a certain amount. This document obliges the master to set his slave at liberty on receiving a certain sum of money which the latter collects either by his labour or by receiving free gifts from well-to-do Muslims.

281. *i. e.*, any chance of bettering their positions.

282. (that they may liberate themselves the sooner). Note that this is addressed not to the masters but to the Muslim community in general, thus recommanding it to them to assist the slaves by paying their ransom.

283. which practice in pagan Arabia, as in most other pagan countries, was general, Abdullah ibn Ubai having six women slaves whose bodies he hired for prostitution.

284. (to that end; to earn their livelihood by harlotry).

285. *i. e.*, while they long to escape this immoral life and are detesting it.

286. (to such women, and will view their case leniently).

287. (O believers!).

288. The allusion may well be to Mary (of blessed memory), scandalous gossip against whom was even more serious than in the case of Hazrat 'Ayesha.

289. (illumining the hearts and homes of all believers). Or 'He illumines those in the heavens and on the earth by His light'. يهدى بنوره من فى السموات و من فى الارض (IQ) *Cf.* the NT:—'God is light, and in Him is no darkness at all.' (1 Jn. 1: 5).

290. (in the mind of the true believer). مثل نوره فى قلب المؤمن (IQ).

291. (diffusing its light all round). 'The teaching of modern physics is that the velocity of light cannot be exceeded and is the same for all observers whatever their own system of movement. Thus in the world of change light is the nearest approach to the Absolute. The metaphor of light as applied to God, therefore, must in view of modern knowledge, be taken to suggest the Absoluteness of God.' (Iqbal, *op. cit.*, p. 89).

292. 'The development of the metaphor is meant rather to exclude the suggestion of a formless cosmic element by centralising the light in a flame which is further individualised by its encasement in a glass likened unto a well-defined star.' (Iqbal, *op. cit.*).

293. *i. e.*, from the olive-oil. For زيتون see n. 26 above.

294. *i. e.*, the tree is standing in the open, neither in the east nor in the west of a building, so that it is always before the sun. Such an olive tree is well noted for the purity and high quality of its oil.

295. (of itself).

296. So full of illuminating properties is that oil!

297. Speaking of the literary charm of the Holy Qur'ān, and taking this particular verse as a specimen says an English lady now happily a Muslim:—'It is

impossible to give a translation that can convey the poetry, the subtle meaning that floods the soul when read in the original. To me simple grandeur of the diction, the variety of the imageries, the splendour of the word-painting differentiate the Koran from all other scriptures.' (Lady Cobbold, *op. cit.*, p. 240).

298. (so He knows what sort of subjects would guide and benefit mankind).

299. *i. e.*, those whom He has guided unto His light.

300. (and respected). Mosques are such houses.

301. *i. e.*, in the prayer of dawn.

302. The Arabic word اصل indicates the time from afternoon to dark, thus covering the two afternoon and the two evening prayers.

إِقَامِ الصَّلَوٰةِ وَإِيتَآءِ الزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوٓا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ
الظَّمْآنُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّىٰهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَٰتٍ
فِي بَحْرٍ لُّجِّيٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَىٰهَا
وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَٰوَٰتِ وَالْأَرْضِ وَالطَّيْرُ صَٰٓفَّٰتٍ كُلٌّ
قَدْ عَلِمَ صَلَاتَهُ وَ

37. (رجال . . . والابصار) men whom neither trade nor business diverts from the remembrance of Allah[303] and the establishment of the prayer and the payment of the poor-rate, in awe of a Day whereon heart and sights will be upset;

38. (ليجزيهم . . . حساب) that Allah may recompense them the best[304] for what they worked and may increase to them of His grace. And Allah propounds for whom He will without measure.

39. (والذين . . . الحساب) And those who disbelieve——their works are like a mirage[305] in a desert which the thirsty deems *to be* water until when he comes thereto, he finds not aught,[306] and finds Allah[307] with himself,[308] and He pays him his account in full; and Allah is Swift in reckoning.

40. (او كظلمت . . . نور) Or, like darkness in a bottomless sea;[309] there covers him a wave from above it, a wave overcast with a cloud; layers upon layers of darkness.[310] When he puts out his hand he can scarcely see it. And to whom Allah does not appoint a light[311] his shall be no light.

303. (and from carrying His precepts in daily life).

304. (of rewards) *i. e.*, Paradise.

305. (having the semblance of running water).

306. (and consequently dies in agony).

307. *i. e.*, His decree.

308. Similarly an infidel believing in Resurrection presumes that his works will profit him, until when he dies and is brought before his Lord, he finds all his works null and void.

309. (and vast). Such verses 'are to my apprehension amongst the grandest and most powerful in the whole Koran'. (Muir, *op. cit.*, p. 340).

310. 'The Arabs describe thick darkness as ''darknesses one above another.' (LL under the heading ركم) This verse depicts the case of such infidels as were no believers in Resurrection at all.

311. (as a sequel to his own habitual indifference to, and disregard of, the call of religion.

تَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ۝ وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ۝ أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا
ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ
فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ۝ يُقَلِّبُ اللَّهُ الَّيْلَ وَالنَّهَارَ إِنَّ
فِي ذٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ ۝ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي
عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ لَقَدْ أَنْزَلْنَا آيٰتٍ
مُبَيِّنٰتٍ وَاللَّهُ

SECTION 6

41. (الم تر . . . يفعلون) Does thou not see[312] that Allah——hallow Him whosoever is in the heavens and the earth and the birds with wings out-spread?[313] Surely everyone[314] knows his prayer and his hallowing;[315] and Allah is the Knower of what they[316] do.

42. (ولله . . . المصير) Allah's is the sovereignty of the heavens and the earth and to Allah is the return.[317]

43. (الم . . . بالابصار) Dost thou not see[318] that Allah[319] drives a cloud along, then compresses it, and then makes it a mass, and thou then seest fine water come forth from the interstices thereof? And He sends down from the sky mountains[320] in which is hail; then smites with it whom He will and spares whom He will. The flash of His lightning almost takes away the sights.

44. (يقلب . . . الابصار) Allah[321] turns away the night and the day over and over; verily in this is a lesson[322] for men of insight.

45. (والله . . . قدير) Every moving thing Allah has created of water;[323] of them is one that walks upon his belly,[324] and of them is one that walks upon his two feet,[325] and of them is one that walks upon his four.[326] Allah creates whatsoever He wishes; Allah is Potent over everything.

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312. (O reader!).

313. Birds have very frequently been adored, by polytheistic peoples, as vehicles of the great gods, and have themselves been the objects of special cults. The goose, the hawk, the parrot, the vulture, and the wagtail are a few conspicuous representatives of their class. For the Indian and Egyptian bird-cults see ERE. IX. p. 232, V. p. 245.

314. (of His creatures).

315. *i. e.*, knows his, her, or its own mode of prayer and hallowing.

316. *i. e.*, the infidels who still deny His Oneness.

317. (of one and all).

318. (O reader !).

319. (and not any rain-god).

320. (of clouds).

321. (any not any night-deity or day-deity).

322. (and an indication of His unity, majesty and omnipotence).

323. See P. XVII, nn. 64, 65; also AYA *in loco.*

324. (such as fish and reptiles).

325. (such as birds and human beings).

326. (such as cattle and beasts).

يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝ وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّن بَعْدِ
ذَٰلِكَ ۚ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ۝ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ۝ وَإِن يَكُن
لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ۝ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ
بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَ
أَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ۝ وَأَقْسَمُوا
بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

46. (لقد . . . مستقيم) Assuredly We have sent down revelations illuminating:[327] and Allah guides whom He wishes to a straight path.

47. (و يقولون . . . بالمؤمنين) And they[328] say: we have believed in Allah and the messenger, and we obeyed, then a party of them backslides thereafter,[329] and believers they are not.

48. (و اذا . . . معرضون) And when they are called to Allah and His messenger that he[330] may adjudge between them,[331] lo: a party of them[332] turns aside;[333]

49. (و ان . . . مذعنين) and if they had a just cause,[334] they[335] would have come to him readily.

50. (افي . . . الظلمون) Is in their hearts a disease?[336] Or do they doubt?[337] Or do they fear that Allah shall misjudge them,[338] *as also* His messenger? Aye! these are the *very* wrong-doers.[339]

SECTION 7

51. (انما . . . المفلحون) The only saying of the faithful, when they were called to Allah and His messenger that he might adjudge between them, was that they said:[340] we hear and we obey. And these! they are the blissful.

52. (و من . . . الفائزون) And whosoever obeys Allah and His messenger, and is in awe of Allah and fears Him——these! they are the triumphant.

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327. (and expounding the truth).

328. *i. e.,* the hypocrites.

329. (when they are asked to abide by the Prophet's judgments and decisions).

330. *i. e.,* the apostle as the vicegerent of God.

331. (justly and impartially).

332. (conscious of their guilt).

333. (and refuse to obey his summons).

334. *Lit.* if the right had been theirs.

335. (confident of their winning the case).

336. *i. e.*, the disease of absolute denial and infidelity.

337. *i. e.*, are they sceptical of the holy Prophet's claims?

338. (and despoil them of their dues).

339. (and the real culprits). The allusion is, in particular, to one Bashīr, a hypocrite, who had a litigation with a Jew and appealed to a Jewish magnate, whereas the Jew appealed to the Prophet confident of receiving justice at his hands.

340. (in all sincerity).

لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُل لَّا تُقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
الْمُبِينُ ﴿٥٤﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ
بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ

53. (و اقسموا . . . تعملون) And they[341] swear by Allah with their solemn oaths that if thou[342] commandest them they will surely go forth.[343] Say thou: do not swear,[344] your obedience is well-known.[345] Verily Allah is Aware of what you do.[346]

54. (قل . . . المبين) Say thou: obey Allah and obey the messenger;[347] then if you turn away, upon him is only that which has been laid upon him,[348] and upon you is that which has been laid upon you.[349] If you obey him you will be guided,[350] and naught is upon the prophet except the plain preaching.

55. (و عد الله . . . الفسقون) Allah has promised those of you[351] who believe and work the righteous *deeds* that He shall make them successors on the earth[352] even as He made those who were before them successors,[353] and that He shall certainly establish for them their religion which He has approved for them, and that He shall certainly exchange unto them after fear a security,[354] *provided* they worship Me,[355] joining not aught with Me;[356] and whosoever will disbelieve thereafter, then those! they are the ungodly.[357]

56. (و اقيموا . . . ترحمون) And establish the prayer, and pay the poor-rate and obey the messenger, haply you may be shown mercy.

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341. *i. e.*, the hypocrites.
342. (O Prophet!).
343. (from their houses).
344. (to a falsehood).
345. *i. e.*, your obedience is known to me very well! The remark is sarcastic.
346. (and He has let me know of your real feelings).
347. (as His vicegerent).
348. *i. e.*, the duty of preaching and delivering the message.
349. *i. e.*, the duty of conforming to his directions and commands.

350. (and directed to the ways of perfection).

351. (O mankind!).

352. (and rulers, in place of the ungodly).

353. *i. e.*, the believing Israelites, for instance, who had dispossessed the unbelieving Canaanites.

354. This is by way of prophecy. The Muslims, harassed and persecuted, are given the cheerful news that God shall destroy their enemies in the future, as He destroyed them in the past, and that they shall soon be able to establish their rule as the standard-bearers of God's law and religion.

355. (exclusively and whole-heartedly). The proviso is important; mere lip profession of Islam is utterly inadequate for the realisation of these promises.

356. (either overtly or covertly).

357. (and clearly no such promise is held out to them).

الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنكُمُ
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ
طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ
مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَ
الْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ

57. (لا . . . المصير) Do not consider them who disbelieve able to frustrate *His purpose* on the earth, and[358] their abode shall be the Fire——an ill retreat!

SECTION 8

58. (یایها الذین . . . حکیم) O ye who believe! let those whom your right hands own[358-A] and those of you who have not attained puberty ask leave of you[359] three times——before the dawn-prayer, and when you lay aside your garments at noon-day and after the night prayer: three *times* of privacy for you.[360] No fault is there upon you and upon them beyond these *times*[361] going round upon you,[362] some of you upon some *others*. In this way does Allah expound His commandments, and Allah is Knowing, Wise.

59. (و اذا . . . حکیم) And when the children among you attain puberty then let them *also* ask leave as those before them[363] asked leave. In this way Allah expounds His commandments; and Allah is Knowing, Wise.[364]

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358. (in the Hereafter).

358-A. Your legal slaves and slave girls.

359. (when entering your houses or apartments).

360. (and the usual hours of undress). Even for a domestic or a child it is not proper to come into anyone's room without notice. Such are Islamic rules of decorum.

361. *i. e.*, outside these three stated times.

362. (without obtaining permission).

363. *i. e.*, their seniors. The children when they are grown-ups must follow the same rules.

364. The verse is repeated perhaps to mark the special importance of the rule embodied in it.

جناح ان يضعن ثيابهن غير متبرجت بزينة وان يستعففن خير لهن والله سميع عليم ﴿٦٠﴾ ليس
على الاعمى حرج ولا على الاعرج حرج ولا على المريض حرج ولا على انفسكم ان تاكلوا من بيوتكم او
بيوت ابائكم او بيوت امهتكم او بيوت اخوانكم او بيوت اخوتكم او بيوت اعمامكم او بيوت عمتكم او بيوت
اخوالكم او بيوت خلتكم او ما ملكتم مفاتحه او صديقكم ليس عليكم جناح ان تاكلوا جميعا او اشتاتا فاذا
دخلتم بيوتا فسلموا على انفسكم تحية من عند الله مبركة طيبة كذلك يبين الله لكم الايت لعلكم

60. (و القواعد . . . عليم) And past child-bearing women who do not expect wed-lock[365]——upon them it is no fault that they lay aside their *outer* garments not flaunting their adornment.[366] And that they should restrain themselves[367] is better for them; and Allah is Hearing, Knowing.

61. (ليس . . . تعقلون) No restriction is there on the blind, nor is there a restriction on the lame, nor is there a restriction on the sick,[368] nor on yourselves[369] that you eat in your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your uncles or the houses of your paternal aunts or the houses of your maternal uncles or the houses of your maternal aunts or *from* that *house* of which you own the keys[370] or *from the house* of a friend. No fault is there upon you whether you eat together or eat in *separate* groups.[371] Then when you enter houses, salute each other[372] with a greeting from Allah, blessed and good. Thus Allah expounds to you *His* revelation, haply you may reflect.

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365. (and who have no chance of exciting the passions of man).

366. Women of extreme old age are permitted to relax for themselves the proper rules of dress provided there is no wanton exhibition of even their womanhood.

367. (even from this).

368. The diseased and the maimed in the early days of Islam scrupled to have their meals with others lest their company might be considered defiling; the passage removes their scruples.

369. Some of the early Muslims imagined that they ought not to eat in the house of another though he be ever so closely related to them; others declined to eat with their friends, even on invitation, fearing, that they might be burdensome to them. The passage removes all such scruples.

370. (and are presumably permitted to eat thereat).

371. This strikes at the root of the Hindu caste system which insists that each one shall eat separately or at most in the company of his fellow caste-men. A similar custom prevailed in Egypt. 'The great lords would not eat with foreigners, nor with their own countrymen who were of lower rank than themselves.' (EMK. II. 855).

372. انفسكم means, 'your own people'.

تعقلون ﴿٦١﴾ إنما المؤمنون الذين آمنوا بالله ورسوله وإذا كانوا معه على أمر جامع لم يذهبوا حتى
يستأذنوه ۚ إن الذين يستأذنونك أولئك الذين يؤمنون بالله ورسوله ۚ فإذا استأذنوك لبعض شأنهم فأذن
لمن شئت منهم واستغفر لهم الله ۚ إن الله غفور رحيم ﴿٦٢﴾ لا تجعلوا دعاء الرسول بينكم كدعاء
بعضكم بعضا ۚ قد يعلم الله الذين يتسللون منكم لواذا ۚ فليحذر الذين يخالفون عن أمره أن تصيبهم
فتنة أو يصيبهم عذاب أليم ﴿٦٣﴾ ألا إن لله ما في السماوات والأرض ۖ قد يعلم ما أنتم عليه ويوم
يرجعون إليه فينبئهم بما عملوا ۗ والله بكل شيء عليم ﴿٦٤﴾

SECTION 9

62. (انما . . . رحيم) The faithful are those who have believed in Allah and His messenger, and when they are with him on *some* affair collecting *people together*,[373] they do not depart[374] till they have begged his leave. Verily those who ask thy leave, those are they who *really* believe in Allah and His messenger.[375] So if they ask thy leave for some business of theirs, give thou leave to whom thou wilt,[376] and implore thou Allah for their forgiveness.[377] Verily Allah is Forgiving, Merciful.

63. (لا . . . اليم) Do not place the messenger's calling of you *on the same footing* as your calling of each other.[378] Of a surety Allah knows them who slip away privately.[379] Let therefore those[380] who oppose His commandment beware lest there befall them a trial[381] or there befall them an afflictive torment.[382]

64. (الا . . . عليم) Lo! verily Allah's is whatsoever is in the heavens and the earth. Surely He knows what you are about,[383] and the Day whereon they shall be made to return to Him;[384] then He will declare to them what they worked. And Allah is the Knower of everything.

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373. امرجامع is 'an affair that collects people together; or, a momentous affair, on account of which people collect themselves together, as though the affair itself collected them.' (LL)

374. (when depart they must).

375. (just as those who do not ask his permission are not believers).

376. It is at least conceivable that some business judged to be of 'an important nature by a believer may not be judged so by the Prophet; so that the permission rested with his discretion, and he was to decide whether an excuse was reasonable or otherwise.

377. (for their departure, although with the Prophet's permission, implied perference of their temporal outlook to the strict performance of religious duty).

378. (O Muslim!) *i. e.*, do not treat the Prophet's summons lightly as you would of another person's.

379. (from the Prophet's assembly).

380. (of the half-hearted believers)—no true believers could of course be guilty of such a conduct.

381. (in this very world).

382. (in the Hereafter).

383. (here and now, and so He can inflict immediate punishment).

384. (so it is equally open to Him to defer the punishment till then).

بسم الله الرحمن الرحيم

تبارك الذي نزل الفرقان على عبده ليكون للعلمين نذيرا ۝ الذي له ملك السموت والأرض ولم يتخذ
ولدا ولم يكن له شريك في الملك وخلق كل شيء فقدره تقديرا ۝ واتخذوا من دونه آلهة لا
يخلقون شيئا وهم يخلقون ولا يملكون لأنفسهم ضرا ولا نفعا ولا يملكون موتا ولا حيوة ولا نشورا ۝

وقال الذين كفروا إن هذا إلا

Sūrat-ul-Furqān

The Criterion. XXV

(Makkan, 6 Sections and 77 Verses)

In the name of Allah, the Compassionate, the Merciful)

SECTION 1

1. (تبارك . . . نذيرا) Blessed be He who has sent down the Criterion[385] to His bondman[386] that he may be a warner to the worlds.[387]

2. (الذی . . . تقديرا) He *it is* whose is the dominion of the heavens and the earth, and who has not taken a son, and for whom there is not an associate in the dominion,[388] and who has created everything[389] and measured it according to a measurement.[390]

3. (واتخذوا . . . نشورا) And they[391] have taken gods, besides Him, creating not aught and are *themselves* created, can neither hurt nor benefit themselves, and have no *power of* life or death or resurrection.[392]

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385. (of good and evil; of right and wrong) *i. e.*, the Holy Qur'ān. See P. I. n. 222.

386. *i. e.*, the holy Prophet. See P. I. n. 98.

387. (and not only to a particular nation or country). Another indication of the universality of Islam.

388. The verse specially aims at the demolition of the two principal forms of Christian polytheism. See P. XV. n. 282.

389. (single-handed, without the help of any co-partner).

390. Several pagan philosophers, such a Epicurus, denied *in toto* the Divine superintendence of human affairs, and this human self-sufficiency was echoed by the latter-day Jews. The Sadducees among them held that there was no such thing as 'fate', and that 'human actions are not directed according to it, but all actions are in our own power, so that we are ourselves the causes of what is good.' (DB. IV. p. 53) The Holy Qur'ān corrects all such misconceptions and makes it clear that every event, big or small, that comes to pass in the universe, is the direct outcome of the All-Wise, All-Righteous, All-Powerful God, and not subject either to chance or to necessity, and that the governing hand of God is visible through every process of nature, through the march of history, and through the fortunes of every individual life, steadily working out His preconceived Plan.

391. *i. e.*, the polytheists.

392. *i. e.*, all fanciful gods are absolutely powerless; He alone is Potent.

إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ
عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾ وَقَالُوا
مَالِ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۙ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰ إِلَيْهِ
كَنزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾ تَبَارَكَ الَّذِي

4. (وقال . . . زوراً) And those who disbelieve say:[393] this is naught but a falsehood that he has fabricated and other people have associated themselves in it.[394] Surely they have brought a wrong and falsehood.[395]

5. (وقالوا . . . اصيلا) And they say: fables of the ancients[396] which he has had written down[397] and they are dictated to him morning and evening.

6. (قل . . . رحيما) Say thou:[398] He has sent it down Who knows the secret of the heavens and the earth;[399] verily He is ever Forgiving, Merciful.[400]

7. (وقالوا . . . نذيراً) And they say:[401] what is the matter with this messenger; he eats food and walks about in the market![402] Why is not an angel sent down on him that he[403] may be along with him a warner.[404]

8. (او يلقى . . . مسحوراً) Or *why is not* cast down unto him a treasure[405] or unto him a garden[406] whereof he may eat?[407] And the wrongdoers say:[408] you follow merely a man bewitched.[409]

9. (انظر . . . سبيلا) See how they propound similitudes for thee![410] So they have strayed[411] and cannot *find* a way.[412]

393. (of the Holy Qur'ān and the holy Prophet).

394. ——a charge repeated and reiterated for a thousandth time by the Jews and the Christians of to-day.

395. ——as many of the modern 'scholars' have themselves confessed and avowed.

396. See P. VII. n. 321.

397. (for himself by others, as he is illiterate).

398. (O Prophet!).

399. —the All-Knowing; One whose knowledge is all-comprehensive.

400. (and so He does not punish the detractors immediately).

401. (in their sheer ignorance of the true office of a prophet).

402. (like ourselves, and is thus subject to the same laws of nature as we are).

403. *i. e.*, the angel.

404. *i. e.*, if not himself a demi-god or an immortal angel, this mortal calling himself a prophet should at least have been escorted by an angel.

405. (making him independent of ordinary means of livelihood.

406. (from high above).

407. (and thus may dispense with the need of seeking food like ordinary human beings).

408. (to the believers).

409. (and enchanted, and thus deprived of his reason or intellect).

410. (and to what absurd lengths are they driven in rejecting thee, O Prophet!).

411. (far from the truth, through their perversity).

412. (as a sequel to their wilful rejection of the truth).

إِنْ شَآءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ وَيَجْعَلْ لَّكَ قُصُوْرًا ⑩ بَلْ كَذَّبُوْا بِالسَّاعَةِ ۟ وَ
اَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرًا ⑪ اِذَا رَاَتْهُمْ مِّنْ مَّكَانٍۭ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَّزَفِيْرًا ⑫ وَاِذَآ اُلْقُوْا مِنْهَا مَكَانًا
ضَيِّقًا مُّقَرَّنِيْنَ دَعَوْا هُنَالِكَ ثُبُوْرًا ⑬ لَا تَدْعُوا الْيَوْمَ ثُبُوْرًا وَّاحِدًا وَّادْعُوْا ثُبُوْرًا كَثِيْرًا ⑭ قُلْ اَذٰلِكَ خَيْرٌ اَمْ
جَنَّةُ الْخُلْدِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ كَانَتْ لَهُمْ جَزَآءً وَّمَصِيْرًا ⑮ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ خٰلِدِيْنَ ؕ كَانَ عَلٰى رَبِّكَ
وَعْدًا مَّسْـُٔوْلًا ⑯ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ

SECTION 2

10. (تبارك . . . قصوراً) Blessed be He Who, if He willed,[413] will assign to thee *something* better than that;[414] gardens with running water, and assigned palaces to thee.[415]

11. (بل . . . سعيراً) Aye! they belie the Hour,[416] and for him who belies the Hour We have prepared a Flame.

12. (اذا راتهم . . . زفيراً) When it sees them from afar, they will hear it raging and roaring.[417]

13. (و اذا . . . ثبوراً) And when they shall be flung into a strait place thereof, bound up,[418] they shall call therein for death.[419]

14. (لا تدعوا . . . كثيراً) Call not today for a single death, but call for death manifold.[420]

15. (قل . . . مصيراً) Say thou:[421] is that better or the Garden of Abidence promised to the *God*-fearing? It shall be theirs as a recompense and as a retreat.

16. (لهم . . . مسئولاً) Theirs therein shall be all that they wish for, as *abiders* : a promise[422] from thy Lord to be asked for.

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413. (in accordance with His universal Plan).
414. (of which the infidels speak).
415. (here and now).
416. (and this generates in them irresponsibility and want of serious thinking).
417. For زفير See P. XII, n. 30.
418. (hands and feet).
419. (so that their torment might be ended).
420. (and oft-repeated).
421. (O Prophet).
422. (sure of fufilment).

فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾ قَالُوا سُبْحَٰنَكَ مَا كَانَ يَنبَغِى لَنَآ أَن نَّتَّخِذَ مِن
دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾ وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ
إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾ ع ٢ ١٤

17. (ويوم . . . السبيل) And on the Day when He will gather them and what they worship besides Allah and will say:[423] are you the ones who sent My these bondmen astray or strayed they *themselves* from the way?

18. (قالوا . . . بورا) They will say:[424] hallowed be Thou! it behoved us not that we should take besides Thee any patron, but Thou allowdest them and their fathers enjoyment[425] until they forgot the admonition and they were a people doomed.

19. (فقد . . . كبيرا) So now they[426] belie you in regard to what you said;[427] so *now* you are not able to obtain diversion[428] nor help.[429] And whosoever of you does wrong,[430] him We shall cause to taste a great torment.

20. (وما ارسلنا . . . بصيرا) And We have not sent before thee *any* of the messengers but they did eat food and did walk about in the market-places.[431] And We have made some of you a temptation to *some* others;[432] will you have patience?[433] And thy Lord is a Beholder.[434]

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423. (to the angels, prophets and saints who were so foolishly worshipped by the polytheists).

424. ——and this will add to the anguish and mental torture of the polytheists——

425. (which they entirely abused).

426. *i. e.*, your supposed gods and godlings.

427. This will be said to the polytheists.

428. *i. e.*, averting of danger.

429. (from any quarter whatsoever).

430. (in the way of ascribing partners to the One True God).

431. *i. e.*, all of them have been subject to the same physical laws and necessities. See verse 7 above.

432. (whereby everyone is tried and tested, O mankind!).

433. (O believers!)

434. (of every thing and affair, O Prophet!)

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرٰى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِيٓ أَنْفُسِهِمْ وَعَتَوْ
عُتُوًّا كَبِيرًا ۝ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ۝ وَقَدِمْنَآ
إِلٰى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَآءً مَّنْثُورًا ۝ أَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَّأَحْسَنُ مَقِيلًا ۝ وَ
يَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمٰمِ وَنُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيلًا ۝ الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمٰنِ وَكَانَ يَوْمًا عَلَى الْكٰفِرِينَ
عَسِيرًا ۝ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُولُ يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۝ يٰوَيْلَتٰى لَيْتَنِي لَمْ
أَتَّخِذْ فُلَانًا خَلِيلًا ۝ لَقَدْ أَضَلَّنِي عَنِ

PART XIX

21. (وقال . . . كبيرا) And those who look not to *their* meeting with Us[1] say: why are not angels sent down to us,[2] or *why* we see not our Lord? Assuredly they have proved stiff-necked in their souls and have exceeded *the bounds*[3] with great excess.

22. (يوم . . . محجورا) The Day they will see the angels[4] there will be no joy for the culprits on that day, and they will say :[5] away! away![6]

23. (وقدمنا . . . منثورا) And We shall set upon what they worked[7], and shall make it as dust wind-scattered.[8]

24. (اصحب . . . مقيلا) Fellows of the Garden shall be on that Day in a goodly abode and a goodly repose.

25. (ويوم . . . تنزيلا) And on the Day when the sky shall be rent asunder[9] from the clouds[10] and the angels shall be sent down[11] with a great descending[12]—

26. (الملك . . . عسيرا) the dominion on that Day shall be the true *dominion* of the Compassionate,[13] and it shall be a day hard on the infidels.

27. (ويوم . . . سبيلا) On the Day when the wrong-doer shall gnaw his hands[14] saying : would that I had taken a way with the messenger!

28. (يويلتى . . . خليلا) Ah! woe unto me! would that I had not taken such a one for a friend!

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1. (at the Resurrection). رجاء is sometimes, as here, fear not hope.

2. (to confirm the claims of the Prophet). The angels, according to the belief of the pagans, were a sort of minor deities.

3. (of obedience).

4. (at the Resurrection).

5. (in extreme terror, as they will see the angels of torment advancing towards them).

6. 'In the time of paganism, a man meeting another whom he feard, in a sacred month, used to say حجرا محجورا, meaning: It is rigorously forbidden to thee to commit an act of hostility against me in this month: and the latter, thereupon, would abstain from any aggression against him: and so on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them.' (LL)

7. (in their life-time, which they presumed to be good and meritorious).

8. *i. e.*, so utterly valueless.

9. *i. e.*, shall part; or shall open.

10. ب sometimes, as here, is synonymous with عن. (LL)

11. (through the coverings of the clouds on that Day). See P. I, nn. 369, 370.

12. (and God shall manifest Himself).

13. (even manifestly, as it is always really).

14. (in utter anguish and despair).

الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا
الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ وَقَالَ
الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ
بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ سَبِيلًا ﴿٣٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا

29. (لقد . . . خذولا) Assuredly he led me away from the admonition after it had come to me ; verily Satan is to man ever a betrayer.[15]

30. (وقال . . . مهجورا) And the messenger will say: Lord! verily my people[16] took this Qur'ān[17] as a thing to be shunned.

31. (وكذلك . . . نصيرا) And even so[18] We appointed to every messenger an enemy from among the culprits.[19] And suffices thy Lord as Guide[20] and Helper.[21]

32. (وقال . . . ترتيلا) And those who disbelieve say: why is the Qur'ān not revealed to him entire at once?[22] *We revealed it* thus that We may strengthen thy heart with it[23] and We have repeated it with a repetition.[24]

33. (ولا . . . تفسيرا) And they[25] come not to thee with a similitude but We bring thee[26] the truth and an excellent interpretation.[27]

34. (الذين . . . سبيلا) They who shall be gathered *prone* on their faces into Hell — those shall be the worst in respect of place and the most astray in respect of path.

SECTION 4

35. (ولقد . . . وزيرا) And assuredly We gave the Book to Mūsā and We placed his brother Hārūn with him as a minister.

36. (فقلنا . . . تدميرا) Then We said : go you twain to a people who have belied Our signs. Then We annihilated them utterly.

15. خذول is 'applied to the Devil, because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction.' (LL)

16. *i. e.*, the people whom I addressed in vain.

17. (thinking it of no account).

18. *i. e.*, as in thy case, O Prophet!

19. (so grieve not, O Prophet!).

20. (to guide those who have a will to believe).

21. (to help and defend thee against thy enemies, O Prophet!).

22. (instead of being revealed piece-meal).

23. *i. e.*, both to infuse courage and constancy into thy mind, and to strengthen thy memory and understanding. This is the first of the reasons for the gradual revelation of the Qur'ān. 'The tremendous task of winning the Arab nation, and through them, the whole world, to Islam, required superhuman patience, constancy, and firmness'; and they were engendered and developed by a process of gradual revelation. '. . . . Finally, for the Prophet himself these revelations coming as they did from time to time provided as Prophet's sustenance the spiritual food that strengthened his heart and supplied the necessary stimulus throughout a long and arduous mission . . . . At the most trying movements in his prophetic career it comforted and consoled him, and at no time did it take on a surer tone in predicting ultimate triumph than when to all outward appearances the Prophet's condition was hopeless.' (MA, p. 8)

24. (slow and well arranged). Here is another reason. Although the stages were so gradual that the completion took about 23 years, yet the whole emerged in the end as a well-arranged Book.

25. *i. e.*, the caviling, carping infidels.

26. (in answer, through the Qur'ān).

27. (thereof). This is the third reason for long-drawn stages. The Qur'ān answers all the hostile questions put from time to time.

الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ۝ وَعَادًا وَثَمُودَا وَأَصْحَابَ الرَّسِّ وَقُرُونًا
بَيْنَ ذَٰلِكَ كَثِيرًا ۝ وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ۝ وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ ۚ
أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ۝ وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ
رَسُولًا ۝ إِن كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ
أَضَلُّ سَبِيلًا ۝ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ۝ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ
يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ۝ ع

37. (وقوم . . . اليما) And the people of Nūḥ! when they belied Our messengers[28] We drowned them and made them example[29] to mankind. And We have prepared for the ungodly an afflictive torment.[30]

38. (وعاداً . . . كثيراً) And the 'Aad and the Thamūd and the dwellers of the Rass,[31] and many a generation in-between.

39. (وكلا . . . تتبيراً) And *for* each[32] *of them* We propounded a similitude[33] and each We ruined completely.[34]

40. (ولقد . . . نشوراً) Assuredly they[35] have passed by[36] the town[37] on which was rained the evil rain. Are they not wont to see it?[38] Aye! they expect not Resurrection.

41. (واذا . . . رسولا) And when they see thee, they hold thee up for mockery: is he the one whom Allah has sent as an envoy?[39]——

42. (ان . . . سبيلا) well-nigh he had led us astray[40] from our gods if we had not persevered towards them.[41] Presently they shall know,[42] when they see the torment, who[43] was more astray in respect of path.

43. (ارءيت . . . وكيلا) Hast thou[44] seen him who has taken as his god his own desire?[45] Wilt thou over him be a trustee?[46]

44. (ام . . . سبيلا) Dost thou think that most of them hear or understand?[47] They are but like the cattle;[48] nay, they are *even* farther astray[49] from the path.

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28. To reject one messenger of God is tantamount to the rejection of all prophets, since they preach what is fundamentally one and the same doctrine.

29. *i. e.* a lesson in this world.

30. (in the Hereafter).

31. Probably a town in Yamama, where a remnant of the Thamudites had settled. In the modern maps of Arabia, Ras or Rass placed in Wadi Rumma, in the district of Kasim, Lat. 26°N. and Long. 43°E. (EBr. XXIV, p. 62) Doughty referring to another place says it is 'nigh to er-Russ, at the Wady er-Rummah; where are seen wide ruins and foundations.' (*Travels in Arabia Deserta*, II, p. 388).

32. (of the said generations).
33. (for their admonition).
34. (for their disobedience and rebellion).
35. *i. e.*, the Makkan pagans.
36. (often, in their trade journeys to and from Syria).
37. *i. e.*, the city of Sodom.
38. *i. e.*, the ruins thereof, and be admonished thereby.
39. The Prophet had to lead 'a melancholy existence under scorn and ignominy, sometimes in Mecca, sometimes in the society of a few friends in Taif, a place lying in a fruitful region on the borders of the hill country, hiding himself with difficulty from the snares and persecutions of his enemies.' (HHW. VIII, p. 117) 'Far from winning a hearing he reaped mockery and scorn.' (p. 115).
40. (by his eloquence).
41. (in our devotion).
42. (for certain).
43. *i. e.*, either they or the Prophet; which of the two.
44. (O Prophet!).
45. *i. e.*, such a one as is a worshipper of his own passion? Religion always presupposes a discipline—a submission of oneself to a higher, transcendental, all-embracing moral law. But this is just what the Arab paganism was most weary of. The Arabs of the period, according to the best modern authorities, were at best lukewarm in their religion. 'Mohammad's contemporaries and the generations immediately preceding them were, as a rule, little influenced by their religion. . . . . The vehement opposition which Mohammad encountered is to be explained as due, partly, to the dislike of a personal ruler and of any firm government whatsoever, partly to the desire of retaining certain material advantages which were inseparably connected with the local sanctuaries.' (ERE. I. p. 659). The Arabs were, as a whole, in temperament, neither religious nor superstitious. They were careless, sceptical, materialistic. "Let us eat and drink, for tomorrow we die" is the Epicurean tone of the majority of the poems that have come down to us. What a contrast they were in this respect to Mohammad, and what a Herculean difficulty did this temperament of theirs place in the way of the religious reformer!' (Bosworth Smith, *op. cit.*, p. 104).
46. *i. e.*, making thyself responsible for his reclamation.
47. *i. e.*, do they exercise their reflective faculties at all?
48. (in their listlessness).
49. See P. IX. n. 316.

إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾
وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ ۚ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾ لِّنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ
كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾
فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ

SECTION 5

45. (الم . . . دليلا) Hast thou not observed[50] thy Lord—how He has stretched out the shadow?[51] And if He had willed, He would have made it still.[52] Then We have made the sun for it an indication.

46. (ثم . . . يسيرا) Then[53] We draw it towards Us[54] with an easy drawing.

47. (وهو . . . نشورا) And it is He who has made for you the night a covering,[55] and the sleep a repose,[56] and has made the day a resurrection.[57]

48. (وهو . . . طهورا) And it is He[58] who sends forth the winds as a herald[59] before His[60] mercy: and We[61] send down from the sky pure water;[62]

49. (لنحي به . . . كثيرا) that We may quicken thereby a dead land, and We may give drink from it[63] to what We have created of the cattle and human beings many.[64]

50. (ولقد . . . كفورا) And We set it forth among them that they may be admonished,[65] but most men begrudge aught save infidelity.[66]

51. (ولو . . . نذيرا) And had We willed, We would have raised a warner in every town.[67]

52. (فلا . . . كبيرا) So obey[68] not thou the infidels,[69] but strive[70] against them with[71] a great striving.[72]

53. (وهو . . . محجورا) And it is He who has mixed the two oceans;[73] this, sweet *and* thirst-quenching;[74] that, saltish *and* bitter; and has placed between the two a barrier and a partition complete.[75]

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50. (O reader!) The particular, ء in ألم is expressive of wonder.

51. (of everything at sunrise).

52. *i. e.*, motionless and immovable.

53. (as the sun rises higher and higher).

54. *i. e.*, We contract the shadows. The main point is that it is God who effects all these physical changes; none of them are brought about automatically, independent of the Divine will.

55. *i. e.*, concealing everything by its darkness.

56. Not only poets but also scientific writers have spoken of the healing magic of sleep and of the harmonious relief it affords to the whole human system. That sleep is a great restorative and has immense refreshing powers is known to all. It is the most perfect relaxation open to human nerves and muscles. Even a biologist while speaking of sleep has been led to exclaim:—'What a mysterious, yet sweet and lovable thing it is! How strange it is that we all regularly and gladly abandon ourselves to it'! And Shakespeare so beautifully puts it in the mouth of Bolingbroke:—

> '. . . O sleep, O gentle sleep,
> Nature's soft muse, how have I fighted thee,
> That thou no more wilt weigh my eyelids down,
> And steep my senses in forgetfulness?'

57. Sleep is here compared to death, and with daylight the normal animal activity is said to resume.

58. (and not any wind-god).

59. (to gladden your heart).

60. *i. e.*, the rains.

61. (and not any rain-god).

62. *i. e.*, rain-water noted for its purifying properties. Rain washes the air and takes impurities out of it.

63. *i. e.*, of the rain-water.

64. *i. e.*, persons and beast inhabiting dry lands and deserts which are destitute of wells, springs, rivers and lakes.

65. (thereby) *i. e.*, they may argue from all these phenomena Our Uniqueness and Omnipotence.

66. The polytheistic nations instead of feeling indebted to God for their supply of rain have always attributed it to the working of some minor god or to the influence of some stars.

67. (contemporaneously with thee, O Prophet! and would not have singled thee for the honour of being a Preacher to the entire mankind).

68. *i. e.*, in acknowledgement of this unique honour, O Prophet!

69. (by relaxing in the work of preaching).

70. (in the future as thou hast striven hitherto).

71. *i. e.*, with the weapon of the Qur'ān.

72. *i. e.*, contend with the infidels, with the arguments supplied by the Qur'ān, to the utmost of thy ability. جهاد properly signifies the using, or exerting one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation.' (LL)

73. (yet neither of them overpasses its bounds and mixes itself with the other).

74. فرات applied to water is 'sweet, or every sweet, or of the sweetest kind, or that subdues thirst by its excessive sweetness.' (LL)

75. 'In the world taken as a whole, there are two bodies of water, *viz*: (1) the great salt Ocean, and (2) the bodies of sweet water fed by rain, whether they are rivers, lakes, or underground springs: their source in rain makes them one, and their drainage, whether above-ground, or underground, eventually to the Ocean, also makes them one. They are free to mingle, and in a sense they do mingle, for there is a regular water-cycle; . . . and the rivers constantly flow to the sea, and tidal rivers get sea-water for several miles up their estuaries at high tide. Yet in spite of all this, the laws of gravitation are like a barrier or partition set by God, by which the two bodies of water as a whole are always kept apart and distinct. In the case of rivers carrying large quantities of water to the sea . . . the river-water with its silt remains distinct from sea-water for a long distance out at sea. But the wonderful sign is that the two bodies of water, though they pass through each other, remain distinct bodies, with their distinct functions.' (AYA)

بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ
رَبِّهِ ظَهِيرًا ﴿٥٥﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ
سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾ الَّذِي خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَٰنُ فَاسْأَلْ بِهِ خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ
اسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا الرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ﴿٦٠﴾ تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا
وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

54. (وهو . . . قديرا) And it is He who has created man from water,[76] and then made kinship for him *by blood*[77] and wedlock.[78] And thy Lord is ever Potent.

55. (و يعبدون . . . ظهيرا) And *yet* they worship besides Allah, what can neither benefit them nor hurt them; and the infidel is ever an aider *of the devil*[79] against his Lord.

56. (وما . . . نذيرا) And We sent thee but as a bearer of glad tidings[80] and a warner[81]

57. (قل . . . سبيلا) Say thou : I ask of you no wage[82] for this,[83] save that whosoever wills may take a way unto his Lord.

58. (و توكل . . . خبيرا) And[84] trust in the Living One who dies not,[85] and hallow His praise. It suffices that He is Aware of the sins of His bondmen——

59. (الذى . . . خبيرا) Who created[86] the heavens and the earth and whatsoever is in-between them in six days,[87] then He established *Himself* on the Throne[88]——the Compassionate! So concerning Him,[89] ask any one informed.[90]

60. (واذا . . . نفورا) And when it is said to them :[91] prostrate yourselves before the Compassionate, they say:[92] what is this Compassionate?[93] Shall we prostrate ourselve unto what thou commandest us? and it[94] increases in them *only* aversion.[95]

SECTION 6

61. (تبرك . . . منيرا) Blessed be He who has placed big stars in the sky and has placed therein a lamp[96] and a moon enlightening.[97]

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76. *i. e.*, seminal fluid. For connection between life and water see P. XVII. nn. 64, 65.

77. *i. e.*, on father'r side.

78. *i. e.*, lineage from mother's side.

79. (in his rebellion).

80. (to the obedient).

81. (to the disobedient).

82. *i. e.*, no return either in cash or by way of rank or dignity).

83. (my preaching).

84. ——disregarding and ignoring the threats of thy enemies——

85. The epithet لَا يَمُوتُ 'who dies not,' or 'Imperishable' may have been necessitated by the very widely prevalent custom of deicide or godslaughter. 'Deicide, once supposed to find its only example in the Crucification, has been, in fact, a widespread custom, which has left a deep impress on the religious thought of the race.' (ERE. IV. p. 523) The God of Islam, it required special emphasis, is the Immortal, the Imperishable, the Deathless.

86. (out of nothing). See P. VIII. n. 483.

87. See P. VIII. n. 484.

88. (of authority). See P. VIII. n. 485.

89. ب is here synonymous with عن.

90. *i. e.*, endowed with knowledge and piety. What should the ignorant and impious pagans know of Him?

91. *i. e.*, the infidels.

92. (in derision).

93. *i. e.*, what is His nature? what are His attributes? 'If inquiry be made regarding the nature, qualities, social position, etc., of a person, ما is used, and not من. (WGAL. p. 313).

94. *i. e.*, this precept to adore Raḥmān alone.

95. (to the truth).

96. (by day) *i. e.*, the sun.

97. (by night).

لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ۝ وَعِبَادُ الرَّحْمٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجٰهِلُونَ قَالُوا سَلٰمًا ۝ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا
وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ۝ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللّٰهِ إِلٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللّٰهُ إِلَّا بِالْحَقِّ وَ
لَا يَزْنُونَ وَمَنْ يَفْعَلْ ذٰلِكَ يَلْقَ أَثَامًا ۝ يُضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ۝ إِلَّا مَنْ تَابَ
وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولٰئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ وَكَانَ اللّٰهُ

62. (و هوالذى . . . شكورا) And it is He who has assigned the night and the day a succession,[98] for[99] him who wishes to consider[100] or who wishes to be grateful.[101]

63. (و عباد . . . سلاما) And the servants of the Compassionate[102] are those who[103] walk upon the earth meekly,[104] and when the ignorant[105] address them,[106] they[107] say: peace;[108]

64. (و الذين . . . قياماً) and those who pass the night before their Lord prostrate and standing up;[109]

65. (و الذين . . . غراماً) and those who say:[110] Our Lord! avert from us the torment of Hell;[111] verily its torment is perishment;

66. (انها . . . مقاماً) verily ill it is as an abode and as a station.

67. (و الذين . . . قواماً) and those who when they expend are neither extravagant nor stingy; and it[112] is a medium in-between;

68. (و الذين . . . اثاماً) and those who do not call on other gods alongwith Allah,[113] and do not slay any soul which Allah has forbidden,[114] save in justification; and do not commit adultery.[115] And whosoever will do this,[116] shall incur the meed.[117]

69. (يضعف . . . مهاناً) Multiplied for him shall be the torment on the Day of Resurrection, and he shall abide therein[118] disgraced;

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98. (each replacing and following the other regularily). Professor Whitehead described the universe, not as something static, but as a structure of events possessing the character of a continuous creative flow. 'This quality of Nature's passage in time is perhaps the most significant aspect of experience which the Qur'ān especially emphasizes.' (Iqbal, *op. cit.*, p. 61)

99. (for the observation of).

100. *i. e.*, to such a one these phenomena of nature would serve as arguments.

101. *i. e.*, to such a one these phenomena would appear as favours of God.

102. *i. e.*, true, faithful, and loyal slaves of God.

103. (immersed in deep spirituality). The reference is to the early believers or the companions of the Prophet.

104. (symbolic of their humility in every department of life).

105. Or, 'the pagans.' For الجاهلية see P. IV. 264.

106. (in infidelity and arrogance).

107. (instead of retaliating).

108. *i. e.*, let us go our own way, we have no wish to quarrel with you.

109. (in prayer).

110. (in complete forgetfulness of their works of merit, as becomes men of piety).

111. Mark the miraculous change for the better that the Prophet of Islam had almost immediately brought about in his erstwhile ferocious, dissolute and irreligious countrymen. 'From time beyond memory, Mecca and the whole peninsula had been steeped in spiritual torpor . . . The people were sunk in superstition, cruelty and vice . . . Thirteen years before the Hijrat, Mecca lay lifeless in this debased state. What a change had those thirteen years now produced! A band of several hundred persons had rejected idolatry, adopted the worship of One God, and surrendered themselves implicitly to the guidance of what they believed a Revelation from Him; praying to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, almsgiving, purity and justice. They now lived under a constant sense of the omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand . . . Mohammad was the minister of life to them, the source under God of their new-born hopes; and to him they yielded an implicit submission.' (Muir, *op. cit.*, p. 161-62) 'Wine, women and war were the only three objects which claimed the love and devotion of the Arab.' (Kremer, *Contribution to the History of Islamic Civilization*, Eng. Tr. p. 156). 'But a few years since sunk in superstition and practising all sorts of vice, they now prostrated themselves five times a day in prayer to an invisible Allah, whom they had before known only imperfectly at best, and were honestly trying to follow the precepts that they believed had been sent directly from Him to them.' (Gilman, *The Saracens*, p. 135)

112. *i. e.*, their mode of spending.

113. ——steeped deep as they were in polytheism only a few days back——

114. ——accustomed as they were to acts of murder and rapine——

115. ——addicted as they were by their age-long habits to adulterous conduct——

116. *i. e.*, shall be guilty of any of the vices mentioned above.

117. (thereof). أثام signifies 'the requital, or recompense, plural of إثم'. (LL)

118. (for ever).

غفورا رحيما ۝ ومن تاب وعمل صالحا فانه يتوب الى الله متابا ۝ والذين لا يشهدون الزور واذا مروا باللغو
مروا كراما ۝ والذين اذا ذكروا بايت ربهم لم يخروا عليها صما وعميانا ۝ والذين يقولون ربنا هب لنا من
ازواجنا وذريتنا قرة اعين واجعلنا للمتقين اماما ۝ اولئك يجزون الغرفة بما صبروا ويلقون فيها
تحية و سلما ۝ خلدين فيها ۚ حسنت مستقرا ومقاما ۝ قل ما يعبؤا بكم ربي لولا دعاؤكم
فقد كذبتم فسوف يكون لزاما ۝

70. (الا . . . رحيما) save he who repents[119] and believes and works righteous works. Then these! for them Allah shall change their vices[120] into virtues.[121] Verily Allah is ever Forgiving,[122] Merciful.[123]

71. (و من . . . متابا) And whosoever repents[124] and works righteously,[125] then surely he repents toward Him with a true repentance.

72. (و الذين . . . كراما) And *also* those[126] who do not witness falsehood, and when they pass by some vanity pass by with dignity.[127]

73. (و الذين . . . عميانا) And *also* those who are admonished by the command of Allah, do not fall down thereat, deaf and blind.[128]

74. (و الذين . . . اماما) And those why say: O our Lord! bestow on us coolness of eyes from our wives and our offspring,[129] and make us a pattern unto the *God*-fearing.[130]

75. (أولئك . . . سلما) Those shall be rewarded with the highest apartment,[131] because of their fortitude;[132] and there they shall be met[133] with a greeting[134] and salutation[135]——

76. (خلدين . . . مقاما) abiders therein;[136] excellent it is as an abode and as a station.

77. (قل . . . لزاما) Say thou :[137] my Lord does not care for you were it not for your prayer.[138] whereas you have *ever* belied,[139] so presently[140] *this denial* shall come[141] as cleaving *punishment*.

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119. (of his infidelity).

120. (done in the past).

121. *i. e.*, He shall blot out their former rebellion on their repentance, and shall confirm and increase their faith and obedience. 'God will change their evil deeds by substituting for them good deeds; *i. e.*, will cancel the evil deeds and put in their place good deeds.' (LL)

122. So He blots out misdeeds.

123. So He bestows grace.

124. (of a particular crime).

125. *i. e.*, takes care to avoid that particular crime.

126. (again as true bondmen of the Compassionate).

127. *i. e.*, neither mixing up with such affairs nor being fussy about them.

128. (but listen to them attentively).

129. This once more reasserts the doctrine that Islam, unlike Christianity, does not regard this world as inherently bad, and does not reject family ties as an impediment to the service of God. Celibacy far from being a handmaid of believers is rather an impediment in His way.

130. *i. e.*, make us so perfect in virtue that our example may be followed by the pious and the virtuous.

131. (in Paradise).

132. (in their faith and religion with constancy).

133. (by the angels).

134. *i. e.*, prayer for everlasting existence.

135. (of welcome).

136. (they will be for ever).

137. (unto mankind, O Prophet!).

138. *i. e.*, if you do not invoke and worship Him.

139. (His prophets, O infidels!).

140. *i. e.*, in the Hereafter.

141. (to them).

سُورَةُ الشُّعَرَاءِ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طسٓمٓ ۝ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۝ لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۝ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ
آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ۝ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ۝
فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنبَتْنَا فِيهَا مِن كُلِّ
زَوْجٍ كَرِيمٍ ۝ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ

Sūrat-ush-Shu'arā

The Poets. XXVI

(Makkan, 11 Sections and 227 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طسم . . .) Tā. Sīn. Mīm.

2. (تلك . . . المبين) These are the verses of a luminious Book.

3. (لعلك . . . مؤمنين) Perhaps thou[141-A] shalt kill thyself with grief[142] because they[143] do not become believers.[144]

4. (ان نشأ . . . خضعين) If We will,[145] We can send down to them a sign from the heavens so that their necks would become submissive to it.[146]

5. (وما . . . معرضين) And there comes not to them any fresh admonition from the Compassionate but they are wont to be turning away therefrom.

6. (فقد . . . يستهزؤن) So they have surely belied;[147] so presently there shall appear to them the truth of what they have been mocking at.

7. (اولم . . . كريم) Do they not observe the earth[148]—how We cause to grow therein every manner of fruit?

8. (ان . . . مؤمنين) Verily therein is a sign,[149] but most of them are not believers.

141-A. (O Prophet)

142. (in thy extreme solicitude and earnest zeal for their conversion).

143. *i. e.*, the infidels in general, and the pagans of Makkah in particular.

144. Tinged as it is by sheer antipathy and hostility, the testimony of a Christian writer is remarkable:—'In the materialistic commercial town of Mecca, where lust of gain and usury reigned supreme, where women, wine and gambling filled up the leisure time, where might was right, and widows, orphans, and the feeble were treated as superfluous ballast, an unfortunate being like Mohammad, if his constitution were sensitive, must have experienced most painful emotions . . . Mohammad felt his misery as a pain too great to be endured.' (Hurgronje, *Mohammedanism*, p. 28)

145. *i. e.*, if it conformed with Our universal scheme to force them to submission.

146. (and they shall have no option but to believe; but this would deprive them of the freedom of their choice, and would make them automata).

147. (and scoffed at the Truth).

148. (so near at hand and so closed to them).

149. (of Our great act of Creation).

الرحيم ۝٩ وإذ نادى ربك موسى أن ائت القوم الظلمين ۝١٠ قوم فرعون ألا يتقون ۝١١ قال رب إني
أخاف أن يكذبون ۝١٢ ويضيق صدري ولا ينطلق لساني فأرسل إلى هرون ۝١٣ ولهم على ذنب
فأخاف أن يقتلون ۝١٤ قال كلا فاذهبا بآيتنا إنا معكم مستمعون ۝١٥ فأتيا فرعون فقولا إنا
رسول رب العلمين ۝١٦ أن أرسل معنا بني إسراءيل ۝١٧ قال ألم نربك فينا وليدا ولبثت فينا من عمرك
سنين ۝١٨ وفعلت فعلتك التي فعلت وأنت من الكفرين ۝١٩ قال فعلتها إذا وأنا من الضالين ۝٢٠
ففررت منكم لما خفتكم فوهب لي ربي حكما وجعلني من المرسلين ۝٢١ وتلك

9. (وان . . . الرحيم) And verily thy Lord! He is the Mighty,[150] the Merciful.[151]

SECTION 2

10. (واذ . . . الظلمين) And *re-call* when thy Lord said to Mūsā: go thou to an ungodly people—

11. (قوم . . . يتقون) the people of Firʿawn;[152] they fear *Me* not?

12. (قال . . . يكذبون) *Mūsā* said: Lord! I fear he will belie me;[153]

13. (و يضيق . . . هرون) and my breast straitens[154] and my tongue moves not quickly;[155] so send for Hārūn;[156]

14. (ولهم . . . يقتلون) and they[157] have a crime[158] against me; so I fear they shall slay me.[159]

15. (قال . . . مستمعون) *Allah* said: by no means![160] so go both of you with Our signs; I shall be with you listening.[161]

16. (فاتيا . . . العلمين) So go both of you to Firʿawn and say: we are the messengers of the Lord of the worlds;[162]

17. (ان . . . اسرائيل) send with us the Children of Isrāīl.[163]

18. (قال . . . سنين) *Firʿawn* said:[164] did we not bring thee up among us as a child,[165] and thou stayedest with us many years of thy life?[166]

19. (وفعلت . . . الكفرين) And thou didst the deed thou didst;[167] and thou art of the ingrates.[168]

20. (قال . . . الضالين) *Mūsā* said: I didst the deed when I was mistaken.[169]

21. (ففررت . . . المرسلين) Then I fled from you[170] when I feared you, and my Lord[171] bestowed on me judgment and made me *one* of the envoys.[172]

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150. *i. e.*, Able to inflict punishment immediately.
151. So He is granting respite in this world.
152. See **P. I.** n. 205, **P.** XVI. n. 271.
153. (even before I have delivered my message).

154. (on such an occasion).

155. 'And Moses said unto the Lord, O my Lord, I am not eloquent . . . I am slow of speech, and of a slow tongue.' (Ex. 4: 10) According to the rabbinical version, when Moses was a child of three, on a certain occasion, 'a shining piece of gold, or a precious stone, together with a live coal, was placed on a plate before the boy, to see which of the two he would choose. The angel Gabriel then guided his hand to the coal, which he took up and put into his mouth. This burned his tongue, causing him to stutter.' (JE. IX. p. 47).

156. (to be my assistant). Aaron by his upbringing and training had already 'gained a name for eloquent and persuasive speech.' (JE. I. p. 2) 'Is not Aaron the Levite thy brother? I know that he can speak well . . . And he shall be thy spokesman unto the people.' (Ex. 4: 14, 16)

157. *i. e.*, the Egyptians.

158. *i. e.*, the charge of a crime. The allusion is to his accidental killing of an aggressive Egyptian.

159. (before I have time to deliver the message).

160. (can they put thee to death?).

161. (in Our majesty and glory). 'And he said, Certainly I will be with thee.' (Ex. 3: 12)

162. Mark the Qur'anic word ربالعالمين. The messengers are from the 'Lord of the creatures' or 'the Lord of the worlds', and not from 'the Lord God of your father' as repeatedly mentioned in the Bible. (Ex. 3)

163. 'Now, therefore, behold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.' (Ex. 3: 9, 10)

164. (after he had heard the speech of Moses).

165. (in the royal palace and reared and educated there). Moses was a highly educated man, according to the Egyptian standard. 'And Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deeds.' (Ac. 7: 22) "Undoubtedly true, though not mentioned in the OT. The wisdom of the Egyptians consisted of natural science, magic, astronomy, medicine and mathematics' (Dummelow, *op. cit.*, p. 827) Parallel with the earliest physical training, 'Moses, like other children, had to begin by learning to read and write. In Egypt these accomplishments were not easy of acquirement.' (Rawalinson, *Moses: His Life and Times*, p. 29) 'The boyish education of Moses was most likely conducted at the Court, under a pædagogue or tutor, assisted by various masters, but as he approached towards manhood, he would be sent to one of the two great universities. . . . Nor otherwise would his training have befitted his rank and station', p. 32).

166. 'Moses remained in Pharaoh's house fifteen years longer . . . Moses was at that time eighteen years of age. According to another version, Moses was

then twenty, or possible forty, years of age. These divergent opinions regarding his age at the time when he killed the Egyptian are based upon different estimates of the length of his'stay in the royal palace.' (JE. IX. pp. 47, 48).

167. This refers to the undesigned death of an Egyptian at the hands of Moses, of which the details will be found in the Surat-ul-Qaṣaṣ, P. XX. n. 137.

168. *i. e.*, thou are not only a murderer, but also an ungrateful wretch to have killed one of the race that reared thee.

169. *i. e.*, I wanted to punish him for his aggression, and it was only by an accident that he died. ضلال is 'Any deviation from that which is right, intentional, or unintentional, little or much.' 'And ضال is not only Erring, but also Forgetting. And امرأة ضالة means 'A woman forgetting the days of her menstruation.' (LL) Likewise و انا من الضالين means 'I being of those that forgot.' (LL) The clear defence of Moses is that the murder was neither intentional nor premeditated, and involved no moral guilt.

170. *i. e.*, from your country.

171. (out of His grace).

172. Apostleship of God is incompatible only with deliberate sins and not with accidental mistakes or errors of judgment.

نعمة تمنها علي أن عبدت بني إسرآءيل ۝ قال فرعون وما رب العلمين ۝ قال رب السموت والأرض
وما بينهما إن كنتم موقنين ۝ قال لمن حوله ألا تستمعون ۝ قال ربكم ورب آبائكم
الأولين ۝ قال إن رسولكم الذي أرسل إليكم لمجنون ۝ قال رب المشرق والمغرب وما بينهما
إن كنتم تعقلون ۝ قال لئن اتخذت إلها غيري لأجعلنك من المسجونين ۝ قال أولو جئتك
بشيء مبين ۝ قال فأت به إن كنت من الصدقين ۝ فألقى عصاه فإذا هي ثعبان مبين ۝
ونزع يده فإذا هي بيضاء للنظرين ۝ قال للملإ حوله إن هذا لسحر عليم ۝ يريد أن يخرجكم

22. (و تلك . . . اسرائيل) And the favour with which thou didst oblige me was that thou hadst enslaved the Children of Isrāīl.[173]

23. (قال . . . العلمين) Fir'awn said:[174] and what is this: Lord of the worlds?[175]

24. (قال . . . موقنين) *Mūsā* said: Lord of the heavens and the earth and whatever is in-between, if you *seek to* be convinced.[176]

25. (قال . . . تستمعون) *Fir'awn* said to those around him[177] *in amazement:* do you not hear?[178]

26. (قال . . . الاولين) *Mūsā* said: your Lord and Lord of your ancestors.[179]

27. (قال . . . لمجنون) *Fir'awn* said: the messenger sent to you is mad indeed.[180]

28. (قال . . . تعقلون) *Mūsā* said: Lord of the east and the west and whatever is in-between, if you care to understand.[181]

29. (قال . . . المسجونين) *Fir'awn* said: if thou wilt take a god other than me,[182] I shall surely place thee among the prisoners.[183]

30. (قال . . . مبين) *Mūsā* said: what, even if I bring to thee[184] something evident.[185]

31. (قال . . . الصدقين) *Fir'awn* said: forth with it then, if thou art of the truth-tellers.

32. (فالقى . . . مبين) Then he cast down his rod,[186] and it was a serpent manifest.[187]

33. (و نزع . . . للنظرين) And he drew forth his hand,[188] and it was white[189] unto the beholders.

SECTION 3

34. (قال . . . عليم) *Fir'awn* said to the chiefs around him:[190] verily he[191] is a magician knowing;[192]

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173. Moses's retort to the reproach of Pharaoh is this: You consider it a great favour to have saved my life and to have reared me in your palace! but pray

what was this rearing of mine due to ? Was it not due to your wholesale massacres of the Israelite boys that I was cast into the river and you had an occasion to rescue me ? Is not your apparent benevolence thus due to your own worst tyranny?

174. (who had no conception of a single, universal Godhead).

175. ما is here synonymous with اى شى هو ; what is it which you call——? what are his attributes ? See n. 93 above. And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go? 'I know not the Lord, neither will I let Israel go.' (Ex. 5 : 2).

176. Moses is dilating on the universality of the One True God.

177. *i. e.*, his ministers and principal advisers.

178. (how strange and unheard of his ideas are!).

179. *i. e.*, the One Supreme Lord for all ages and all nations. In ancient Egypt, 'even after the unification of the kingdom at the beginning of the Dynastic period, the original subdivisions still existed in the shape of the 'nomes' or provinces, roughly 42 in number, into which the land was divided. Each original tribe possessed its own local god, supreme in his own district; and these gods continued to be worshipped as separate divinities, though they were, in many cases, mere duplicates of those existing in other localities. The Egyptians never attempted to bring any unity out of this confused mass of deities, to reduce to order the conceptions held with regard to them, or to discard their inconsistencies and contradictions.' (ERE. IV, p. 242).

180. (to talk of things so strange and to propound doctrines unheard of).

181. The Egyptians were among the worst polytheists known to history. Universal Godhead was utterly incomprehensible to them. 'The most obvious and striking fact that appeals to the investigator of the Egyptian religion is that enormous numbers of gods hold sway: Ra, Horrnes, Osisis, Isis, Tmu, Amen, Set——, the list extends itself almost endlessly . . . To casual inspection it would seem as if the Egyptian of the later time had no very clear idea himself as to how many gods were really included in the hierarchy, or as to the precise identity of the more important ones. And, indeed, such was probably the fact.' (HHW. I. p. 219) The number of the Egyptian gods was bewildering. 'One modern writer enumerates seventy-three divinities, and gives their several names and forms. Another has a list of sixty-three principal deities, and notes that there were "others which personified the elements, or presided over the operations of nature, the seasons, and events." The Egyptians themselves speak not unfrequently of "the thousand gods," sometimes further qualifying them, as the gods male, the gods female, those which belong to the land of Egypt. "Practically, there were before the eyes of worshippers some scores, if not some hundreds, of deities who invited their approach and challenged their affections.' (Rawlinson, ***Ancient Egypt***, pp. 30-31).

182. Moses and Aaron 'had to present themselves before a king, who, by the long-established usage of the country, was looked upon as "a god upon earth,"

"the good god," and "the great god," and who inherited from his father the idea that he was actually on a par with the greatest of the recognised divinities.' (Rawlinson, *Moses : His Life and Times*, p. 88) 'Egypt is remarkable for the extraordinarily realistic way in which it depicted the dogma that the Pharaoh was the visible-god, begotten by the god, and the divine begetter of his wife's children.' (UHW. I. p. 646) 'As the great Pharaonic State arose, the impressive figure of the sovereign profoundly influenced religion; the forms of the State passed over into human conceptions of the gods, and the Sun-god, the greatest of them all, was conceived as a Pharaoh ruling the other divinities.' (EBr. XII. p. 77) 'The Pharaoh was a god upon earth. Like the Incas of Paru, he belonged to the solar race, and the blood which flowed in his veins was the ichor of the gods . . . The supreme sovereign, the Pharaoh . . . was a veritable god on earth. To his subjects he was the source, not only of material benefits but of spiritual blessings as well. He was "the good god," the beneficent dispenser of all good things. The power of life and death was in his hand, and rebellion against him was rebellion against the god.' (Sayce, *Religion of the Ancient Egypt*, pp. 42, 44) See also P. XX. n. 207, P. XXX. n. 75.

183. The words in this form are a more terrible menace than a mere 'I will imprision thee,' for they conveyed to Moses (peace be on him) that he must expect to keep company with those wretches whom the tyrant had thrown, as was his custom, into a deep dungeon, where they remained till they died. (Bdh)

184. (addicted to magic as thou art).

185. (and convincing to thee, by way of miracle).

186. The Bible, wrong and muddled as usual, attributes this miracle instead of Moses to Aaron. (Ex. 7 : 9, 10).

187. (and unmistakable). See P. IX. n. 47 ff.

188. (from the folds of the garment on his bosom).

189. (and radiant with divine light). Also see P. IX. n. 49.

190. (as they also made a similar remark to him). 'The fact is that it was a general consensus, and this was the general feeling, expressed in words by each to the others.' (AYA).

191. (pretender to the office of a prophet).

192. *i. e.*, expert; well-versed. The only assumption on which the Egyptians could explain the superiority of Moses.

بِسِحْرِهٖ فَمَاذَا تَأْمُرُونَ ۝ قَالُوٓا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِى الْمَدَآئِنِ حٰشِرِينَ ۝ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ۝
فَجُمِعَ السَّحَرَةُ لِمِيقٰتِ يَوْمٍ مَّعْلُومٍ ۝ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ۝ لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا
هُمُ الْغٰلِبِينَ ۝ فَلَمَّا جَآءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغٰلِبِينَ ۝ قَالَ نَعَمْ
وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ ۝ قَالَ لَهُم مُّوسٰى أَلْقُوا مَآ أَنتُم مُّلْقُونَ ۝ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ
وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغٰلِبُونَ ۝ فَأَلْقٰى مُوسٰى عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ۝ فَأُلْقِىَ السَّحَرَةُ سٰجِدِينَ ۝
قَالُوٓا ءَامَنَّا بِرَبِّ الْعٰلَمِينَ ۝ رَبِّ مُوسٰى وَهٰرُونَ ۝ قَالَ ءَامَنتُمْ لَهُ قَبْلَ أَنْ

35. (يريد . . . تأمرون) he would drive you out of your land through his magic,[193] what is it then that you command?

36. (قالوا . . . حشرين) They said: put him off[194] and his brother,[195] and[196] send callers[197] to the cities;[198]

37. (يأتوك . . . عليم) *that* they may bring to thee every magician knowing.[199]

38. (فجمع . . . معلوم) So the magicians were assembled at a set time on a day made known.[200]

39. (و قيل . . . مجتمعون) And it was said to the people: are you going to assemble?[201]

40. (لعلنا . . . الغلبين) Likely we are to follow[202] the magicians,[203] if they are the winners.

41. (فلما . . . الغلبين) Then when the magicians came they said to Fir'awn: will there be a *big* reward for us if we are the winners?

42. (قال . . . المقربين) He said: Yea;[204] and[205] you shall be of those brought nigh.[206]

43. (قال . . . ملقون) Mūsā said to them: cast down what you have to cast.

44. (فالقوا . . . الغلبون) Then they cast their ropes and their staves, and said: by the might of Fir'awn we shall be the victors.[207]

45. (فالقى . . . يافكون) Then Mūsā cast his rod, and lo! it swallowed up what they had invented.[208]

46. (فالقى . . . سجدين) Then the magicians[209] flung themselves prostrate.

47. (قالوا . . . العلمين) They said: we *now* believe in the Lord of the worlds——

48. (رب . . . هرون) the Lord of Mūsā and Hārūn.

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193. (and make his community the master of Egypt). So the issue according to Pharaoh was wholly political.

194. (for a while).

195. (by fair promises) A device well-known to the politicians all the world over.

196. (in the meantime).

197. Or 'rounders-up.' حاشر is 'One who congregates, or collects together people.' (LL)

198. (of your empire). Expert magicians were scattered throught the empire.

199. سحار is an intensive form of ساحر, denoting habit or frequency.

200. 'The Pharaoh also called the wise men and the sorcerers.' (Ex. 7 : 11) Also see P. XVI. n. 330.

201. (to witness the glory of the State religion and the discomfiture of these pretenders).

202. (in religion).

203. Who were also the priests of the Egyptian religion.

204. (to be sure).

205. (over and above that reward).

206. (to my person and throne).

207. See P. IX, nn. 64, 65; P. XVI. n. 338.

208. See P. IX. n. 68; P. XVI. 342.

209. (recognizing in Moses the Divine messenger and confessing the One True God).

اذن لكم انه لكبيركم الذي علمكم السحر فلسوف تعلمون لاقطعن ايديكم وارجلكم من خلاف ولا
صلبنكم اجمعين ﴿٤٩﴾ قالوا لا ضير انا الى ربنا منقلبون ﴿٥٠﴾ انا نطمع ان يغفر لنا ربنا خطايانا ان
كنا اول المؤمنين ﴿٥١﴾ واوحينا الى موسى ان اسر بعبادي انكم متبعون ﴿٥٢﴾ فارسل فرعون في المدائن
حاشرين ﴿٥٣﴾ ان هؤلاء لشرذمة قليلون ﴿٥٤﴾ وانهم لنا لغائظون ﴿٥٥﴾ وانا لجميع حاذرون ﴿٥٦﴾ فاخرجناهم
من جنات وعيون ﴿٥٧﴾ وكنوز ومقام كريم ﴿٥٨﴾ كذلك واورثناها بني اسرائيل ﴿٥٩﴾ فاتبعوهم مشرقين ﴿٦٠﴾ فلما تراءى
الجمعان قال اصحاب موسى انا لمدركون ﴿٦١﴾

49. (قال . . . اجمعين) *Fir'awn*[210] said: you believed ere I gave you leave. Surely he is your chief[211] who taught you magic; so you shall surely come to know[212] I shall certainly cut off your hands and feet on opposite sides,[213] and certainly I shall crucify you all.[214]

50. (قالوا . . . منقلبون) They said:[215] no harm! verily to our Lord we are to return;[216]

51. (انا . . . المؤمنين) we long that our Lord shall forgive us our faults as we have been the first of believers.[217]

SECTION 4

52. (و اوحينا . . . متبعون) And We revealed to Mūsā:[218] depart by night with My bondmen;[219] certainly you will be pursued.[220]

53. (فارسل . . . حشرين) Then Fir'awn sent callers to the cities:

54. (ان . . . قليلون) Verily these are *but* a small band;[221]

55. (و انهم . . . لغائظون) and verily they have enraged us;[222]

56. (و انا . . . حذرون) and we are the host well-provided.[223]

57. (فاخرجنهم . . . عيون) Then We drove them[224] from gardens and streams;

58. (و كنوز . . . كريم) and treasurers and a noble station.

59. (كذلك . . . اسرائيل) Even so.[225] And We caused the Children of Isrāīl to inherit them.[226]

60. (فاتبعوهم . . . مشرقين) And[227] they pursued them[228] at sunrise.

61. (فلما . . . لمدركون) And when the two parties saw each other the companions of Mūsā said: verily we are overtaken.[229]

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210. (to the magicians, in his extreme discomfiture and to save his face before his people).

211. Or 'master.'

212. (what happens to you at my hands).

213. The right hand and the left foot, for example.

214. '. . . with far greater reason may we say of the ancient Egyptians, they, notwithstanding the veneer of civilization which they for the most part present to our observation, there was in their nature, even at the best of times, an underlying ingrained barbarism which could not be concealed, but was continually showing itself.' (Rawlinson, *Ancient Egypt*, p. 267) See also P. IX. n. 79.

215. (in the spirit of valiant martyrs).

216. The magicians now by their firm hold of the Truth found themselves consciously right, superior and confident.

217. (in this assembly).

218. (on the eve of the exodus).

219. (out of Egypt). 'It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.' (Ex. 12: 42).

220. (by Pharaoh, and his hordes).

221. Pharaoh is referring contemptuously to the 'contemptible little company' of the Israelites.

222. (by their rebellion).

223. حاذرون signifies, 'in a state of preparation, or in a a state of preparation with the accouterments of war; or cautious, or vigilant.' (LL)

224. *i. e.*, the pagan Egyptians.

225. *i. e.*, in this way We dispossessed them of their wealth and conveniences.

226. (in Palestine). The pronoun ها refers to gardens, etc. in general only, and does not imply their existence in Egypt. But even if it may be taken to refer to the riches of the country of Egypt the reference is not inapt as some of the Christian critics of Qur'ān have sought to make out. 'When the national life of Israel in Palestine ceased, an important section of the people, carrying with them the prophet Jeremiah, wandered back to Egypt. Thus, for the second time, Egypt became the home of the Jewish race, and much of later Jewish history was made upon its soil. To what importance the Jews attained here can best be inferred from legends concerning them, originating in other countries. An Ethiopic apocryphal book contains a legend respecting Jeremiah which narrates that, in answer to a prayer of the prophet, the reptiles of the dry land and the crocodiles of the rivers were exterminated.' (JE. I p. 225) 'Egypt, according to the testimony of Philo, was inhabited, as far as the borders of Lybia and Ethiopia, by Jews whose numbers were estimated at a million.' (p. 226) During a still later period 'Egypt had become, as it were, a second holy land for Judaism.' (p. 227)

227. The narrative is here resumed after three parenthetical verses.

228. *i. e.*, the Israelites. 'The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army.' (Ex. 14: 9)

229. 'And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us forth out of Egypt?' (Ex. 14: 10, 11)

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ
كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ إِنَّ فِي
ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ إِذْ قَالَ
لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ
يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَآبَاؤُكُمُ
الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾

62. (قال . . . سيهدين) *Mūsā*[230] said : by no means ! with me is my Lord; He shall guide me.[231]

63. (فاوحينا . . . العظيم) Then We revealed to Mūsā : smite thou the sea with thy rod.[232] So it became separated, and each part was like a mighty mount.[233]

64. (و ازلفنا . . . الاخرين) And near We brought there the others on.[234]

65. (و انجينا . . . اجمعين) And We delivered Mūsā and those with him together.[235]

66. (ثم . . . الاخرين) Then We drowned the others[236]

67. (ان . . . مؤمنين) Verily herein is a sign,[237] yet most of them are not believers.

68. (و ان . . . الرحيم) And verily thy Lord ! He is the Mighty, the Merciful.

SECTION 5

69. (و اتل . . . ابراهيم) And recite to them the story of Ibrāhīm;[238]

70. (اذ قال . . . تعبدون) when he said to his father and his people : what do you worship?

71. (قالوا . . . عكفين) They said : we worship idols, and to them we are ever devoted.[239]

72. (قال . . . تدعون) He said : do they hear you when you cry?

73. (او . . . يضرون) Or, do they benefit you,[240] or do they hurt *you?*[241]

74. (قالوا . . . يفعلون) They said : nay ; but we found our fathers doing in this wise.[242]

75. (قال . . . تعبدون) He said : have you observed what you have been worshipping[243]——

76. (انتم . . . الاقدمون) you and your forefathers?

77. (فانهم . . . العلمين) Verily they are an enemy[244] to me, save the Lord of the worlds;

230. ——fortified as he was with the promise of God for their safety——

231. *i. e.*, He shall surely show me some way of escape from danger. 'And

Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day . . . The Lord shall fight for you, and ye shall hold your peace.' (Ex. 14 : 13, 14).

232. 'Lift thou up thy rod, and stretch out thine hand over the sea, and divide it.' (Ex. 14 : 16).

233. 'And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (Ex. 14 : 22).

234. *i. e.*, the Egyptians. 'And the Egyptians pursued, and went in after them to the midst of the sea.' (Ex. 14 ; 23).

235. *i. e.*, 'The children of Israel walked upon dry land in the midst of the sea. . . Thus the Lord saved Israel that day out of the hand of the Egyptians.' (Ex. 14 : 30).

236. 'And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.' (Ex. 14 : 28).

237. (of Our omnipotence).

238. See P. XVII. n. 121 ff; VII. n. 526 ff.

239. See P. XVII. n. 122.

240. (when you do them homage).

241. (when you do not do them homage).

242. (and we are only following suit).

243. (and have they reflected on their nature, properties and attributes ?).

244. *i. e.*, the most detestable object.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي
ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ
لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾ وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾
وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ الْجَنَّةُ
لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ
يَنْتَصِرُونَ ﴿٩٣﴾ فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَجُنُودُ

78. (الذى . . . يهدين) Who[245] has created me, and He guides me;[246]

79. (والذى . . . يسقين) He[247] who feeds me and gives me to drink;

80. (واذا . . . يشفين) and when I sicken, then He[248] healeth me.

81. (والذى . . . يحيين) and He who will cause me to die, and then will quicken me[249];

82. (والذى . . . الدين) and He who, I long, will forgive me my faults on the Day of Requital.[250]

83. (رب . . . بالصلحين) Lord! bestow on me wisdom,[251] and join me with the righteous.[252]

84. (واجعل . . . الآخرين) And assign to me an honourable mention among the posterity.[253]

85. (واجعلنى . . . النعيم) And make me of the inheritors of the Garden of Delight.

86. (واغفر . . . الضالين) And forgive my father;[254] verily he is of the erring.[255]

87. (ولا . . . يبعثون) And do not humiliate me on the Day when mankind will be raised[256]——

88. (يوم . . . بنون) the Day whereon neither riches nor sons will be of any avail;

89. (الا . . . سليم) unless it be he, who shall bring to Allah a whole heart;[257]

90. (وازلفت . . . للمتقين) and the Garden will be brought nigh of the *God-fearing*;[258]

91. (وبرزت . . . للغوين) and the Fierce Fire will be made apparent to the seduced ones.[259]

92. (وقيل . . . تعبدون) And it will be said to them: where is that which you were wont to worship,

93. (من . . . ينتصرون) besides Allah? Can they succour you or succour *even* themselves?

94. (فكبكبوا . . . والغاوٗن) Then they will be hurled therein, they and those seduced;

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245. (and not any deity of your pantheon).

246. (to my ends) *i. e.*, He is the sole Creator, the sole director.

247. (and neither any corn-god nor water-god).

248. (and not any healing-god). Many polytheistic peoples, like the Greeks, have believed in the existence of a separate God of healing. For the religion of Asclepios see UHW. II. p. 1370.

249. *i. e.*, He alone is the Destroyer and the Restorer.

250. Forgiveness and judgment are in His hand and not in another's.

251. (yet further).

252. (in the Hereafter).

253. (so that I may be the recipient of yet greater merits).

254. (by disposing him to repentance and the receiving of the true faith).

255. This prayer of Abraham for his father was when the latter was still alive.

256. The ring of humility is truely worthy of a prophet of God.

257. *i. e.*, free of every trace of infidelity. 'With a heart free from unbelief; or divested of corruptness, or unsoundness.' (LL)

258. (as a prelude to their entering the Paradise).

259. (as a prelude to their entering the Hell).

إِبْلِيسَ أَجْمَعُونَ ۝ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ۝ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ۝ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ۝
وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ۝ فَمَا لَنَا مِن شَافِعِينَ ۝ وَلَا صَدِيقٍ حَمِيمٍ ۝ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ
الْمُؤْمِنِينَ ۝ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ كَذَّبَتْ قَوْمُ
نُوحٍ الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝ قَالُوا أَنُؤْمِنُ لَكَ
وَاتَّبَعَكَ الْأَرْذَلُونَ ۝ قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ۝

95 (وجنود . . . اجمعون) and the hosts of Iblīs together

96. (قالوا . . . يختصمون) And they while contending therein, will say :[260]

97. (تالله . . . مبين) By Allah, we have indeed been in error manifest,

98. (اذ . . . العلمين) when we equalled you with the Lord of the worlds.

99. (وما . . . المجرمون) And none led us astray except the culprits.[261]

100. (فمالنا . . . شافعين) So none we have as intercessors;

101. (ولا . . . حميم) nor any loving friend.

102. (فلو . . . المؤمنين) Were there for us a return,[262] we would be of the believers.

103. (ان . . . مؤمنين) Verily in this *story*[263] is a sign, yet most of them are not believers.

104. (وان . . . الرحيم) And truly thy Lord! He is the Mighty, the Merciful.

SECTION 6

105. (كذبت . . . المرسلين) And Nūḥ's people belied *Our* envoys[264];

106. (اذ . . . تتقون) when their brother Nūḥ said to them: fear you not?

107. (انى . . . امين) Verily I am unto you a trusted messenger;

108. (فاتقوا . . . واطيعون) so fear Allah and obey me.

109. (وما اسئلكم . . . العلمين) And I ask of you no wage for it; my wage is but with the Lord of the worlds.

110. (فاتقوا . . . واطيعون) So fear Allah and obey me.

111. (قالوا . . . الارذلون) They said: shall we[265] believe in thee when the meanest *of us* are thy followers?[266]

112. (قال . . . يعملون) He said: I have no knowledge of what they have been working;[267]

260. (to their false gods).

261. *i. e.*, the ringleaders in rebellion and contumacy.

262. (into the world).

263. *i. e.*, in this story of Abraham, or in the fact of Resurrection.

264. See P. VIII. nn. 509, 510; P. XII. n. 70.

265. *i. e.*, the leaders and chiefs of the nation.

266. The infidels' objection is: Look at thy following. They are only commoners, plebians. How can we be expected to be at one with them?

267. *i. e.*, of their professions and of their status.

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ۝ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ۝ إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ۝ قَالُوا لَئِنْ لَمْ تَنْتَهِ
يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۝ قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ۝ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ
مِنَ الْمُؤْمِنِينَ ۝ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ۝ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ۝ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا
كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ
أَلَا تَتَّقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ الْعَالَمِينَ ۝ أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً

113. (ان . . . تشعرون) their reckoning[268] is upon my Allah, if you but know;

114. (وما . . . المؤمنين) and I am not to drive away the believers.[269]

115. (ان . . . مبين) I am not but a manifest warner.

116. (قالوا . . . المرجومين) They said: if thou desistest not, thou shalt be of those stoned.

117. (قال . . . كذبون) He said: Lord! my people have belied me.

118. (فافتح . . . المومنين) So decide Thou between us and them, and deliver me and those who are with me of the believers.

119. (فانجينه . . . المشحون) Therefore We delivered him and those with him in a laden ark.[270]

120. (ثم . . . البقين) Then We drowned the rest thereafter.

121. (ان . . . مومنين) Verily in this *story*[271] is a sign:[272] yet most of them are not believers.

122. (وان . . . الرحيم) And thy Lord! He is the Mighty, the Merciful.

SECTION 7

123. (كذبت . . . المرسلين) The 'Aad belied *our* envoys;[273]

124. (اذ قال . . . تتقون) when their brother Hūd said to them: fear you not?

125. (انى . . . امين) Verily I am unto you a trusted messenger;

126. (فاتقوا . . . واطيعون) so fear Allah and obey me;

127. (وما . . . العلمين) and I ask of you no wage for it; my wage is but with the Lord of the worlds.

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268. (if they are insincere, and are feigning belief in prospect of some worldly advantage).

269. (as you suggest me to do in order to win you over).

270. *i. e.*, ark filled with living creatures. See P. XII, n. 104.

271. *i. e.*, in the ultimate triumph of Noah and the destruction of his rebellious people.

272. (of Our power).

273. See P. VIII, n. 523.

تعبثون ۝ وتتخذون مصانع لعلكم تخلدون ۝ وإذا بطشتم بطشتم جبارين ۝ فاتقوا الله وأطيعون ۝
واتقوا الذي أمدكم بما تعلمون ۝ أمدكم بأنعام وبنين ۝ وجنات وعيون ۝ إني أخاف عليكم عذاب يوم
عظيم ۝ قالوا سواء علينا أوعظت أم لم تكن من الواعظين ۝ إن هذا إلا خلق الأولين ۝ وما نحن
بمعذبين ۝ فكذبوه فأهلكناهم إن في ذلك لآية وما كان أكثرهم مؤمنين ۝ وإن ربك لهو العزيز الرحيم ۝ ع
كذبت ثمود المرسلين ۝ إذ قال لهم أخوهم صالح ألا تتقون ۝ إني لكم رسول أمين ۝ فاتقوا الله وأطيعون ۝
وما أسألكم عليه من أجر إن

128. (اتبنون . . . تعبثون) Do you build on every eminence a landmark[274] in vanity?

129. (وتتخذون . . . تخلدون) And do you take *for yourselves* castles that perhaps you may abide?[275]

130. (واذا . . . جبارين) And when you seize[276] you seize *like unto* tyrants.[277]

131. (فاتقوا . . . واطيعون) So fear Allah and obey me.

132. (واتقوا . . . تعلمون) And fear Him who has aided you with all that you know.[278]

133. (امدكم . . . وبنين) He has aided you[279] with the cattle and sons;

134. (وجنت . . . وعيون) and gardens and springs.[280]

135. (انى . . . عظيم) Verily I fear for you the torment of a mighty Day.

136. (قالوا . . . الوعظين) They said : it is equal to us whether thou admonishest or art thou not of the admonishers.[281]

137. (ان . . . الاولين) This[282] is but a custom of the ancients;[283]

138. (وما . . . بمعذبين) and we are not going to be tormented.

139. (فكذبوه . . . مومنين) And they belied him; so We destroyed them. Verily in this[284] *story* is a sign; yet most of them are not believers.

140. (وان . . . الرحيم) And verily thy Lord! He is the Might, the Merciful.

SECTION 8

141. (كذبت . . . المرسلين) The Thamūd belied *our* envoys;[285]

142. (اذ قال . . . تتقون) when their brother Sālih said unto them : fear you not?

143. (انى . . . امين) Verily I am unto you a trusted messenger.

144. (فاتقوا . . . واطيعون) So fear Allah and obey me.

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274. *i. e.*, a monument indicative of splendour and commemorating deeds of valiance.

275. (therein for ever).

276. (any creature of God).

277. *i. e.*, with utter callousness, and not at all with a view to amending and reforming the offender.

278. *i. e.*, with gifts both material and immaterial.

279. (both in your individual and collective capacity).

280. 'The 'Aad lived in the most fertile part of Arabia, *viz.* Yaman and Haḍramaut, spreading from the coasts of the Persian Gulf to the then borders of Mesopotamia.

281. The form of the words implies: We have had plenty of admonishers like you.

282. (preaching of yours).

283. This sounds curiously similar to the modern contempt for every 'revivalist' movement.

284. *i. e.*, in the ultimate destruction of the rejectors.

285. See P. VIII. n. 542.

أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعٰلَمِينَ ﴿١٤٥﴾ أَتُتْرَكُونَ فِي مَا هٰهُنَا آمِنِينَ ﴿١٤٦﴾ فِي جَنّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾
وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فٰرِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ ﴿١٥٠﴾ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ يُفْسِدُونَ
فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿١٥٤﴾
قَالَ هٰذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا
فَأَصْبَحُوا نٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾
كَذَّبَتْ قَوْمُ لُوطٍ

145. (وما . . . العلمين) And I ask you no wage for it, my wage is but with the Lord of the worlds.

146. (اتتركون . . . آمنين) Will ye be left secure in[286] what is before us;

147. (فی . . . عیون) in gardens and springs;

148. (وزروع . . . هضیم) and cornfields and palm-trees of which the spathes are fine?[287]

149. (وتنحتون . . . فرهين) And do you hew out in the rocks houses skilfully?[288]

150. (فاتقوا . . . واطيعون) so fear Allah and obey me.

151. (ولا . . . المسرفين) And do not follow the bidding of the extravagant,[289]

152. (الذين . . . يصلحون) who act corruptly in the land and do not rectify.

153. (قالوا . . . المسحرين) They said : thou art but one of the bewitched.

154. (ما انت . . . الصدقين) Thou art but a human being like us.[290] So bring thou a sign[291] if thou art of the truthful.

155. (قال . . . معلوم) He said ; younder is a she-camel; to her is a drink, and to you is a drink, *each* on a day known.[292]

156. (ولا . . . عظيم) And do not touch her with an evil, lest there take hold of you the torment of a mighty Day.

157. (فعقروها . . . ندمين) Then they hamstrung her; then they became regretful.[293]

158. (فاخذهم . . . مومنين) So the chastisement overtook them. Verily in this *story* is a sign,[294] yet most of them are not believers.

159. (وان . . . الرحيم) And verily thy Lord ! He is the Mighty, the Merciful.

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286. *i. e.*, in the enjoyment of.

287. See *Sūrat-ul-A'araf*, verse 74. (P. VIII).

288. The Thamudites, like modern nations of Europe, were great artists and architects. See P. VIII. n. 548.

289. *i. e.*, of those who exceed the ordinances of God.

290. (and as such cannot be a prophet). A mere mortal, who is neither a demi-god nor an angel, cannot be expected in the polytheistic ideologies to be a conveyer of any Divine message.

291. *i. e.*, a wonder; a miracle.

292. See P. VIII. n. 546 ff.

293. (at their want of belief and piety, as they perceived the doom).

294. (of His might and majesty).

الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝ وَمَا
أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ۝ وَتَذَرُونَ مَا خَلَقَ
لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ۝ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ۝ قَالَ إِنِّي
لِعَمَلِكُمْ مِنَ الْقَالِينَ ۝ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ۝ فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝ ثُمَّ
دَمَّرْنَا الْآخَرِينَ ۝ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ۝ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ۝ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ كَذَّبَ أَصْحَابُ لْئَيْكَةِ

SECTION 9

160. (كذبت . . . المرسلين) Then people of Lūṭ[295] belied *our* envoys;

161. (اذ قال . . . تتقون) When their brother Lūṭ said to them : fear you not?

162. (انى . . . امين) Verily I am unto you a trusted messenger.

163. (فاتقوا . . . اطيعون) So fear Allah and obey me.

164. (وما . . . العلمين) And I ask of you no wage for it; my wage is but with the Lord of the worlds.

165. (اتاتون . . . العلمين) Do you go in, of all creatures, unto the males ?[296]

166. (و تذرون . . . عدون) And do you leave your spouses your Lord has created for you? Aye! you are a people trespassing.[297]

167. (قالوا . . . المخرجين) They said : if thou desistest not,[298] O Lūṭ! thou shalt be of those driven forth.[299]

168. (قال . . . القالين) He said : verily I am of those who abhor what you do.[300]

169. (رب . . . يعملون) Lord! deliver me and my household from what they work.

170. (فنجينه . . . اجمعين) So We delivered him and his household all;

171. (الا . . . الغبرين) save an old woman among the lingerers.[301]

172. (ثم . . . الاخرين) Thereafter We annihilated the rest.

173. (وامطرنا . . . المنذرين) And We rained on them a rain[302]——ill was the rain on those warned.[303]

174. (ان . . . مؤمنين) Verily in this[304] *story* is a sign,[305] yet most of them are not believers.

175. (و ان . . . الرحيم) And verily thy Lord! He is the Mighty, the Merciful.

295. See P. VIII. nn. 561, 562.

296. Like many of the moderns, Lot's people were addicted to sexual perversities, specially homo-sexuality. See P. VIII. n. 564.

297. (all limits) See P. VIII. n. 565.

298. (from thy sermonising).

299. See P. VIII. n. 567. 'Banishment . . . is the punishment of expelling an offender from his native land. . . . The easiest way, short of summary execution, to rid the State of an evil-doer was to expel him from its boundaries. We find evidence of this in the records of all ancient nations.' (ERE. II. p. 346).

300. (and so do not expect that my remostrances and denunciations will ever cease).

301. When the frightful eruption shook the Jordan Valley, when on that distant morning the mountains fell apart to form the semi-tropical cleft that runs north into Galilee, Lot's wife, unable to bring herself to part from the ease and the comfort of the good days, and disregarding the command, 'Look not behind thee', paused in her flight. She turned to gaze back on the city, wishing perhaps that she could run back and take something from the burning walls of her home. And in that unfortunate moment she became the pillar. (Morton, *Women of the Bible*, p.29) Salt formations are common near the Southern end of the Dead Sea. *Jobel Usdum*, 'Mount Sodom', is a ridge of rock salt, 5 m. long and several hundred feet high. Near its base are numerous detached pinnacles of salt, and at different times particular pillar have been popularly identified with Lot's wife. (NSBD. p. 522). See also P. VIII. nn. 569, 570, 571.

302. (of brimstone) See also P. VIII. n. 572.

303. *i. e.*, those who were warned but who remained indifferent and heedless.

304. *i. e.*, in this wholesale destruction of a wicked people.

305. (of God's judgment).

المرسلين ۝ إذ قال لهم شعيب ألا تتقون ۝ إني لكم رسول أمين ۝ فاتقوا الله وأطيعون ۝ وما أسألكم
عليه من أجر إن أجري إلا على رب العالمين ۝ أوفوا الكيل ولا تكونوا من المخسرين ۝ وزنوا بالقسطاس
المستقيم ۝ ولا تبخسوا الناس أشياءهم ولا تعثوا في الأرض مفسدين ۝ واتقوا الذي خلقكم والجبلة الأولين ۝
قالوا إنما أنت من المسحرين ۝ وما أنت إلا بشر مثلنا وإن نظنك لمن الكاذبين ۝ فأسقط علينا كسفا من
السماء إن كنت من الصادقين ۝ قال ربي أعلم بما تعملون ۝ فكذبوه فأخذهم عذاب يوم الظلة إنه
كان عذاب يوم عظيم ۝ إن

SECTION 10

176. (كذب . . . المرسلين) The dwellers of the wood[306] belied *Our* envoys.

177. (اذ قال . . . تتقون) When their brother Shu'aib[307] said to them: fear you not?

178. (انى . . . امين) Verily I am unto you a trusted messenger;

179. (فاتقوا . . . و اطيعون) so fear Allah and obey me.

180. (وما . . . العلمين) And I ask you no wage;[308] my wage is but with the Lord of the worlds.

181. (اوفوا . . . الخسرين) Give full measure, and be not of those who cause *others* to lose.

182. (وزنوا . . . المستقيم) And weigh with a straight balance.[309]

183. (ولا . . . مفسدين) And defraud not people of their things,[310] and commit not corruption on the earth.

184. (واتقوا . . . الاولين) So fear Him who created you[311] and the former generations.[312]

185. (قالوا . . . المسحرين) They said: thou art but of the bewitched.

186. (وما . . . الكذبين) And thou art but a human being like us,[313] and we consider thou *to be* of the liars.

187. (فاسقط . . . الصدقين) So cause thou a fragment of the sky to fall upon us, if thou art of the truthful.[314]

188. (قال . . . تعملون) He said: My Lord![315] is the Best Knower of what you work.[316]

189. (فكذبوه . . . عظيم) Then they belied him. Wherefore there seized them[317] torment of the day of shadow. Verily it was the torment of a mighty Day.[318]

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306. (near Madyan). ايكة signifies 'The thicket, or collection of tangled trees, or the tangles of luxuriant, or abundant and dense trees.' (LL) See P. VIII. n. 575; P. XVII. n. 392.

307. See P. VIII. n. 576.

308. *i. e.*, for my preaching.

309. (observing in full all rules of commercial morality).

310. See VIII. n. 580.

311. 'You' refers to mankind.

312. *i. e.*, preceding created beings.

313. See n. 290 above.

314. *i. e.*, we challenge thee to perform this miracle for us if thou are a true prophet of God.

315. (and not I).

316. (so He will decide how to deal with you).

317. 'The punishment of the day of clouds beneath which was a hot wind; or an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them, and they perished beneath it.' (LL)

318. According to the commentators, God first plagued them for seven days with such intolerable heat that all their waters were dried up, and then brought a cloud over them, whose shade they eagerly sought, when they were all destroyed by a hot wind and fire which proceeded from it.

فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾
نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾
أَوَلَمْ يَكُنْ لَهُمْ آيَةً أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ
مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ

190. (ان . . . مؤمنين) Verily in this[319] *story* is a sign;[320] yet most of them are not believers.

191. (وان . . . الرحيم) And verily thy Lord! He is the Mighty, the Merciful.

SECTION 11

192. (وانه . . . العلمين) Verily it[321] is a revelation of the Lord of the worlds.

193. (نزل . . . الامين) The Trusted Spirit[322] has brought it down;[323]

194. (على . . . المنذرين) upon thy heart,[324] that thou mayest be of the warners.[325]

195. (بلسان . . . مبين) in plain Arabic speech.[326]

196. (وانه . . . الاولين) And verily it[327] is[328] in the Scriptures of the ancients.[329]

197. (اولم . . . اسرائيل) Is it not an evidence[330] with them[331] that the learned among the Children of Isrā'īl know it?[332]

198. (ولو . . . الاعجمين) And had We Revealed it to any of the non-Arabs,[333]

199. (فقرأه . . . مومنين) and he had read it unto them,[334] *even* then they[335] would not have been believers in it.

200. (كذلك . . . المجرمين) In this wise We have made way for it[336] into the hearts of the culprits.

201. (لا . . . الاليم) They will not believe in it[337] until they see the afflictive torment.[338]

202. (فياتيهم . . . يشعرون) It shall come unto them suddenly, and they will not perceive.[339]

203. (فيقولوا . . . منظرون) Then[340] they will say: are we to be respited?

204. (افبعذابنا . . . يستعجلون) Do they then wish to hurry[341] Our chastisement?

205. (افرءيت . . . سنين) Think![342] if We let them enjoy[343] for years;

319. *i. e.*, in the total extinction of this great trading community.

320. (of the vindication of His apostles).

321. *i. e.*, the Holy Qur'ān.

322. *i. e.*, the angel Gabriel, who is entrusted with the divine revelations.

323. (so that there is no possibility of any tampering with the Holy Text).

324. (O Prophet! so that the Divine Message is exactly, accurately imprinted on thy mind).

325. (like the prophets of old to thy own nation). The holy Prophet of Islam had a double office. He was, like all other prophets, an apostle to his nation, the Arabians. And he was an apostle to the mankind in general. The argument that is here being developed refers to his first aspect, and it is the pagans of Arabia that are here directly addressed.

326. Which has also been the language of the holy patriarchs and of the ancient Hebrews. 'One might assume, as some scholars have done, that the Israelites' language in patriarchal times was Aramaic. Hommel maintains that Aramaic was but an Arabic dialect; and that originally the Israelites spoke Arabic.' (JE. VI. p. 307) 'The Arabic language is on the whole nearest to the primitive Semitic speech as it is by far the oldest and purest of all living tongues and its speakers in Arabia belong to the oldest and purest of races.' (DB. V. p. 87).

327. *i. e.*, the Holy Qur'ān.

328. *i. e.*, has found honourable mention.

329. See P. IX. nn. 220, 221.

330. *i. e.*, an argument establishing the divine origin of the Qur'ān.

331. *i. e.*, the Makkan pagans.

332. *i. e.*, the learned Jews themselves know and acknowledge that the advent of the Prophet of Islam is foretold in their sacred books. Some amongst the Jews not only encouraged the Prophet 'in the idea that he might be' but 'even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren.' (Muir, *op. cit.*, p. 98).

333. (and he being a non-Arab, the miracle of the excellence of the language of the Qur'ān would have been all the greater).

334. (as a teacher and expositor).

335. *i. e.*, the Makkan pagans.

336. *i. e.*, obstinate infidelity.

337. *i. e.*, in the Holy Qur'ān.

338. (on their death).

339. (its approach).

340. (when it is too late).

341. (by their constantly defying the Prophet to bring some signal and miraculous destruction on them, such as a shower of stones, etc.).

342. (O reader!).

343. (the advantage of this life).

جَآءَهُمْ مَّا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا
كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتْ بِهِ الشَّيَٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ
مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ
الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَ
تَقَلُّبَكَ فِي السَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾
يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾

206. (ثم . . . يوعدون) and then there comes to them what[344] they had been promised;

207. (ما اغنى . . . يمتعون) those shall not avail them what they enjoyed.[345]

208. (وما . . . منذرون) Not a city We destroyed but it had *its* warners;

209. (ذكرى . . . ظالمين) by way of admonition, and We have never been unjust.[346]

210. (وما . . . الشيطين) And it is not the devils who have brought it down.[347]

211. (وما . . . يستطيعون) Neither it[348] behoves them,[349] nor they can.[350]

212. (انهم . . . لمعزولون) Verily very far from its hearing[351] are they removed.

213. (فلا . . . المعذبين) So call not thou upon another god along with Allah lest thou be doomed

214. (وانذر . . . الاقربين) And warn thou[352] thy clan, the nearest ones.[353]

215. (واخفض . . . المؤمنين) And behave thou with meekness[354] towards those who follow thee as believers.[355]

216. (فان . . . تعملون) And if they disobey thee,[356] say thou: I am quit of what you do.[357]

217. (وتوكل . . . الرحيم) And rely thou upon the Mighty, the Merciful;[358]

218. (الذى . . . تقوم) Who sees thee when thou stand up;[359]

219. (وتقلبك . . . السجدين) and thy movement[360] among those who fall prostrate.[361]

220. (انه . . . العليم) Verily He! He is the Hearer, the Knower.

221. (هل . . . الشيطين) Shall I[362] declare to you[363] upon whom the devils[364] descend ?

222. (تنزل . . . اثيم) They descend upon every calumniator, sinner;[365]

223. (يلقون . . . كذبون) *who* give ear,[366] and most of them are liars.[367]

346. (so as to inflict punishment without ample warning).

347. (as to the Makkan pagans imagine).

348. *i. e.*, a Book so elevating.

349. How is it possible that devils should have anything to do with a Book so lofty in its conception, so perfect in its execution, and so excellent in its teachings ?

350. (produce such a Book even if they willed). The pagans maintained that the Qur'ān was prompted by the devils. The Qur'ān answers, that, in the first place, it was preposterous to assume that the propagators of darkness would prompt a Book that is Light in its entirety; and, secondly, it was beyond their powers, even if they willed. Neither it is meet for them, nor it is within their power.

351. (the discourse of the angels in heaven).

352. (in the first place, O Prophet !).

353. 'What is very striking in the religious career of Muhammad,' remarks an eminent Orientalist, 'at the beginning of his activity, is that the first converts he made were among the members of his own family and relatives. I believe that he is the only founder of religion who had the privilege of gaining to his cause those nearest to him either through blood or through close connection.' (Edouard Montet, quoted in Dr. Zaki Ali's *Islam in the World*, p. 5) 'The missionary spirit of Islam is no after-thought in its history ; it interpenetrates the religion from its beginning,' says another Christian scholar, 'As soon as the Prophet was convinced of his divine mission, his earliest efforts were directed towards persuading his own family of the truth of the new doctrine. . . . The first convert was his faithful and loving wife Khadijah. . . . Among the earliest believers were his adopted children Zayd and 'Ali, and his bosom friend Abū Bakr.' (Arnold, *Praching of Islam*, pp. 11-12) 'The life of the Prophet himself presented, for succeeding generations, an example of Muslim missionary activity. When he began his prophetic career, his first efforts were directed towards persuading his own family ; his earliest converts were his wife, Khadijah, his adopted children, Zaid and 'Ali, and some members of his immediate circle.' (ERE. VIII. p. 746).

354. *Lit.*, And lower thou thy wings.

355. (and accept thy warning).

356. (and reject thy warning).

357. *i. e.*, I am free of responsibility for your doings.

358. (disregarding the threats of thy powerful enemies).

359. (for prayer).

360. (in prayer and outside it).

361. (in prayer) *i. e.*, Who watches thee when thou risest up to spend the night in prayer and devotion and thy solicitude for the Muslims' exact observance of their duty.

362. ——say thou, O Prophet !——

363. (O people !).

364. (who according to your malicious suggestion have inspired the Qur'ān).

365. A description diametrically opposed to the holy, pure, and virtuous life of the Prophet, and exactly fitting his opponents.

366. (to the words of the devils).

367. (by nature or by habit).

وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَّهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
إِلَّا الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيرًا وَّانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ
الَّذِينَ ظَلَمُوٓا أَيَّ مُنْقَلَبٍ يَّنْقَلِبُونَ ﴿٢٢٧﴾

224. (والشعراء . . . الغاون) *As for* the poets,[368] *it is* the deluded[369] *who* follow them.[370]

225. (الم . . . يهيمون) Dost thou not see,[371] that they[372] wander aimlessly in every vale.[373]

226. (وانهم . . . يفعلون) and that they say, what they do not act.[374]

227. (الا . . . ينقلبون) save those[375] who believe and work righteous *deeds* and remember Allah much[376] and[377] vindicate themselves after they have been wronged.[378] And those who do wrong,[379] shall presently come to know by what overturning they are being overturned.

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368. Who, in pagan Arabia, were held in esteem and awe. 'The poets, when under inspiration, were believed to be under the power of Jinn. This gave them great distinction. They were, before Islam, often the leaders and representatives of those tribes. Honour was accorded them, not from appreciation of intellectual endowment or of artistic genius but because of their uncanny connection with the supernatural.' (ERE. X. p. 135) "The poets," in Arabia, were the "men of knowledge" for their people. 'Their incantations held good as oracles, first of all for their several tribes, but no doubt extending their influence often beyond their own particular septs.' (De Boer, *History of Philosophy in Islam*, p. 2) 'As his office developed the poet acquired a variety of functions. In battle his tongue was as effective as his people's bravery. In peace he might prove a menace to public order by his fiery harangues. His poems might arouse a tribe to action in the same manner as the tirade of a demagogue in a modern political campaign. As the press agent, the journalist, of his day his favour was sought by princely gifts, as the records of the courts of al-Hirah and al-Ghassān show. He was . . . . . . both moulder and agent of public opinion. *Qat al-lisān* (cutting off the tongue) was the formula used for 'subsidizing him and avoiding his satires.' (Hitti. *op. cit.*, pp. 94-95).

369. *i. e.*, those straying in the course of evil; the wicked; those having no relation with the realities of life.

370. (in their wild fancies, bereft of their sense of reality).

371. (O reader!).

372. *i. e.*, the poets.

373. *i. e.*, always indulging in fancies and phantasms divorced from real life. The Arab poets very often painted a vicious thing so vividly and alluringly as to excite passions and to darken the intellect. Poetry unless kept under control by reason or Revelation, is apt to lead to mental unbalance and hysteria, and is the fountain-head of false values.

374. *i.e.*, living in an imaginary world of their own their deeds do not at all conform with their professions.

375. (of the poets).

376. (in their poetry ; thus vindicating the religion of God thereby).

377. (even in their satirical invectives when overpowered by grave provocation). Poetry, with its usual concomitant of imagination running riot, is condemned outright. An exception is made in favour of such poets as enjoin the true faith and piety and vindicate and promulgate the religion of God or write satirical verse in sheer self-defence.

378. (among the infidels).

379. (to their own souls by their impiety and irreligion).

بسم الله الرحمن الرحيم

طسٓ تلك ايت القرءان وكتاب مبين ۝ هدى وبشرى للمؤمنين ۝ الذين يقيمون الصلوة و
يؤتون الزكوة وهم بالاخرة هم يوقنون ۝ ان الذين لا يؤمنون بالاخرة زينا لهم اعمالهم فهم يعمهون ۝
اولئك الذين لهم سوء العذاب وهم في الاخرة هم الاخسرون ۝ وانك لتلقى القرءان من لدن حكيم
عليم ۝ اذ قال موسى لاهله اني انست نارا ساتيكم منها بخبر او اتيكم

Sūrat-un-Naml

The Ant. XXVII

(Makkan, 7 Sections and 93 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طس . . . مبين) Tā. Sīn.[380] These are the verses of the Qur'ān and a Book luminous——

2. (هدى . . . للمؤمنين) a guidance and glad tidings to the believers;

3. (الذين . . . يوقنون) who establish the prayer and pay the poor-rate, and of the Hereafter they are convinced.

4. (ان الذين . . . يعمهون) Verily those who do not believe in the Hereafter ——fair-seeming to them We have made their works, so that they wander perplexed.[381]

5. (اولئك . . . الاخسرون) Those are they for whom there will be an ill chastisement,[382] and in the Hereafter they will be the greatest losers.[383]

6. (و انك . . . عليم) And surely thou[384] art receiving the Qur'ān[385] from before the Wise, the Knowing.[386]

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380. See P. I. n. 28.

381. (bereft of all peace and tranquillity of mind).

382. (at their death).

383. (never to be redeemed).

384. (O Prophet !).

385. ——a gift so precious——

386. (so in contemplation of this, the highest gift, do not grieve over the fate of the infidels).

بشهاب قبس لعلكم تصطلون ۝٧ فلما جاءها نودي أن بورك من في النار ومن حولها وسبحن
الله رب العلمين ۝٨ يموسى إنه أنا الله العزيز الحكيم ۝٩ وألق عصاك فلما رءاها تهتز كأنها جان ولى
مدبرا ولم يعقب يموسى لا تخف إني لا يخاف لدي المرسلون ۝١٠ إلا من ظلم ثم بدل حسنا بعد سوء
فإني غفور رحيم ۝١١ وأدخل يدك في جيبك تخرج بيضاء من غير سوء في تسع ءايت إلى فرعون وقومه
إنهم كانوا قوما فسقين ۝١٢ فلما جاءتهم ءايتنا مبصرة قالوا هذا سحر مبين ۝١٣ وجحدوا بها واستيقنتها
أنفسهم ظلما وعلوا فانظر كيف

7. (اذ قال . . . تصطلون) *Re-call* when Mūsā *came* to his household *and* said: verily I see a fire afar;[387] I shall forthwith bring you tidings thereof,[388] or bring you a brand lighted therefrom, haply you may warm yourselves.[389]

8. (فلما . . . العلمين) Then when he came to it, he was cried unto[390] thus: Blessed[391] is whosoever[392] is in the fire and whosoever is around it,[393] and hallowed be Allah,[394] the Lord of the worlds.[395]

9. (يموسى . . . الحكيم) O Mūsā! it is really I, Allah,[396] the Mighty, the Wise.[397]

10. (والق . . . المرسلون) And cast down thy rod. Then when he saw it wriggling as though it was a serpent,[398] he turned in flight and did not look back.[399] Mūsā! do not be alarmed, in My presence the sent ones do not fear;

11. (الا . . . رحيم) excepting any who may have done wrong[400] and thereafter changes evil for good;[401] then verily I am Forgiving, Merciful.

12. (وادخل . . . فسقين) And put thy hand into thy bosom,[402] it shall come forth white, without any hurt: among nine signs to Fir'awn and his people.[403] Verily they have been a people transgressing.[404]

13. (فلما . . . مبين) Then when Our signs came to them illuminating,[405] they said:[406] this is a magic manifest.

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387. The night was dark and snowy. See P. XVI. n. 258.

388. (regarding our way) Moses had lost his way.

389. See P. XVI. n. 257.

390. (by a voice).

391. *i. e.*, chosen of God; recipient of special favour from Him.

392. (of the angels).

393. *i. e.*, Moses.

394. *i. e.*, far removed from being circumscribed by space.

395. How foolish of men then to identify such a One with fire! This required special emphasis in view of the very exterior cult of 'Fire.' 'Fire-worship-

pers were found in many lands and civilizations. To-day the chief cults based upon fire-worship are those of the Parsees. Fire also plays an important part in Hiduism.' (Law, *Romance of Fire*, pp. 10, 11). See also P. XXVII. n. 402.

396. (calling unto you, and not fire).

397. i. e., above all conditions; and not fire, which is a material physical object.

398. See P. XVI. n. 266.

399. See P. XVI. n. 267.

400. (and therefore he apprehends God's anger).

401. (as was the case with Moses who had undesignedly killed an Egyptian).

402. (of thy robe). جيب is an 'opening at the neck and bosom of a shirt and the like.' (LL).

403. 'And the Lord said unto Moses. . . . And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.' (Ex. 7 : 1-3). Also *see* P. IX. nn. 103, 104 ff.

404. See XVI. n. 266; P. XIX, nn., 179, 181.

405. 'And when Our signs came to them, making them to have sight, or to have mental perception, or knowledge, or skill, explained by مضيئة or giving light; shining; or illuminating: or being conspicuous, manifest, or evident.' (LL).

406. (denying the divine origin of these miracles altogether).

كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝ وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِي فَضَّلَنَا عَلٰى كَثِيرٍ مِّنْ
عِبَادِهِ الْمُؤْمِنِينَ ۝ وَوَرِثَ سُلَيْمٰنُ دَاوُدَ وَقَالَ يٰٓأَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هٰذَا لَهُوَ
الْفَضْلُ الْمُبِينُ ۝ وَحُشِرَ لِسُلَيْمٰنَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ۝ حَتّٰٓى إِذَآ أَتَوْا عَلٰى وَادِ النَّمْلِ
قَالَتْ نَمْلَةٌ يٰٓأَيُّهَا النَّمْلُ ادْخُلُوا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ۝ فَتَبَسَّمَ ضَاحِكًا مِّنْ
قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضٰىهُ

14. (وجحدوا . . . المفسدين) And they gainsaid them.[407] out of spite and arrogance,[408] although their souls were convinced thereof.[409] So behold! what has been the end of the corruptors.[410]

SECTION 2

15. (ولقد . . . المؤمنين) And assuredly We vouchsafed to Dā'ūd and Sulaimān, a knowledge,[411] and the twain said:[412] praise be to Allah who has preferred us[413] to many[414] of His believing bondmen![415]

16. (وورث . . . المبين) And Sulaimān inherited from Dā'ūd,[416] and he said: O mankind! we[417] have been taught[418] the language of birds,[419] and we have been vouchsafed of everything,[420] and surely this is an evident grace.[421]

17. (وحشر . . يوزعون) And there were gathered unto Sulaimān his hosts of jinns and mankind and birds,[422] and they were set in bands.[423]

18. (حتى . . . يشعرون) And when they came to the valley of the ants,[424] an ant[425] said: ants! enter your habitations lest Sulaimān and his hosts may crush you[426] while they perceive not.[427]

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407. *i. e.*, those manifest signs.

408. Or, in the language of the Bible, through their hard-heartedness. See Ex. 7, 8, 9, 10.

409. 'And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail. . . And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants.' (Ex. 9: 27, 28, 34).

410. (both in this world and the Hereafter).

411. (of Divine laws and worldly wisdom) *Cf.* the OT:—'And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even

as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men. . . . And his fame was in all nations round about.' (1, Ki. 4: 29-31) 'Solomon is particularly extolled by the Rabbis for having asked in his dream nothing besides wisdom, which they declare served him as a shield against sinful thoughts. In this respect Solomon's wisdom was even superior to that of his father.' (JE. XI. p. 439) See also P. XVII. n. 168.

412. (in grateful acknowledgment of God's favours).

413. (by gifts and favours, both spiritual and temporal; by making us prophets as well as great kings).

414. 'Many' but not all, as some of His prophets are superior even to David and Solomon (peace be on them!).

415. This is to emphasize the highly religious and moral character of these two prophets of God, and to defend them against the blasphemous charges levelled against them in the Bible.

416. (his material kingdom as well as his spiritual eminence). 'Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man. . . . Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.' (1. Ki. 2: 1, 2, 12) 'Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.' (1, Ch. 29: 23).

417. 'We' here is a plural of majesty, and does not imply that there were others besides Solomon who knew the language of birds.

418. (by special grace of God).

419. 'And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.' (1 Ki. 10: 24) 'He wandered into the fields, and he heard the voices of the animals; the ass brayed, the lion roared, the dog barked, the rooster crowed, and behold he understood what they said, over the other.' (Polano, *op. cit.*, p. 196) 'Solomon was the wise king par excellence. . . He is said to have understood the languages of the beasts and the birds.' (JE. XI. p. 439) See also P. XVII. n. 168.

420. (requisite for the ruler of a great empire) 'So king Solomon exceeded all the kings of the earth for riches and for wisdom. . . . And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horse, and mules, a rate year by year.' (1, Ki. 10: 23, 25) 'And all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.' (1. Ch. 29: 23-25) 'And the Lord his God was with him, and magnified him exceedingly

(2, Ch. 1 : 1) 'Solomon was rewarded with riches and unprecendented glorious reign.' (JE. XI. p. 439) 'He developed commerce, and the products of other countries, Egypt, Arabia, and lands beyond, passed through Israel and brought the Hebrews increased wealth. . . . , . He sent a fleet to Ophir, in the south, which brought back gold and other rare and precious products. Solomon also cultivated the arts, particularly literature, architecture, and music.' (VJE. p. 610). 'Even allowing for the exaggerations of a later age, . . . he was clearly ruler over a larger territory than any other Israelite monarch. His court was splendid and he was allied by marriage to the Egyptian royal house. Trade was fostered and was made possible by the comparative peace of his reign. The country was thoroughly organised and a large civil service administered the affairs of the land.' (UHW. II. p. 817) 'Solomon . . . sought not imperial expansion but material wealth; and the wealth accumulated under his long rule has become proverbial.' (I. p. 677) 'The king's annual revenue is stated as 666 talents of gold, which would perhaps be £5,000,000 of our money. This did not include the profits of his commerce, whether derived from "merchantmen" . . . or from the tribute of the subject people; or from all the kings of the mingled people, or the governors of the provinces.' (Farrar, *Solomon: His Life and Times*, pp. 127-128).

421. (from God) Solomon, as befits a true man of God, ascribes every good he has to God.

422. 'His realm is described by the Rabbis as having extended . . . over the upper world inhabited by the angels and over the whole of the terrestrial globe with all its inhabitants, including all the beasts, fowls, and reptiles as well as the demons and spirits.' (JE. XI. pp. 439-440).

423. (owing to their enormous number).

424. So called from the large number of ants gathered there.

425. A species of animals well-known not only for industry but also for wisdom and foresight. 'Classical writers often refer to the industry, forethought, and ingenuity of the ant.' (EBi. c. 175) 'The industry of the harvesting ants, and the amount of work they accomplish, justify their being held up as examples of untiring energy . . . Their great sagacity is shown in numerous ways. . . . Their habit of laying-up food for the future, . . . places them with the bees and wasps, as regards intelligence, second only to man in the animal kingdom.' (c. 177) 'Lubbock thus sums up the evidence that "ants are exceedingly wise;" 'The anthropoid apes no doubt approach nearer to man in bodily structure than do other animals, but when we consider the habits of ants, their social organisation, their large communities and elaborate habitations, their roadways, their possession of domestic animals, and even, in some cases, of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence.' ' (DB. I. 103) 'It seems impossible to doubt that in many cases ants behave in a manner that must

be considered intelligent, that they learn by experience and that they possess memory. Lubbock goes so far as to conclude the account of his experiment with the remark that "It is difficult altogether to deny them the gift of reason . . . their mental powers differ from those of men, not so much in kind as in degree" ' (EBr. II. p. 88, 11th Ed).

426. (under foot).

427. 'While sailing over a valley where there were many swarms of ants, Solomon heard one ant say to the others, "Enter your houses ; otherwise Solomon's legions will destroy you" ' (JE. XI. p. 440).

وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ۝ وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ۝
لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ ۝ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَ
جِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ ۝ إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ۝ وَجَدتُّهَا وَقَوْمَهَا
يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ۝ أَلَّا
يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ۝ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ ۩ ۝ قَالَ سَنَنظُرُ

19. (تبسم . . . الصالحين) So, amused[428] at her speech,[429] he smiled and said:[430] Lord! dispose me that I should be grateful for the favour wherewith Thou hast favoured me and my parents, and that I should work righteously pleasing Thee;[431] and out of Thy mercy enter me[432] among Thy righteous bondmen.[433]

20. (وتفقد . . . الغائبين) And he sought after the birds[434] and said: what is the matter that I do not see the hoopoe,[434-A] is he among the absentees?

21. (لاعذبنه . . . مبين) I shall chastise him surely or I shall slaughter him unless he offers me a good explanation.[435]

22. (فمكث . . . يقين) But he tarried not long, and[436] said: I have comprehended what thou hast not *yet* comprehended[437], and I came to thee from Saba[438] with a sure tiding.[439].

23. (انى . . . عظيم) I have found a woman ruling over them,[440] and she has been vouchsafed of everything,[441] and hers is a mighty throne [442]

24. (وجدتها . . . يهتدون) I have found her and her people adoring the sun instead of Allah, and Satan has made their work fairseeming to them and has barred them from the way, as they are not guided;[443]

25. (الا . . . تعلنون) So that they adore not Allah who brings forth the hidden in the heavens and the earth,[444] and knows what you[445] conceal and what you declare.

26. (الله . . . العظيم) Allah! there is no god but He! the Lord of the Magnificent Throne.[446]

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428. (and marvelling).

429. (so full of sagacity).

430. (overpowered with feelings of gratitude to his Creator).

431. 'Although he ruled as an absolute monarch . . . he was a man of peace——the most peace-loving, perhaps, of the Hebrew kings; and under his sway there was for about forty years in Palestine . . . such peace as the Hebrew nation had never known before or was ever to know again.' (DB. IV. p. 560).

432. *i. e.*, keep me entered.

433. *i. e.*, the prophets and the saints. So that Solomon remained a true Muslim and a prophet of God till the end of his time. This is expressly to refute the Christian charge that he had become ungodly in the later part of his life.

434. (taking a number of them).

434-A. Apparently of feeble wing-power, the bird 'is capable of very extended flight, as is testified by its wandering habits (for it occasionally makes its appearance in places very far removed from its usual haunts), and also by the fact that when pursued by a falcon it will rapidly mount to an extreme height and frequently effect its escape from the enemy.' (EBr. XIII. 676, 11th Ed.) 'A Palestinian bird. It winters in and near Egypt, and returns to Palestine in March. . . The Arabs, who call it *hud-hud*, from its cheery cry, ascribe to it the power of discovering water and of revealing secrets. In the late Jewish legends respecting Solomon the hoopoe plays a great part in connection with the queen of Sheba.' (EBi. c. 2107).

435. *i. e.*, some reasonable excuse for his absence.

436. (coming up to Solomon).

437. (so far) *i. e.*, I have known a certain territory in all its circumstances, which thou hast not known so far.

438. Sheba of the Bible. The Sabaeans were 'the ancient dwellers in South-West Arabia, in the parts now called Yemen, Hadramaut, and Asir. . . The land produced spices and incense and was a stage on the trade road from India, the Malaya archipelago and Africa. . . . Marib, 100 km. east of Sanaa was its capital.' (EBr. XIX. pp. 784, 785) Recent researches 'which have disclosed elaborate architectural remains, and brought to Europe hundreds of inscriptions, the work of Sabaeans, more than confirm the ancient fame of Sheba, and vindicate its claim, not only to wide commerce and a productive soil, but to an influential empire as well.' (DB. V. p. 85) 'Its ancient capital was Ma'rib, though San'a three days' journey to the west, was a city of greater renown. . . . Thus the Sabaean kingdom long comprised the whole of Tihāma, the S. W. coastland of Arabia. It also extended itself far both to the east and north.' (*ib*). 'In March 1934, a report appeared in the press that M. Malraux, a French aviator had discovered a city, still intact, which he identified with Saba (Sheba). It is said to be about 80 miles north of Marib, which in turn is north of Aden at the south end of the Red Sea. M. Malraux is reported to have gained glimpses of twenty or more square towers or temples of a Semitic type of architecture. Photographs of these ruins taken from the air . . . have been seen by the author.' (Marston, *The Bible is True*, p. 76).

439. (and was thus absent not on my own account but in thy service). Here is a Jewish version of the story. 'One day, the king, observing that the mountain-cock or hoopoe was absent, ordered that the bird be summoned forthwith. When it arrived it declared that it had for three months been flying hither and

thither seeking to discover some country not yet subjected to Solomon, and had at length found a land in the East, exceedingly rich in gold, silver, and plants, whose capital was called Kitor, and whose ruler was a woman, known as the Queen of Saba.' (JE. XI. p. 443).

440. The reference is to a queen named Bilqis. From a newspaper report (dated Sept. 1951) of a speech of Wendall Phillips, leader of an American Archaeological expedition to South Arabia :—'About the Queen of Sheba herself Phillips said there was no reason to doubt that she was a historical person who ruled a prosperous and well-organised kingdom. She definitely travelled north by camel to visit king Solomon and the journey must have had very great commercial importance.'

441. (which a ruler can require).

442. 'The wealth and luxury of the Yemen were proverbial among the Greeks and Romans, and their tales had a solid foundation. The monuments show the stools, chairs, and coaches of which they speak, and tell of gold (gilded ?) statues. The buildings and inscriptions that cover the country tell of its wealth, and show that the people were skilled masons. They must have been capable engineers to build the dam at Marib and the tanks at Aden.' (ERE. X. p. 883) 'The capital of Yemen . . . was Mareb, two days' journey north-east of a city called Sana, and great numbers of finely cut stones, inscriptions, coins and jewels still give evidence that a city of importance once stood there.' (Gilman, *op. cit.*, p. 10) 'The story of the Queen of Sheba is found in detail in the Second Targum to Esthar . . There, as in the Koran, it is the hoopoe that directed Solomon's attention to the country of Sheba and to its queen. The dust of that land was more precious than gold, and silver was like dirt in the streets.' (JE. XI. p. 235).

443. 'Over 100 gods and many temples are named . . . Sams, the sun, is the faminine and perhaps all goddesses are forms of it . . . There are indications that the moon, sun and Venus formed a divine family.' (EBr. XIX. p. 786) 'Her people were Sabeans; they stood on their rich wadies and on their lonely sands, and gazed up to heaven in wonder, as the stars, the sun and the moon shone out upon them, and they thought that such bright lights must be gods. Then they bowed their heads and worshipped the hosts of heaven.' (Gilman, *op. cit.*, p. 10) For the general prevalence of sun-worship see P. XXIV. n. 365.

444. خبالسما is the rain, and خبالارض is the herbage. (LL).

445. (O created beings !).

446. (before which the throne of the queen of Sheba pales into insignificance).

أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكٰذِبِينَ ۞ اِذْهَبْ بِّكِتٰبِي هٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُوْنَ ۞ قَالَتْ يٰٓأَيُّهَا
الْمَلَؤُا إِنِّيْ أُلْقِيَ إِلَيَّ كِتٰبٌ كَرِيْمٌ ۞ إِنَّهٗ مِنْ سُلَيْمٰنَ وَإِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۞ أَلَّا تَعْلُوْا عَلَيَّ وَأْتُوْنِيْ مُسْلِمِيْنَ ۞
قَالَتْ يٰٓأَيُّهَا الْمَلَؤُا أَفْتُوْنِيْ فِيْٓ أَمْرِيْ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتّٰى تَشْهَدُوْنِ ۞ قَالُوْا نَحْنُ أُولُوْا قُوَّةٍ وَّأُولُوْا بَأْسٍ شَدِيْدٍ ۙ وَّالْأَمْرُ
إِلَيْكِ فَانْظُرِيْ مَاذَا تَأْمُرِيْنَ ۞ قَالَتْ إِنَّ الْمُلُوْكَ إِذَا دَخَلُوْا قَرْيَةً أَفْسَدُوْهَا وَجَعَلُوْٓا أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۚ وَكَذٰلِكَ
يَفْعَلُوْنَ ۞ وَإِنِّيْ مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنٰظِرَةٌ ۢ بِمَ يَرْجِعُ الْمُرْسَلُوْنَ ۞ فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ أَتُمِدُّوْنَنِ

27. (قال . . . الكذبين) *Sulaimān* said: we shall now see whether thou hast spoken the truth[447] or whether thou art of the liars.

28. (اذهب . . . يرجعون) Go thou with this letter of mine,[448] and cast it down unto them[449] and turn aside from them, and see what they return.[450]

29. (قالت . . . كريم) She said:[451] O Chiefs! there has been cast to us an honourable epistle.[452]

30. (انه . . . الرحيم) It is from Sulaimān, and it runs: In the name of Allah, the Compassionate, the Merciful.

31. (الا . . . مسلمين) saying:[453] rise not against me, and come to me submissive.[454]

SECTION 3

32. (قالت . . . تشهدون) She said: O Chiefs! counsel me in the affair. I do not resolve on any affair until you counsel me.[455]

33. (قالوا . . . تامرين) They said: we possess great force and great might;[456] but thine is the command, we shall see[457] what thou commandest.[458]

34. (قالت . . . يفعلون) She said: verily the kings when they enter a city,[459] despoil it and make its most powerful inhabitants the most abased; so they also will do.[460]

35. (واني . . . المرسلون) Therefore[461] I am going to send them a present, and see with what *answer* the envoys come back.[462]

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447. (in describing her splendour and her religion).

448. The use of birds as letter-carriers need not surprise the modern mind. 'The use of homing pigeons to carry messages is as old as Solomon and the ancient Greeks, to whom the art of training the birds came probably from the Persians, conveyed the names of Olympic victors to their various cities by this means. Before the electric telegraph this method of communication had a considerable vogue amongst stockbrokers and financiers.' (EBr. XVII. p. 921).

449. '. . . . Solomon, accordingly, caused a letter to be tied to the hoopoe's

wing, which the bird delivered to the queen toward the evening as she was going out to make her devotions to the sun.' (JE. XI. 443).

450. (an answer to us after deliberation).

451. (to the nobles of her court and her ministers). 'Having read the letter, which was couched in somewhat severe terms, she immediately convoked a council of her ministers.' (JE. XI. p. 443).

452. *i. e.*, worthy of respect as is evident from its contents.

453. *i. e.*, and it is to the effect that——. ألا is a particle denoting تحضيض *i. e.*, when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it.' (LL).

454. (to the true faith). Notice the Solomon, as befits his prophetic office, exhorts the queen to accept true monotheistic faith. The text of the letter as given in the Talmud is as follows: 'From me, king Solomon, peace to thee and thy government. Let it be shown to thee that the Almighty God has made me to reign over the whole world, the kingdom of the North, the South, the East, and the West. Lo, they have come to me with their congratulations, all save thee alone. Come thou also, I pray thee, and submit to my authority, and much honour shall be done thee; but if thou refusest, behold I shall by force compel thy acknowledgement. To thee, Queen Sheba, is addressed this letter in peace from me, King Solomon, the son of David.' (Polano, *op. cit.*, p. 202).

455. (and approve thereof). 'In terror she consulted with her elders and princes, who, however, knew nothing of Solomon, (JE. XI. p. 235) 'Now when Queen Sheba received this letter, she sent in haste for her elders and counsellors to ask their advice as to the nature of her reply.' (Polano, *op. cit.*, p. 202).

456. (so we are ready to make head against Solomon).

457. (thyself).

458. (and which we are ready to obey). 'They spoke but highly of the message and the one who sent it.' (Polano, *op. cit.*, 202).

459. (as conquerors).

460. *i. e.*, thus will Solomon and his army act towards us, if they happen to get the upperhand.

461. (instead of entering into a war with them). 'But the queen did not regard their words.' (Polano, *op. cit.*, p. 202).

462. 'Then she freighted several vessels with all kinds of treasures, and selected 6000 boys and girls, all of the same age, stature, and dress, and sent them with a letter to Solomon, acknowledging her submission to him and promising to appear before him within three years from that date.' (JE. XI, p. 443) 'She sent a vessel, carrying many presents of different metals, minerals and precious stones, to Solomon' (Polano, *op. cit.*, p. 202).

بِمَالٍ فَمَآ اٰتٰىنِۦَ اللّٰهُ خَيْرٌ مِّمَّآ اٰتٰىكُمْ بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ۝ اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا
وَلَنُخْرِجَنَّهُمْ مِّنْهَآ اَذِلَّةً وَّهُمْ صٰغِرُوْنَ ۝ قَالَ يٰٓاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ۝
قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ وَاِنِّيْ عَلَيْهِ لَقَوِيٌّ اَمِيْنٌ ۝ قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ
الْكِتٰبِ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّيْ لِيَبْلُوَنِيْٓ ءَاَشْكُرُ
اَمْ اَكْفُرُ وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ وَمَنْ كَفَرَ فَاِنَّ رَبِّيْ غَنِيٌّ كَرِيْمٌ ۝ قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ

36. (فلما . . . تفرحون) Then when he[463] came to Sulaimān,[464] he said: are you going to add riches[465] to me[466]—while what Allah has vouchsafed to me[467] is better than what He has vouchsafed to you.[468] Aye! it is you who exult in your present.[469]

37. (ارجع . . . صٰغرون) Go thou back to them[470] Surely we shall come upon them[471] with hosts which they cannot withstand and we shall drive them forth from their place abased and they will be humbled.[472]

38. (قال . . . مسلمين) *Sulaimān* said:[473] Chiefs! which of you will bring me her throne[474] before they[475] come to me surrendering themselves.[476]

39. (قال . . . امين) A giant[477] from the jinn said: I shall bring it to thee before thou arisest from thy seat;[478] surely I am strong enough for test and am reliable.[479]

40. (قال . . . كريم) But one who had some knowledge of the Book said: I shall bring it to thee before thy eye twinkles.[480] Then when *Sulaiman* saw it placed before him,[481] he said:[482] this is of the grace of my Lord that He may[483] test me whether I thank *Him* or am ingrate. Whosoever gives thanks only gives thanks for his own soul, and whosoever is ungrateful, then my Lord is Self-sufficient, Munificent.

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463. *i. e.*, the queen's embassy.
464. (with the presents).
465. (instead of submitting to the true religion).
466. *i. e.*, are you going to allure me with worldly goods?
467. (of His guidance).
468. (of some worldly goods).
469. (because to you the special object of glory is this showy, transitory world).
470. (with the presents that thou hadst brought).
471. (if they still refuse to accept the true religion).

472. (and shall be treated as a subject nation).

473. (after the embassy had departed).

474. (noted for its beauty and grandeur).

475. *i. e.*, the queen with her retinue.

476. This wonder Solomon wanted to be performed for demonstrating his power over nature——a great divine gift.

477. عفريت signifies anything that exceeds the ordinary bound; . . . عفريت is properly applied to jinnee, and signifies evil in disposition, and wicked or malignant.' (LL).

478. *i. e.*, seat of justice. Solomon used to sit in judgment everyday till noon.

479. *i. e.*, although the throne is very heavy, I am well able to perform the feat, and although it is greatly bejewelled, I may be trusted to bring it here intact.

480. *i. e.*, instantaneously; without the loss of a single moment. Literally, 'I will bring it to thee before thy look at a thing shall revert to thee, or be withdrawn by thee therefrom' (LL).

481. Literally, 'standing in his presence.'

482. (as befitted a prophet of God).

483. (by His endowing me with such powers).

أتهتدي أم تكون من الذين لا يهتدون ۝ فلما جاءت قيل أهكذا عرشك قالت كأنه هو وأوتينا العلم من
قبلها وكنا مسلمين ۝ وصدها ما كانت تعبد من دون الله إنها كانت من قوم كفرين ۝ قيل لها ادخلي الصرح فلما رأته
حسبته لجة وكشفت عن ساقيها قال إنه صرح ممرد من قوارير قالت رب إني ظلمت نفسي وأسلمت مع
سليمن لله رب العلمين ۝ ولقد أرسلنا إلى ثمود أخاهم صلحا أن اعبدوا الله فإذا هم فريقن يختصمون ۝ قال
يقوم لم تستعجلون بالسيئة قبل الحسنة لولا تستغفرون الله لعلكم ترحمون ۝

41. (قال . . . يهتدون) He said:[484] disguise her throne,[485] so that we may see whether she is guided or is of those who are not guided.[486]

42. (فلما . . . مسلمين) Then when she arrived,[487] it was said:[488] is thy throne like this? She said: *it is* as though it were it;[489] and we have been vouchsafed the knowledge[490] before this,[491] and we have been Muslims.[492]

43. (وصدها . . . كفرين) And there hindered her[493] what she worshipped instead of Allah; indeed she was of an infidel people.[494]

44. (قيل . . . العلمين) It was said to her: enter the palace.[495] Then when she saw it,[496] she imagined it a pool and[497] bared her shanks.[498] He said: it is a pavilion smoothed of crystal.[499] She said: Lord! I have wronged my soul,[500] and I surrender myself together with Sulaimān to Allah, the Lord of the worlds.[501]

SECTION 4

45. (ولقد . . . يختصمون) And assuredly We sent to Thamūd their brother Sālih,[502] saying: worship Allah. Then lo! they became two parties[503] contending.

46. (قال . . . ترحمون) He said: my people! why do you seek to hasten the evil before the good?[504] Why do you not seek the forgiveness of Allah, that haply you may be shown mercy?[505]

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484. (to his servants).

485. *i. e.*, change it out of recognition.

486. Solomon intended thereby to test the intelligence of the queen. If intelligent and of good common-sense she was the more likely to see her way to the Truth.

487. For a very different account of the visit of the queen of Sheba to Solomon in the Bible see 1, Ki, 10: 1-13.

488. (to her by Solomon's attentants).

489. *i. e.*, though altered in form, it is substantially the same.

490. *i. e.*, the truth of thy prophethood.

491. (particular miracle).

492. (at heart already).

493. (from a public declaration of belief). It was not lack of intelligence, but merely a deep-rooted habit of idolatry that had so far prevented her from public profession of Islam or the religion of Unity.

494. (and brought up amongst them). The purport is that her continuance in paganism was not specially a fault of her own, but due to her faulty upbringing and to her vicious associates.

495. (of which the pavement was of transparent glass laid over running water).

496. *i. e.*, its floor.

497. (in lifting up her robe to pass through it).

498. 'On being informed of her arrival, Solomon sent his chief minister Benaiah, to meet her, and then seated himself in a glass pavilion. The queen, thinking that the king was sitting in the water, lifted up her dress, which caused Solomon to smile.' (JE. XI. p. 443) 'On her arrival he received her in a glass house. Thinking that Solomon was sitting in the water, she lifted up her skirt, whereupon he noticed hair on her feet.' (p. 236) Solomon prepared to receive his visitor in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance that she imagined the king to be sitting in the water.' (Polano, *op. cit.*, p. 203) 'In the Second Targum on the Book of Esther we read that Solomon received the queen seated on a throne upon a floor of glass. She thought that he was sitting in the midst of water.' (Farrar, *Solomon: His Life and Times*, p. 135).

499. 'Solomon made the whole building entirely of white stone, and cedar wood, and gold, and silver. He also adorned the roofs and walls with stones set in gold, and beautified them thereby in the same manner as he had beautified the temple of God with the like stones.' ("Ant." VIII. 5: 2).

500. (by my idolatry). 'She confessed that she had been unable to believe the rumours which had told of the king's wisdom and prosperity, but that the reality exceeded the fame. Happy were the servants and courtiers who stood by him, and heard his wisdom; blessed was the Lord his God who delighted in him, and who out of love for Israel had given them such a king to do judgment and justice among them.' (Farrar, *Solomon: His Life and Times*, p. 136).

501. This is the queen's public, formal, declaration of faith, although she had been a Muslim at heart earlier. See verse 43:—وكنا مسلمين. *Cf.* the Bible:—'And she said to the king. . . . Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel.' (I, Ki. 10: 6-9) Also 2. Ch: 9: 8. 'And when the queen had tested Solomons' wisdom, and witnessed his significance, she said: . .

Blessed be the Lord thy God, who hath placed thee on a throne to rule righteously and in justice.' (Polano, *op. cit.*, p. 203) Later reports add that this queen was married to Solomon and bore him a son, a proginator of the whole race of the Ethiopian kings. 'Every legitimate *neguson negust*, or King of kings, traces his descent from the union of king Solomon with the Queen of Sheba. The substance of the claim is supported by the presence to-day of some 70,000 Jews in the southern provinces of Abyssinia.' (UHW. VI. p. 3404).

502. See P. VIII. n. 542.

503. (concerning the doctrine preached by Sāleḥ) *i. e.*, some believing in him and others rejecting.

504. *i. e.*, why do you urge and defy the divine vengeance ?

505. *i. e.*, the divine vengeance may be averted.

وقال الذين — النمل

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَائِرُكُمْ عِندَ اللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ۝ وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ
فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا
لَصَادِقُونَ ۝ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ۝ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ ۝ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ۝ وَأَنجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ ۝ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنتُمْ تُبْصِرُونَ ۝ أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ

47. (قالوا . . . تفتنون) They said : we augur ill of thee and of those who are with thee.[506] He said : your augury is with Allah.[507] Aye! you are a people being tempted.[508]

48. (وكان . . . يصلحون) And there were nine of a group in the city,[509] who spread corruption in the land and did not rectify.

49. (قالوا . . . لصدقون) They said : swear by God one to another that we shall surely fall upon him[510] and his household by night;[511] and thereafter we shall tell his heir :[512] we did not see the destruction of his household, and we are truthfull.[513]

50. (و مكروا . . . يشعرون) And they plotted a plot,[514] and We plotted a plot,[515] and they perceived *it* not.

51. (فانظر . . . اجمعين) So behold thou[516] how was the end of their plot.[517] Verily We annihilated them and their nation all together.

52. (فتلك . . . يعلمون) Younder[518] are their houses overturned,[519] for they did wrong. Verily herein is a sign[520] for a people who know.[521]

53. (و انجينا . . . يتقون) And We rescued them who believed and were wont to be *God*-fearing.

54. (ولوطا . . . تبصرون) And recall Lūṭ ! when he said to his people : do you commit indecency while you see *its enormity* ?[522]

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506. *i. e.*, we take you people as an evil presage.

507. *i. e.*, your own misdeeds, which shall prove to be the cause of your ultimate ruin, are registered with God.

508. (and doomed to punishment).

509. (more than the rest of the population).

510. *i. e.*, the Prophet Sāleḥ.

511. (and slay them).

215. (when he demands justice).

513. So all the conspirators were to tell lies together.

514. (against the prophet).

515. (against the conspirators).

516. (O Prophet!).

517. The conspirators were themselves killed by a huge piece of a rock falling on them, when they miserably perished.

518. *i. e.*, on the way of the Makkan caravan to Syria.

519. (and empty) *i. e.*, in ruins.

520. (of Our vindication of justice).

521. (and understand).

522. *i. e.*, while ye fully recognise its enormity? Observe and compare the increasingly complacent attitude of the modern civilization towards sexual inverts and perverts and the growing tendency among contemporary physicians and legislators to condone and make light of even the most atrocious homo-sexual practices.

شَهْوَةً مِّن دُونِ النِّسَاءِ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّن قَرْيَتِكُمْ
إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَاءَ مَطَرُ
الْمُنذَرِينَ ﴿٥٨﴾ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ آللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

55. (انتكم . . . تجهلون) Would you go in lustfully to men instead of women?[523] Aye! you are a people addicted to pagan *ways ?*

56. (فما كان . . . يتطهرون) There was no answer of his people save that they said: drive forth the family[524] of Lūṭ from your city.[525] They are a people clean indeed.[526]

57. (فانجيه . . . الغبرين) Then We rescued *Lūṭ* and his family[527] except his wife. Her[528] We destined to be of the lingerers.[529]

58. (وامطرنا . . . المنذرين) And We rained upon them a rain,[530] ill was that rain upon the warned[531]

SECTION 5

59. (قل . . . يشركون) Say thou:[532] *all* praise to Allah, and peace upon His bondmen whom He has chosen.[533] Is Allah Best, or what they[534] associate[535] *with Him.*

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523. See p. VIII. n. 564.

524. Or 'followers.' آل of a person is not only his family, but also his followers. (LL).

525. See P. VIII. n. 567.

526. (and consider us impure!) 'The verb is used derisively.' (LL).

527. (from Our sentence).

528. (who persisted in her infidelity and unbelief).

529. See P. VIII. n. 571.

530. (of stones). See P. VIII. n. 572.

531. *i. e.*, those who were warned but remained heedless.

532. (O Prophet!).

533. (to be His messengers).

534. *i. e.*, polytheists.

535. (with Him as objects of adoration and worship).

أَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً فَأَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ
تُنْۢبِتُوْا شَجَرَهَا ءَاِلٰهٌ مَّعَ اللّٰهِ بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ٦٠ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَّجَعَلَ خِلٰلَهَآ أَنْهٰرًا
وَّجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ءَاِلٰهٌ مَّعَ اللّٰهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُوْنَ ٦١ أَمَّنْ يُّجِيْبُ
الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ الْأَرْضِ ءَاِلٰهٌ مَّعَ اللّٰهِ قَلِيْلًا مَّا تَذَكَّرُوْنَ ٦٢ أَمَّنْ
يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَيْ رَحْمَتِهٖ ءَاِلٰهٌ مَّعَ اللّٰهِ تَعٰلَى اللّٰهُ عَمَّا
يُشْرِكُوْنَ ٦٣ أَمَّنْ يَّبْدَؤُا الْخَلْقَ

PART XX

60. (امن . . . يعدلون) Is not He[1] *best* Who has created the heavens and the earth, and *Who* sends down water for you from the sky whereby We cause beautiful orchards to grow up and the trees of which it was not *possible* for you to cause to grow up? Is there any *other* god along with Allah?[2] Nay! yet they[3] are a people who equalise.[4]

61. (امن . . . يعلمون) Is not He *best* Who has made the earth a fixed abode and has placed the rivers in its midst[5] and has placed firm *mountains* on it, and has placed a barrier between the two seas?[6] Is there any *other* god[7] along with Allah? Nay! yet most of them do not know.

62. (امن . . . تذكرون) Is not He *best* Who answers the distressed when he calls unto Him[8] and averts the evil,[9] and has made you the successors[10] in the earth? Is there any *other* god[11] along with Allah? Little do you reflect.

63. (امن . . . يشركون) Is not He *best* Who guides you in the darknesses of the land and the sea and Who sends the winds as heralds before His mercy?[12] Is there any *other* god[13] along with Allah? Exalted be Allah above what they asssociate[14] *with Him.*

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1. (as the object of worship and devotion).

2. (such as a sky-god, earth-god, rain-god, vegetation-god, etc.) Neither a Demeter nor Zeus (as according to the Greeks), nor a Father Mars, Jupiter and Saturn (as according to the Latins).

3. *i. e.*, the polytheists.

4. (others with their Lord as co-partners). See P. VII. nn. 226-28; P. VIII. n. 147. In Vedic religion, for instance, 'both Heaven and Earth are regarded as gods and as the parents of gods (deva-putra), even although they are said to have been generated by gods. Sometimes one god,——Indra, or Agni, or Rudra, or Soma,——sometimes all the gods together, are said to have generated or

created heaven and earth, the whole world.' (ERE. IV. p. 156).

5. خلل of which the plural is خلال, is 'An interstice, an interspace or intervening space, a break, a breach, a chink, or a gap, between two things.' (LL).

6. See P. XIX. n. 75.

7. (such as earth-god, river-god, mountain-god, etc.).

8. 'With the advent of monotheism, prayer reaches a new dignity and power. Belief in the one Deity, sovereign of the universe, carries with it a sense of security and of elevation which has an ennobling influence on thought and life. It makes man strong and free in the world. Here is the secret of the transformation which Islam effects for the African animist.' (ERE. X. p. 171).

9. (which distressed him). It is absolutely forbidden in Islam to address prayers to any other being than God. Contrast with this the frankly quasi-polytheistic practice of the Christian Churches.

10. (of your forefathers).

11. (such as His son, Mother, Consort, or any tutelar saint).

12. رحمة 'also means . . . rain.' (LL).

13. (such as light-god, wind-god, etc.).

14. Once an erring humanity has formed conception of a multiplicity of gods, there is no end of god-manufacturing. 'It is the first step that costs: once you have got the idea of a god fairly evolved, any number of extra gods may be invented or introduced from all quarters. A great pantheon readily admits new numbers to its ranks from many strange sources. . . . The Romans, indeed, deified every conceivable operation of nature or of human life; they had gods or goddesses for the minutest details of agriculture, of social relations, of the first years of childhood, of marriage and domestic arrangements generally.' (Allen, *Evolution of the Idea of God*, p. 21).

أَمَّنْ خَلَقَ ٢٠

النمل ٢٧

ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾
قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ
فِى ٱلْءَاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا ع
لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا
ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾ قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ

64. (امن . . . صدقين) Is not He *best* Who originates creation,[15] and shall thereafter restore it, and Who provides for you from the heavens[16] and the earth?[17] Is there any *other* god[18] along with Allah? Say thou:[19] bring you proofs if you are truthful.[20]

65. (قل . . . يبعثون) Say thou:[21] none in the heavens and the earth knows the Unseen save Allah,[22] nor can they perceive when they will be raised.

66. (بل . . . عمون) Aye! their[23] knowledge does not attain to the Hereafter,[24] Aye! they are in doubt about it.[25] Aye! they are blind to it.[26]

SECTION 6

67. (وقال . . . لمخرجون) Those who disbelieve say: when we have become dust, *we* and our forefathers; shall *we*, for sooth, be brought forth?[27]

68. (لقد . . . الاولين) Assuredly we have been promised this before, we and our forefathers. Naught is this,[28] but the fables of the ancients.[29]

69. (قل . . . المجرمين) Say thou:[30] travel in the land and behold[31] how has been the end of the culprits[32]

70. (ولا . . . يمكرون) Grieve thou not over them,[33] nor be straitened on what they plot.[34]

71. (ويقولون . . . صدقين) And they say:[35] when will this promise[36] *be fulfilled*, if you say sooth?

72. (قل . . . تستعجلون) Say thou:[37] perhaps close behind you may be what[38] you would hasten on.

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15. Contrast this with the openly polytheistic teaching of the NT. 'Giving thanks unto the Father, . . . , hath translated us into the kingdom of his dear Son: . . . Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: . . . For it pleased the Father that in him should all

fulness dwell.' (Col. 1: 12-19).

16. (by means of rain).

17. (by means of vegetation).

18. (as co-Creator, co-Restorer, or co-Sustainer).

19. (unto the polytheists, O Prophet!).

20. *i. e.*, all the arguments derived from the observation of nature and of human mind lead to Monotheism; where is the argument for polytheism,—for the plurality of gods? 'Long before the days of modern science, in fact, and quite apart from Jewish or Christian influences, the brooding mind of man had felt the unity in things, and behind the "gods many" of popular belief had been feeling its way to the oneness of God.' (Gore. *op. cit.*, p. 51).

21. (O Prophet! in answer to those who deny the fact of the Resurrection).

22. (and the knowledge of the time of Resurrection is one of the things hidden).

23. *i. e.*, 'the rejecters.'

24. (at all) *i. e.*, their knowledge falls short of the fact itself, let alone its time.

25. Not content with their ignorance, some go to the length of doubting the very occurrence of the Resurrection.

26. Some go even further; they positively deny the fact of the Resurrection.

27. (from the grave).

28. (doctrine of the Resurrection).

29. See P. VII. n. 322.

30. (O Prophet!).

31. *i. e.*, find for yourself by looking at these ruins.

32. (in this very world).

33. (in thy extreme commiseration, O Prophet!).

34. (against thee and thy Message).

35. (to the Muslims in derision).

36. (of our punishment).

37. (to the Makkan pagans, O Prophet!).

38. *i. e.*, the worldly portion.

على الناس ولكن أكثرهم لا يشكرون ۝ وإن ربك ليعلم ما تكن صدورهم وما يعلنون ۝ وما من
غائبة في السماء والأرض إلا في كتب مبين ۝ إن هذا القرآن يقص على بني إسرآءيل أكثر
الذي هم فيه يختلفون ۝ وإنه لهدى ورحمة للمؤمنين ۝ إن ربك يقضي بينهم بحكمه وهو العزيز
العليم ۝ فتوكل على الله إنك على الحق المبين ۝ إنك لا تسمع الموتى ولا تسمع الصم الدعاء إذا ولوا
مدبرين ۝ وما أنت بهدي العمي عن ضللتهم إن تسمع إلا من يؤمن بآيتنا فهم مسلمون ۝ وإذا
وقع القول عليهم أخرجنا لهم دآبة من الأرض تكلمهم أن الناس كانوا بآيتنا لا يوقنون ۝ ويوم

نحشر من كل

73. (وان . . . يشكرون) Verily thy Lord is full of grace for mankind,[39] yet most of them give not thanks.

74. (وان . . . يعلنون) Verily thy Lord knows what their breasts conceal and what they disclose.

75. (وما . . . مبين) And naught there is hidden in the heaven and the earth but it is in a Book manifest.[40]

76. (ان . . . يختلفون) Verily this Qur'ān recounts *with truth* to the Children of Isrāīl much of what they contend with.[41]

77. (وانه . . . للمؤمنين) And verily it is a guidance[42] and a mercy[43] to the believers.

78. (ان . . . العليم) And verily thy Lord shall decide between them[44] by His Judgement, and He is the Mighty, the Knowing.

79. (فتوكل . . . المبين) So put thy trust in Allah;[45] verily thou art on manifest truth.

80. (انك . . . مدبرين) Surely thou canst not make the dead hear,[46] nor canst thou make the deaf hear the call when they flee turning their backs.[47]

81. (وما . . . مسلمون) Nor canst thou lead the blind out of their error.[48] Thou canst make none hear save those who believe in Our signs and who have submitted *themselves*.[49]

82. (واذا . . . يوقنون) And when the word concerning them shall *come* to be fulfilled,[50] We shall bring forth a beast of the earth[51] speaking to them, that of Our signs the people have not been convinced.[52]

39. (and therefore He is granting them respite).

40. (of deeds).

41. (among themselves). The Holy Qur'ān corrects many of their misconceptions and pronounces final judgment on many of their controversies.

42. (with regard to its precepts).

43. (with regard to the results obtained by acting on its precepts).

44. (demonstrably on the Day of Judgment).

45. (and rest assured of Divine succour, O Prophet!).

46. (profitably).

47. The infidels steeped in contumacy are compared to the dead and the deaf.

48. (when they do not exert their will to extricate themselves).

49. (to Us in Islam).

50. *i. e.*, the Hour will be drawing near.

51. This to be one of the signs of the approaching Last Day.

52. (exiting at the time, who will be infidels).

أَمَّنْ خَلَقَ ٢٠ النَّمْل ٢٧

أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ۝ حَتَّىٰ إِذَا جَاءُو قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّا
ذَا كُنتُمْ تَعْمَلُونَ ۝ وَوَقَعَ الْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لَا يَنطِقُونَ ۝ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا
فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝ وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَن فِي السَّمَاوَاتِ
وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ۝ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ
صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ۝ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُم مِّن
فَزَعٍ يَوْمَئِذٍ آمِنُونَ ۝ وَمَن جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ

SECTION 7

83. (ويوم . . . يوزعون) And *remind them* of the Day on which We shall gather from every community a troop of those who belied Our signs, and they will be held in order;[53]

84. (حتى . . . تعملون) until when they will have come,[54] He will say: did you belie My signs when you could not comprehend them in your knowledge;[55] nay, what *else* was it that you have been working?[56]

85. (و وقع . . . ينطقون) And the word[57] concerning them shall be fulfilled because they did wrong[58] and they shall not *be able* to speak.[59]

86. (الم . . . يؤمنون) Do they not consider that We have made the night[60] that they may repose in it, and the day sight-giving.[61] Verily in them[62] are signs[63] for those who believe.

87. (و يوم . . . دخرين) And *remind them* of the Day on which the Trumpet shall be blown,[64] and terrified shall be those who are in the heavens and the earth,[65] save him whom Allah wills.[66] And all shall come to Him lowly.[67]

88 (و ترى . . . تفعلون) And thou[68] shalt see[69] the mountains thou deemset solid[70] passing away as the passing away of the clouds,[71] the handiwork of Allah Who has perfected everything. Verily He is Aware of all that you do.[72]

89. (من . . . امنون) Whosoever will bring good[73] shall have better[74] than its worth; and they will be secure from the terror[75] of that Day.[76]

53. (in their ranks while marching).

54. (before the Judgment-seat).

55. (and never took the trouble of understanding them).

56. *i. e.*, recall your further and graver misdeeds, such as your persecution of the prophets and the believers over and above your unbelief. اما here is a compound of the unconnected ام and the interrogative ما (LL) and is equivalent with بل.

57. *i. e.*, the sentence of damnation.

58. (while in the world).

59. (in their defence).
60. (symbolic of death).
61. (symbolic of life).
62. *i. e.*, in these phenomena of day and night.
63. (of the fact of Resurrection).
64. See P. VII. n. 520.
65. (and thereafter killed).
66. (to exempt from general consternation).
67. (as all arrogance will vanish).
68. (on the Day, O reader!).
69. (in their present state).
70. (and firmly rooted in their present state).
71. *i. e.*, with the same rapidity; as lightly as.
72. (and shall requite each accordingly).
73. (on that Day). 'Good' is here synonymous with belief.
74. (as his reward).
75. *i. e.*, the fear of damnation.
76. This Day of Judgment which shall come into being at the second blowing of the Trumpet is entirely different from the Last Day which shall begin from the first sounding of the Trumpet. So the fears on the Last Day are in no way incompatible with the sense of security on the Judgment-Day.

تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۖ وَأُمِرْتُ
أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَ الْقُرْآنَ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَن ضَلَّ فَقُلْ
إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

90. (ومن . . . تعملون) And whosoever will bring evil[77]—their faces shall be cast down in the Fire. Are you[78] being requited aught save what you have been working?[79]

91. (انما . . . المسلمين) I[80] am commanded only to worship the Lord of this city[81] which He has sanctified, and His is everything,[82] and I am commanded to be of the Muslims;

92. (وان . . . المنذرين) and that I should recite the Qur'ān.[83] And whosoever receives guidance, receives it for his own soul, and as for him who strays,[84] say thou : I am only of the warners.[85]

93. (وقل . . . تعملون) And say thou :[86] *all* praise to Allah. Presently[87] He will show you His signs,[88] so that you will recognise them. And your Lord is not heedless of what you do.[89]

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77. 'Evil' is here synonymous with infidelity.

78. (O dwellers of Hell!).

79. *i. e.*, are you punished any more than what your deserve ?

80. 'Say thou, O Prophet!' is understood.

81. (of Makka), *i. e.*, the first city to receive the universal message of God.

82. *i. e.*, He is the Lord of the universe.

83. *i. e.*, to preach His message.

84. (after I have announced the true doctrine).

85. (and have nothing to do with the results).

86. (O Prophet!).

87. (and its proper time).

88. *i. e.*, the approaching signs of the Judgment Day.

89. (and He shall requite each accordingly).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
طٰسٓمّٓ ① تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ② نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ③
اِنَّ فِرْعَوْنَ عَلَا فِى الْاَرْضِ وَجَعَلَ اَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْيٖ
نِسَآءَهُمْ ؕ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ④ وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِى الْاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً
وَّنَجْعَلَهُمُ الْوٰرِثِيْنَ ⑤ وَنُمَكِّنَ لَهُمْ فِى الْاَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا
يَحْذَرُوْنَ ⑥

Sūrat-ul-Qaṣaṣ

The Narratives. XXVIII

(Makkan, 9 Sections and 88 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طسم) Tā. Sīn. Mīm.

2. (تلك . . . المبين) These are verses of the manifest Book.

3. (نتلوا . . . يومنون) We recite to thee[90] of[91] the story of Mūsā and Fir'awn with truth, for[92] a people who believe.[93]

4. (ان . . . المفسدين) Verily Fir'awn exalted himself in the land[94] and made its people *in* sects[95] weakening a party among them,[96] slaying their sons and letting their women live.[97] Verily he was of the corrupters.

5. (ونريد . . . الورثين) And We intended that We should be gracious to those who were weakened in the land, and We should make them leaders,[98] and We should make them the inheritors.[99]

6. (ونمكن . . . يحذرون) And We should establish them in the land, and We should let Fir'awn and Hāmān[100] and their hosts receive from them[101] what they dreaded.[102]

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90. (O Prophet !).
91. *i. e.*, somewhat of; a portion of.
92. *i. e.*, for the benefit of.
93. *i. e.*, who have will to believe.
94. See P. XVI. n. 271.
95. (with a view to make them serve him).
96. *i. e.*, the Children of Israel.

97. See P. I. nn. 207, 208.

98. (of mankind in faith).

99. (of land).

100. The name has puzzled the Christians and the Jews, and has led some of their scholars to admit that 'the origin of the name Hāmān is uncertain.' (DB. II. p. 289). Hāmān does not seem to be a personal name, but on the analogy of 'Pharaoh,' it may well be only an official designation. That there was a great Egyptian god by the name of Amon admits of no doubt. 'He was originally only the local divinity of Thebes; but on the accession of the eighteenth dynasty, became the supreme ruler of the Egyptian pantheon, and official god of the empire.' (JE. I. p. 526) 'Amon became the great god of the most important age of Egypt——the XVIIIth—XXth dynasties.' (ERE. V. p. 247) 'Later, Amon obtained pre-eminence and, with the rise of Thebes, became the official chief god of Egypt.' (EBi. c. 3429) And it is quite likely that the official acting as the high priest, in the king's absence, of Amon's temple may have borne a title closely akin to what in Arabic pronunciation is known as Hāmān.' This is all the more probable when we remember that it was impossible for the Egyptian king, who was the responsible head of a highly complex system of Government, to exercise his high-priestly functions except on rare occasions; he accordingly was obliged to depute them to the heads, or higher members, of the various local priesthoods.' (ERE, X. p. 294). Hāmān is here coupled with Pharaoh, as the former, next to the king, was the highest dignity of the state. 'The Theban, High Priest of Ammon, was recognized as beyond dispute the chief of the sacerdotal order, and the next person in the kingdom after the king.' (Rawlinson, *Ancient Egypt*, p. 289) See also P. XXIV. nn. 196, 197 and also Appendix I at the end of Sūrat-ul-Qasas.

101. *i. e.*, at their hand.

102. (and frantically tried to avert) *i. e.*, the ruin of their kingdom as foretold by some diviners.

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ
إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ۝ فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ
وَهَـٰمَـٰنَ وَجُنُودَهُمَا كَانُوا۟ خَـٰطِـِٔينَ ۝ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ
أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ۝ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَـٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا
عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ۝ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ۝
وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ

7. (و اوحينا . . . المرسلين) And We inspired the mother of Mūsā, saying: suckle him,[103] then when thou fearest for him,[104] cast him into the river and hast no fear[105] or sorrow;[106] verily We are going to restore him to thee, and shall make him *one* of *Our* envoys.[107]

8. (فالتقطه . . . خطئين) And the household of Fir'awn picked him up,[108] that[109] he may ultimately prove[110] for them an enemy and a grief. Verily Fir'awn and Hāmān and their hosts were sinners[111]

9. (وقالت . . . يشعرون) And the wife of Fir'awn[112] said: a comfort to me and thee![113] slay him not, perhaps he may be of benefit to us[114] or we may take him for a son. And they did not perceive.[115]

10. (واصبح . . . المؤمنين) And the heart of Mūsā's mother became void,[116] and she had well-nigh given up the secret,[117] had We not fortified her heart,[118] that she might remain *one* of the believers.[119]

11. (و قالت . . . يشعرون) And she said to his sister:[120] follow him[121] *thou*. So she watched him from afar, and they perceived not.[122]

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103. *i. e.*, Moses, the new-born child.

104. As midwives were instructed to kill Israelite babes.

105. (of his being drowned).

106. (over his separation).

107. 'And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.' (Ex. 2 : 3) Mark that there is no trace of God's intervention in the Biblical account.

108. (from the ark).

109. ——Providence designing——

110. (eventually).

111. (and deserved to be perished by his hands). Or خطئين may mean that they greatly erred inasmuch as they brought up one who was to be the cause of their undoing.

112. Not his daughter. Another instance of the Qur'ān correcting the Bible. It is quite conceivable, however, that the Pharaoh may have married his own daughter, as what we call incest was very common in the royal families of ancient Egypt. 'In many ancient civilizations the marriage of near relatives, so far from being taboo, was openly encouraged. In ancient Egypt the royal houses were hotbeds of incest. Amhose I was married to his sister, so was Amenhotep I.' (Scott, *Encyclopaedia of Sex*, p. 169).

113. (this infant is).

114. *i. e.*, of use; serviceable; friendly instead of being inimical like the rest of his people.

115. (the consequence of what they were doing).

116. (of patience, and became disquieted after she had cast him into the river).

117. *i. e.*, she was on the point of making it known that she was his mother.

118. (with faith).

119. (in Our promise).

120. The eldest of the family, named Miriam, and regarded by the Jews as the 'saviour of Israel.' (JE. VIII. p. 609) According to the rabbinical beliefs, she like Moses and Aaron, 'died by a kiss from God, for the angel of death could not take her, and worms did not touch her body.' (*ib*). She was a prophetess according to the Bible. (Ex. 15 : 20).

121. *i. e.*, trace him that thou mayest know his case.

122. (that she was his sister and that she was watching him). 'And his sister stood afar off, to wit what would be done to him.' (Ex. 2 : 4) So the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried.' ("Ant." II. 9 : 4).

وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾
وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِ وَهَٰذَا مِنْ
عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِن شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ
عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي الْمَدِينَةِ

12. (وحرمنا . . . نصحون) And We had already forbidden *other* foster-mothers for him;[123] so she said;[124] shall I direct you to a household who will rear him for you and who would be to him good counsellors.[125]

13. (فرددنه . . . يعلمون) So We restored him to his mother that she might be comforted and not grieve,[126] and that she might know[127] that the promise of Allah is true. Yet most of them[128] know not.[129]

SECTION 2

14. (ولما . . . المحسنين) And when he attained his full strength and became firm,[130] We vouchsafed to him wisdom and knowledge,[131] and thus We reward the well-doers.

15. (ودخل . . . مبين) And he entered the city[132] at a time of unawareness of its inhabitants,[133] and he found two men fighting therein, one *being* of his *own* party,[134] and the other of his enemies.[135] And he who was of his party called him for help against the one who *was* of his enemies. So Mūsā[136] struck him with his fist, and put an end of him.[137] Mūsā said:[138] this is of the work of Satan,[139] verily he is an enemy,[140] a misleader[141] manifest,

16. (قال . . . الرحيم) Mūsā said: Lord! verily I have wronged[142] my soul,[143] so forgive. So He forgave him. Verily He! He is Forgiving, the Owner of Mercy.

17. (قال . . . للمجرمين) Mūsā said: Lord! whereas Thou hast favoured me,[144] I shall[145] never more be a supporter of the culprits

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123. So that he refused to take the breasts of nurses who were provided. 'Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women.' ("Ant." II. 9: 5).

124. (taking advantage of the favourable situation). 'Now Miriam was, by when this happened, not to appear to be there on purpose, but only as staying to see the child, and she said, "It is in vain, that thou, O Queen, callest for these

women for the nourishing of the child, who are in no way of kin to it; but still if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." ' ("Ant." II. 9: 5).

125. Her offer was accepted, so that she brought his mother, and he took her breast.

126. 'Now the child gladly admitted the breast and seemed to stick close to it; and so it was, that at the queen's desire, the nursing of the child was entirely entrusted to the mother.' ("Ant." II. 9: 5).

127. (for certain, and experience for herself).

128. *i. e.*, of mankind.

129. (a thing to obvious).

130. (in mind and body).

131. (in religion and piety before he was endowed with prophethood). This implies that he was pious and righteous from early manhood, and was at no time of his adult life an unbeliever.

132. (of Memphis) Largest city of ancient Egypt, situated about ten miles south of modern Cairo, west of the Nile. It 'was one of the most ancient cities of Egypt, at least near it was the earliest residence of those Pharaohs who ruled over both Upper and Lower Egypt.' (DB. III. p. 338) It 'was the most important city of Egypt and the principal royal residence until the rise of the eighteenth dynasty. The kings of the eighteenth dynasty began to neglect Memphis; but they still resided there occasionally, and the second place among all Egyptian cities remained undisputed to it.' (EBi. c. 3433).

133. *i. e.*, at the hour of the noon-sleep.

134. *i. e.*, an Israelite; of his own religion and nation; one of the down-trodden, oppressed people suffering for years and years the bitterest and most cruel persecution.

135. *i. e.*, an idolatrous Egyptian; one of the oppressing, persecuting people.

136. (after ineffectual verbal remonstrance). 'The oppressor turned a deaf ear to remonstrance, and persisted in his ill-usage of an unfortunate Hebrew labourer, despite all that Moses could say to him.' (Rawlinson, *Moses: His Life and Times*, p. 57).

137. (accidentally and without intending his death). 'Then the pent-up fire which was consuming him burst forth. Moses raised his hand and smote the Egyptian and slew him. It was a hasty and rash act, the result of a violent excess of indignation, which made him strike with a force which he had not intended, and produced a result that he had not anticipated.' (Rawlinson, *Moses: His Life and Times*, p. 57) *Cf.* the Bible:—'And it came to pass in those days, when Moses was

grown that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smitting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.' (Ex. 2 : 11, 12).

138. (being sorry at the unintended effect of his action).

139. (who prompted me to take a rash action).

140. (of mankind).

141. Inasmuch as he deprives one of the opportunity of full deliberation and cool calculation of the result of one's actions.

142. (in penitence befitting a future prophet of God).

143. (by this negligent and hasty action of mine).

144. (in the past).

145. (profiting by this experience).

خَآئِفًا يَتَرَقَّبُ فَإِذَا الَّذِى اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسٰى إِنَّكَ لَغَوِىٌّ مُّبِينٌ ۝ فَلَمَّآ أَنْ
أَرَادَ أَنْ يَّبْطِشَ بِالَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ يٰمُوسٰىٓ أَتُرِيدُ أَنْ تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ
إِنْ تُرِيدُ إِلَّآ أَنْ تَكُونَ جَبَّارًا فِى الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ۝ وَجَآءَ رَجُلٌ مِّنْ أَقْصَا
الْمَدِينَةِ يَسْعٰى قَالَ يٰمُوسٰىٓ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّى لَكَ مِنَ النّٰصِحِينَ ۝ فَخَرَجَ
مِنْهَا خَآئِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِى مِنَ الْقَوْمِ الظّٰلِمِينَ ۝ وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّىٓ أَنْ ع
يَّهْدِيَنِى سَوَآءَ السَّبِيلِ ۝ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ

18. (فاصبح . . . مبين) And in the morning he was fearing[146] and looking about[147] in the city when lo! he who had asked his succour yesterday was crying out to him.[148] Mūsā said:[149] thou art a manifest seducer.

19. (فلما . . . المصلحين) And when *Mūsā*[150] sought to seize him who was an enemy to them both, he[151] said:[152] O Mūsā! wouldst thou slay me as thou didst slay a person yesterday?[153] Thou seekest to be a tyrant in the land, and not to be of the reconcilers.[154]

20. (وجاء . . . من النصحين) And there came a man[155] running from the farthest part of the city.[156] He said: O Mūsā! the chiefs are counselling together regarding thee, that they might slay thee;[157] so depart thou.[158] verily I am to thee of the advisers.

21. (فخرج . . . الظلمين) So he went forth from thence fearing, looking about.[159] He said: Lord! deliver me from the ungodly people.

SECTION 3

22. (ولما . . . السبيل) And when he betook himself towards Madyan,[160] he said:[161] perchance my Lord will guide me even way.

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146. *i. e.*, as one apprehensive of danger.

147. (for what might happen to him on account of the person slain).

148. (for help a second time against another Egyptian).

149. (exasperated at the quarrelsome nature of this fellow).

150. (after this remonstrance).

151. *i. e.*, the Israelite.

152. (wrongly imagining that Moses was going to strike him).

153. *Cf.* the Bible :—'And when he went out the second day, behold, two men of the Hebrews strove together, and he said to him that did the wrong, wherefore smitest thou thy fellow! And he said, Who made thee a prince and a

judge over us? intendest thou to kill me as thou killedest the Egyptian ?' (Ex. 2 : 13, 14).

154. (of quarrels). The news that the killer was Moses naturally spread rapidly and reached the ears of Pharaoh. 'A secret once divulged ceases to be a secret; and it was not long before Moses found that his homicide was bruited abroad . . . Known it was, and not only to his own people but also to the Egyptians, and the Egyptians who heard it carried the news to the king.' (Rawlinson, *Moses : His Life and Times*, p. 58).

155. (believer at heart).

156. (where the council was held).

157. 'Verily the chiefs command one another respecting thee, to slay thee; or consult together against thee to slay thee; or purpose against thee to slay thee.' (LL) *Cf.* the Bible:—'Now when Pharaoh heard this thing, he sought to slay Moses.' (Ex. 2 : 15).

158. (from the land of Egypt). Moses' only chance of safety obviously lay in making good his escape from the boundaries of Egypt and in taking refuge in a land beyond the influence of the Egyptian government.

159. *i. e.*, apprehending his arrest by pursuers. 'And Moses feared.' (Ex. 2 : 14) 'Such an act as that which Moses had perpetrated, was an offence against the law, which could not well be condoned. . . . His arrest would, under the circumstances have been, beyond any doubt, followed by his execution.' (Rawlinson, *Moses: His Life and Times*, p. 58).

160. 'But Moses fled from the face of Pharaoh and dwelt in the land of Midian.' (Ex. 2 : 15) Madyan is 'a town on the east side of the Gulf of Akaba. . . . According to Burton the whole district between 29° 28′ and 27° 40′ is called Ard Madyan.' (EI. III. p. 104) 'In the geographies we find Madyan only as a town near the coast, six days' journey from Tabuk; it was the second halt on the pilgrims' road from Aila to Madina and was a dependency of Madina. In the sixth century Ya'kubi speaks of its position in a district rich in springs and watercourses, gardens and date groves and of its mixed population.' (*ib*) It 'brought the traveller, after the lapse of some weeks, to the vicinity of the Elanitic Gulf, or eastern arm of the Red Sea, which seems in early times to have been the proper country of the southern Midianites.' (Rawlinson, *Moses: His Life and Times*, p. 59) See P. VIII. n. 575; P. XVII. n. 392.

161. (to comfort himself as he did not know the way thither). 'And because the public roads were watched, he took his flight through the deserts and where his enemies could not suspect he would travel.' ("Ant." II. 11 : 1) 'The route which he took was probably very much the same as that by which he afterwards led the Israelites to Mount Sinai. . . . It avoided the Egyptian posts and settlements.' (Rawlinson, *Moses : His Life and Times*, p. 59).

وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ
كَبِيرٌ ﴿٢٣﴾ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي
عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ
لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ
الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا
فَمِنْ عِندِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

23. (ولما . . . كبير) Then when he arrived at the waters of Madyan[162] he found there a community of people watering.[163] And he found, apart from them, two women, keeping back *their flocks*.[164] He said: what is the matter with you two?[165] They said: we[166] do not draw water until the shepherds have driven away *their flocks*, and our father is a very old man.[167]

24. (فسقى . . . فقير) Then he watered *their flocks* for the twain.[168] Then[169] he turned aside into the shade, and said:[170] Lord! I have need of the good which Thou mayest send down for me.

25. (فجاءته . . . الظلمين) Then one of the two came to him walking bashfully,[171] and said: my father invites thee that he may recompense thee with a wage for that thou didst water *the flocks* for us.[172] Then when he had come to him and recounted to him the *whole* story,[173] he said: have no fear; thou hast escaped from the wrong-doing people.[173-A]

26. (قالت . . . الامين) And said one of them: father! hire him,[174] for the best that thou canst hire is a strong and reliable person.[175]

27. (قال . . . الصلحين) He said: I wish I would marry one of these two daughters of mine provided that thou hirest thyself to me[176] for eight years,[177] then if thou completest ten it will be of thy own accord,[178] and I would not make it hard for thee;[179] thou shalt find me, Allah willing, of the righteous.[180]

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162. 'And when he came to the city of Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey and the affliction he had been in. It was not far from the city; and the time of the day was noon.' ("Ant." II. 11: 1). 'Iṣṭakhri says it is larger than Tabuk and describes from his own observations the spring there from which Moses watered the flocks of Shuaib. It was now covered by a house which had been built over it.' (EI. III. p. 104) 'There are traditions there of Moses' residence. As long ago as the days of the Crusades, one writer says: "Near Madyan is the well and at it a rock which Moses uprooted." (Marston, *The Bible is True*, p. 186).

163. (their animals). 'That country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water.' ("Ant." II. 11 : 2) 'Having reached this remote district, weary, thirsty, and travel-stained, Moses sat himself down upon the margin of a well. . . . Around it were "troughs" or tanks, prepared for the watering of their flocks by the Bedouin herdsmen of the neighbourhood.' (Rawlinson, *Moses: His Life and Times*, pp. 59-60).

164. The wells of Palestine and Sinai have been till very recently what they were centuries ago. 'The shepherds may still be seen leading their flocks of sheep and goats to their margin ; the women still come with their pitchers and talk to those who sit by the well ; the traveller still looks forward to it as his resting-place for the night'. (Stanley, *Sinai and Palestine*, pp. 147-48).

165. (that you do not water your flocks). Here once more the Qur'ān corrects the Bible. The number of the daughters was not seven, as given in Ex. 2 : 16 but two.

166. (as befits modest maidens).

167. (who cannot come here to help, so we have to do the work). He was at once priest and king of his tribe. . . . It does not at all militate against this view of the rank of Reuel that his daughters watered their father's flock ; for, in the simplicity of ancient times, chief's daughters, and even princess, condescended to such an occupation.' (Rawlinson, *Moses : His Life and Times*, pp. 61-62).

168. (as befitted a chivalrous man like him). *Cf.* the Bible ;—'And the shepherds came and drove them away : but Moses stood up and helped them, and watered their flock.' (Ex. 2 : 17) 'He "delivered" the maidens from the shepherds, drove them off by threats or blows, and enabled his protegees to complete their watering without further molestation.' (Rawlinson, *Moses : His Life and Times*, p. 60).

169. (after the maidens had gone back).

170. ——a hungry, homeless wanderer as he then was——

171. (with the sleeve of her shirt over her face). This was Zipporah, who eventually became wife of Moses and mother of Gershom.

172. *i. e.*, that he may recompense thee for the trouble which thou hast taken in watering our sheep for us. 'And he said unto his daughters. And where is he ? why is it that ye have left the man ? Call him, that he may eat bread.' (Ex. 2 : 20) 'The brave action naturally led to the damsels' father inviting Moses into his tent, to "eat bread" with him, in the homely phrase of the time' (Rawlinson, *Moses : His Life and Times*, p. 60).

173. (of his having inadvertently killed the Egyptian and then leaving the country in fear).

173-A. As the territory of Madyan lay beyond the Egyptian control.

174. *i. e.*, engage him on wages to tend our sheep in our stead.

175. (and he is both).

176. (to tend my sheep).

177. This ancient Hebrew system of obtaining a wife by services rendered to her father is still extant in several parts of the world. This practice, with which the man generally has to go and live with the family of his future spouse for a certain time, during which he works as a servant. The period of service varies greatly among different peoples; it seldom lasts less than a year, and may even last as many as ten or twelve or fifteen years.' (Westermarck, *op. cit.* p. 158).

178. (and an act of grace on thy part).

179: (by imposing on thee the terms of ten years as a condition).

180. *i. e.*, those who are faithful to their covenants.

قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ ۗ اَيَّمَا الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۗ وَاللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ۝ فَلَمَّا قَضٰى
مُوْسَى الْاَجَلَ وَسَارَ بِاَهْلِهٖٓ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ۚ قَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّيْٓ اٰنَسْتُ نَارًا لَّعَلِّيْٓ اٰتِيْكُمْ
مِّنْهَا بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ۝ فَلَمَّآ اَتٰىهَا نُوْدِيَ مِنْ شَاطِئِ الْوَادِ الْاَيْمَنِ فِي الْبُقْعَةِ
الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ اَنْ يّٰمُوْسٰٓى اِنِّيْٓ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝ وَاَنْ اَلْقِ عَصَاكَ ۗ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا
جَاۤنٌّ وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ ۗ يٰمُوْسٰٓى اَقْبِلْ وَلَا تَخَفْ ۗ اِنَّكَ مِنَ الْاٰمِنِيْنَ ۝ اُسْلُكْ يَدَكَ فِيْ جَيْبِكَ
تَخْرُجْ بَيْضَاۤءَ مِنْ غَيْرِ سُوْۤءٍ ۖ وَّاضْمُمْ اِلَيْكَ جَنَاحَكَ مِنَ

28. (قال . . . وكيل) Mūsā said: be it[181] then between me and thee: whichever of the two terms I fulfil, it shall be no harshness to me;[182] and Allah is Witness of what we say.

SECTION 4

29. (فلما . . . تصطلون) Then when Mūsā had fulfilled the term and was journeying with his family,[183] he saw a fire on the side of Tūr,[184] and said to his family: bide you *here*; I see a fire afar,[185] haply I may bring to you news of it,[186] or a brand out of the fire, haply you may warm yourselves.[187]

30. (فلما . . . العلمين) Then when he had arrived thereto,[188] he was called from the right side[189] of the valley in the ground blessed with the tree:[190] Mūsā! verily I! I am Allah, the Lord of the worlds;[191]

31. (و ان . . . الامنين) and cast down thy rod.[192] And when he saw it stirring as though it were a serpent, he turned in flight and looked not back. Mūsā! draw nigh, and fear not; thou art of the secure *ones*

181. (the covenant).

182. (if I then quit thy service). 'It has been said that Moses was Reuel's "slave"; but this is entirely to misapprehend his position. He was a refugee whom an Arab sheikh had taken under his protection and received into his household out of compassion and kindness. He naturally placed his services at the disposal of his benefactor, and employed himself as his benefactor suggested. But he continued a free-agent. . . . Reuel after a time gave him one of his daughters to wife, and having thus become a member of the tribe and of the family, it was natural that he should make his permanent home in the tents of his new kindred.' (Rawlinson, *Moses : His Life and Times*, p. 62).

183. (to Egypt). The household or family comprised of his wife and two children. 'And Moses took his wife and his sons and set them upon an ass.' (Ex. 4: 20) 'And he took with him his Zipporah, the daughter of Reuel, whom

he had married, and the children he had by her, Gershom and Eleazar.' ("Ant." II. 13 : 1).

184. See P. XVI. n. 255.

185. See P. XVI. n. 255, 256.

186. (regarding our way). They had lost the way.

187. See P. XVI. n. 257.

188. (by a Voice).

189. *i. e.*, from the right-hand side of Moses.

190. 'And he had the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed.' (Ex. 3 : 1-2).

191. The epithet 'Lord of the Worlds' is added to emphasize the fact that God is not to be located to any particular spot, much less to a 'burning bush.' He is beyond all space, transcending all objects. See also P. XVI. nn. 260, 261; P. XIX. n. 395.

192. See P. XVI. n. 266.

الرَّهْبِ فَذٰنِكَ بُرْهَانٰنِ مِنْ رَّبِّكَ إِلٰى فِرْعَوْنَ وَمَلَإِيْهِ ۚ إِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝ قَالَ رَبِّ إِنِّيْ قَتَلْتُ
مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَّقْتُلُوْنِ ۝ وَأَخِيْ هٰرُوْنُ هُوَ أَفْصَحُ مِنِّيْ لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُّصَدِّقُنِيْٓ
إِنِّيْٓ أَخَافُ أَنْ يُّكَذِّبُوْنِ ۝ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيْكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُوْنَ إِلَيْكُمَا ۚ
بِاٰيٰتِنَآ ۚ أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ ۝ فَلَمَّا جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ إِلَّا سِحْرٌ
مُّفْتَرًى وَّمَا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْأَوَّلِيْنَ ۝ وَقَالَ مُوْسٰى رَبِّيْٓ أَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى مِنْ
عِنْدِهٖ وَمَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ۭ إِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝ وَقَالَ

32. (اسلك . . . فسقين) Slip thy hand in thy bosom, it will come forth white without hurt[193] and draw back the arm to thee for fear.[194] These will be two evidences[195] from thy Lord for Fir'awn and his chiefs; verily they have been a people given to transgression.[196]

33. (قال . . . يقتلون) He said Lord! I have slain a man among them, and I fear they may slay me;[197]

34. (و اخى . . . يكذبون) and may brother Hārūn! I He is more eloquent than I in speech.[198] So send him with me as a support, to corroborate me, verile I fear they will belie me.[199]

35. (قال . . . الغلبون) *Allah* said: We shall indeed strengthen thy arm with thy brother, and We shall given to you authority,[200] so that they shall not *be able* to come up to you. *Go forth* with Our signs! You twain and those who follow you shall be the victors.

36. (فلما . . الاولين) The when Mūsā came to them with Our manifest signs,[201] they said.[202] this is naught but magic fabricated, and we heard not of this in our fathers of old.[203]

37. (وقال . . . الظلمون) And Mūsā said: my Lord best knows him who brings guidance from before the Lord,[204] and *him* whose will be the *happy* end of the Abode.[205] Verily the ungodly[206] shall not thrive.

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193. (by way of a miracle). See also P. XVI. nn. 268, 269.

194. 'For fear' is tantamount to 'to drive away fear,' 'to guard against fear,' *i. e.*, if thou be frightened with this miracle of thee.

195. *i. e.*, evidences such as the Egyptians could understand.

196. See P. XVI. n. 271.

197. (before I get time to deliver the message). 'Moses and Aaron, when they appeared before him, took their lives in their hands. He was an irresponsible despot, . . . There was no security against an outbreak of irrepressible anger, if the petition was considered an improper one, and, during the outbreak, a sign might be

made, or a word spoken, dooming the petitioners to death.' (Rawlinson, *Moses: His Life and Times*, p. 89).

198. See XVI. n. 276.

199. (and then a debate will ensue when eloquence of speech is greatly needed).

200. (and prestige in a special degree). *Cf.* the Bible :—'And the Lord said unto Moses. See, I have made thee a god to Pharaoh : and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee : and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. . . . And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.' (Ex. 7 : 1-5).

201. *i. e.*, wonders and miracles.

202. (denying the divine origin of these miracles altogether).

203. The idolatrous Egyptians were total strangers to the ideas of true Godhead, messengership, revelation, in short, to all element of true religion.

204. (and He is my witness).

205. (of bliss) *i. e.*, whose end will be the best in the Hereafter.

206. *i. e.*, those who are not on the path of true religion.

فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ ۚ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا
لَّعَلِّيْٓ اَطَّلِعُ اِلٰٓى اِلٰهِ مُوْسٰى ۙ وَاِنِّيْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ ﴿٣٨﴾ وَاسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ وَظَنُّوْٓا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ﴿٣٩﴾ فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظّٰلِمِيْنَ ﴿٤٠﴾ وَجَعَلْنٰهُمْ اَئِمَّةً يَّدْعُوْنَ اِلَى النَّارِ ۚ وَيَوْمَ الْقِيٰمَةِ لَا يُنْصَرُوْنَ ﴿٤١﴾ وَاَتْبَعْنٰهُمْ فِيْ هٰذِهِ الدُّنْيَا
لَعْنَةً ۚ وَيَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِيْنَ ﴿٤٢﴾ وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْ بَعْدِ مَآ اَهْلَكْنَا الْقُرُوْنَ
الْاُوْلٰى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَّرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٤٣﴾ وَمَا كُنْتَ بِجَانِبِ

38. (و قال . . الكذبين) And Fri'awn said. O chiefs I know not of a god for you except me.[207] So light thou for me, Hāmān![208] clay,[209] and make for me a lofty tower[210] that I may ascend to god of Mūsā;[211] and surely I imagine him to be of liars.

39. (واستكبر . . . . يرجعون) And he and his hosts were stiff-necked in the land unjustifiably and imagined that they would not be brought back to Us.[213]

40. (فاخذنه . . . الظلمين) So We seized him and his hosts and fluing them into the sea.[214] So behold thou[215] what has been the end of the ungodly!

41. (وجعلنهم . . . ينصرون) We have made them leaders calling[216] to the Fire, and they shall not *be succoured* on the Day of Resurrection.

42. (واتبعنهم . المقبوحين) And We caused a curse[217] to pursue them in this would and on the Day of Resurrection they will be of the castaway.

SECTION 5

43. (و لقد . . . يتذكرون) And assuredly We vouchsafed to Mūsā, after We had destroyed the generations of old, the Scripture, enlightenment to mankind and a guidance and a mercy, that haply they be admonished.

207. Pharaoh-worship was very much akin to Mikado-worship, and the 'divinity' of the ancient Egyptian Imperial House bore close resemblance to that of the present-day Japanese Imperial House. The Pharaoh was a veritable Incarnate Deity. 'The king in that first monarchy was the visible god upon earth. The only thing like it that has been since seen is the deification of the Roman emperors. No pure monotheism would for a moment have been compatable with such an intense exaltation.' (Stanley, *Sinai and Palestine*, Intro. p. XXXI). 'It is a well-known fact that the Egyptians, from the earliest traceable period of their history, believed their

kings to be embodied forms of certain gods. . . . The reigning king was regarded as "Horus" (the national god of Lower Egypt in prehistoric times, and, later, of the whole kingdom). . . . The reigning king was styled "the good god," or, at an earlier day, "the great god,"' (ERE. VI. p. 647) Pharaoh 'was not merely looked upon as the earthy representative of the god Horus . . . but he was actually regarded as a form or manifestation of that god. The king was therefore a god, and indeed was commonly spoken of as the "good god." Moreover, by the time of the Vth dynasty the king was believed to be the physical son of the sun-god, the State-god of Egypt.' (ERE. X. p. 294) See also P. XIX. nn. 181, 182; P. XXX. 75.

208. See n. 100 above and Appendix I at the end of the Chapter.

209. (into bricks). Note that brick, rather than stone, was the general building material used in ancient Egypt, and the Egyptians were well-known for brick-making. 'The two countries of brick-makers and brick-builders were Egypt and Mesopotamia. . . . Egyptian bricks were usually twice the size of our modern ones. Many of them (from dynasty 18 onwards) were stamped with the name of a king, to show that they belonged to public buildings. . . . Stamps as well as moulds have been preserved to modern times, and bricks with the name of Rameses II, "the Pharaoh of the oppression,' are shown in our museum.' (EBi. c. 609) 'Egypt has yielded numerous examples of bricks, manufactured in the earliest and subsequent dynasties.' (EBr. IV. p. 111).

210. Note that Paraoh directs Hāmān, who was most presumably the Theban High-Priest of Amon (see n. 100 above) to undertake this work of construction. It is distinctly interesting to learn further respecting this god Amon: 'There is also a superior chief scribe for Amon, who keeps the roll of the sanctuary's possessions. And since in a great temple of the New Kigdom the erection of new buildings and the works of restoration are never interrupted, he has also his own administration of construction, to which all works are subordinated. . . . To secure order in the temple and on the estates, the god keeps his own millitary forces with superior and inferior officers, and since amongst these dependents very secular proceedings often take place, he has also his own prison.' (HHW. I. 227).

211. The idea was not so fantastic to the Egyptians as it appears to us. 'From the earliest days there was a craving for association with the gods. . . . The association with the gods was the way of protection against the evils of the future life. The sky-goddess, Nut, was besought to guard the dead that came to her. The desire to ascend to the gods in the sky was expressed by wanting the ladder to go up, an image naturally adopted by a people accustomed to go up ladders to their homes in the trees, as in the East Africa at present, and as shown by the figures of the huts in the land of Punt.' (Petrie, *Religious Life in Ancient Egypt*, pp. 208-209) 'Thumis had the stairway to the sky, which was kept by Set.' p. 84).

212. (in his assertion that there exists a Supreme All-Powerful Lord of the Universe).

213. (for judgment).

214. See P. I, n. 210.

215. (O Prophet !).

216. (by their precept and practice).

217. A curse which is the lot of every ungodly person.

218. Not only the people of Pharaoh but also other and earlier ungodly peoples.

الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾ وَلَٰكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ
الْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ
الطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ
مُوسَىٰ ۚ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ

44. (وما . . . الشهدين) And thou wast not on the western side[219] when We decreed the affair to Mūsā, and thou wast not of the witnesses.[220]

45. (ولكنا . . . مرسلين) And We produced generations[221] and life was prolonged unto them,[222] nor wast thou a dweller among the people of Madyan, reciting to them[223] Our revelations;[224] but *it is* We *Who were to* send.[225]

46. (وما . . . يتذكرون) Nor wast thou beside the Tūr when We called,[226] but thou *art sent* as a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee,[227] that haply they might be admonished.

47. (ولولا . . . المؤمنين) And lest an affliction had visited them for what their hands had sent before,[228] they should have said:[229] our Lord! why did not Thou send a messenger unto us, so that we might have followed Thy revelations and been of the believers.

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219. (of Sinai where Mount Tūr stands, O Prophet!).

220. (so We are acquainting thee with these facts by Revelation).

221. (after generations since the time of Moses).

222. *i. e.*, long ages passed over them, and they forgot the teachings of the prophets.

223. *i. e.*, thy contemporaries.

224. (regarding that remote past).

225. (thee as a prophet fully instructed in every particular). The plural number of مرسلين is expressive of Majesty.

226. (to Moses; yet thou art relating every particular with perfect exactitude).

227. (for generations past). The reference is to the pagans of Makka, who had had no prophet sent to them since the time of Ismā'īl. The holy Prophet, in addition to being the universal Prophet, was also in a special degree an Arabian prophet. He had a dual office: one to reform mankind, the other to reclaim his own nation. It is in the latter capacity that he is spoken of here.

228. *i. e.*, as the inevitable result of their misdeeds.

229. (by way of excusing themselves).

موسى من قبل ۚ قالوا سحران تظاهرا ۗ وقالوا إنا بكل كفرون ۝ قل فأتوا بكتب من عند الله
هو أهدى منهما أتبعه إن كنتم صدقين ۝ فإن لم يستجيبوا لك فاعلم أنما يتبعون أهواءهم
ومن أضل ممن اتبع هوىه بغير هدى من الله ۚ إن الله لا يهدي القوم الظلمين ۝ ولقد وصلنا
لهم القول لعلهم يتذكرون ۝ الذين ءاتينهم الكتب من قبله هم به يؤمنون ۝ وإذا يتلى عليهم
قالوا ءامنا به إنه الحق من ربنا إنا كنا من قبله مسلمين ۝ أولئك يؤتون أجرهم مرتين بما صبروا و
يدرءون بالحسنة السيئة ومما رزقنهم ينفقون ۝ وإذا سمعوا اللغو أعرضوا عنه وقالوا لنا

48. (فلما . . . كفرون) Yet when the truth is come to them from before Us,[230] they say: why has he not been vouchsafed the like of what was given to Mūsā?[231] Did they not disbelieve in what was given to Mūsā before? They say:[232] two magics supporting each other. And they say: we are disbelievers in all *such things*.[233]

49. (قل . . . صدقين) Say thou: then bring a Book from before Allah that is better in guidance than *these* two, and I shall follow it—if you are truthful.

50. (فان . . . الظلمين) Then if they do not answer[234] thee, know thou that they only follow their own desires; and who is farther astray than he who follows his own desire without a guidance from Allah? Verily Allah does not guide a wrong-doing people.[235]

SECTION 6

51. (ولقد . . . يتذكرون) And assuredly We have caused the Word to reach them in succession,[236] that haply they may be admonised.

52. (الذين . . . يؤمنون) Those unto whom We vouchsafed the Book before it,[237]—they believe therein.[238]

53. (واذا . . . مسلمين) And when it is rehearsed to them, they[239] say: we believe therein, verily this is the truth from our Lord;[240] verily We have been *even* before it of those who submit *themselves*[241]

54. (اولئك . . . ينفقون) These[242] shall be vouchsafed their wage twice over, because they have persevered,[243] and they repel evil[244] with good,[245] and expend[246] of what We have provided them.

230. (in the form of the Qur'ān).
231. *i. e.*, Revealed like the Torah all at once. (Th).
232. (regarding the Torah and the Qur'ān).
233. The reference is to the pagans' total rejection of Revelation.
234. *i. e.*, can produce no such Book, and yet refuse to believe in Islam.
235. *i. e.*, those who do wrong deliberately.

236. (so that each time they may have a fresh impetus to belief).

237. *i. e.*, the just and fair-minded amongst the people of the Book.

238. *i. e.*, in the Holy Qur'ān.

239. *i. e.*, such Jews and Christians as intended to embrace Islam.

240. *i. e.*, so consonant with the fundamentals of our Scriptures and attested to by them.

241. Look at the grudging and very amusing admission of a modern Jew,—a rank reviler of the Prophet. 'Moḥammed . . . had received considerable encouragement from certain Jews in Mekka. Some had accepted Islam; others, doubtless, had flattered him, or even hailed him as a prophet, in the hope of bringing him over to Judaism.' (Torrey, *Jewish Foundation of Islam*, p. 128).

242. *i. e.*, the Jews and Christians who have become Muslims.

243. (in their belief in the face of persecution).

244. *i. e.*, persecution.

245. *i. e.*, patience and forbearance.

246. (in alms).

عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ۝ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ۝ وَقَالُوا إِنْ نَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا ۚ أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ
ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ
مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ ۝ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ
حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ۝ وَمَا أُوتِيتُمْ
مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِنْدَ اللَّهِ

55. (و اذا . . . الجاهلين) And when they hear a vain discourse,[247] they withdraw therefrom and say:[248] to us our works, and to you your works; peace be to you;[249] and we do not seek the ignorance.[250]

56. (انك . . . بالمهتدين) Verily thou canst not guide whomsoever thou likest,[251] but it is Allah Who shall guide whomsoever He will.[252] And He knows best who are the guided.[253]

57. (وقالوا . . . لا يعلمون) And they[254] say:[255] were we to follow the guidance with thee,[256] we shall be snatched away from our land.[257] Have We not established for them an inviolable sanctuary[258] to which are brought all manner of fruits! a provision from Our presence?[259] Yet most of them know not.[260]

58. (وكم . . . الوارثين) And how many a city have We destroyed that exulted in their living,[261] and yonder are their dwellings which have not been inhabited after them[262] unless for a little while;[263] and verily We! have been the inheritors.[264]

59. (وما كان . . . ظلمون) Nor was thy Lord to destroy the cities[265] until He had raised up in their mother-city a messenger reciting to them[266] Our revelations. Nor were We to destroy the cities[267] unless their inhabitants had been ungodly.[268]

247. (regarding themselves or their faith).

248. (firmly yet politely).

249. This in intended not as a salutation, but as the waiving of further argumentation.

250. *i. e.*, we seek not an argument with them.

251. (so grieve not if thy efforts to win over thy dearest ones to the cause of the true religion remain abortive, O Prophet !).

252. It is beyond the power of man——even of the greatest man——to make any one see the right path. It is God alone who can, and does guide in accordance with His infinite wisdom.

253. Far from having the power to show the path of guidance to others, no mortal has even the knowledge of those who shall be guided.

254. *i. e.*, the Quraish tribe of Makka.

255. (to the Prophet).

256. ——and we believe that thou preachest the truth——

257. (and shall be expelled from Makka like the rest of the followers). This implies that the Arab pagans did in the heart of their hearts believe in the truth of the Holy Prophet, but considerations of material loss prevented them from openly accepting his guidance. 'As glorifier of his Lord, admonisher to his people, messenger and prophet (*nabi*) of Allah, Muhammad was gaining few converts. . . . Abū-Sufyān, representing the aristocratic and influential Umayyad branch of Quraysh, stood adamant. What they considered a heresy seemed to run counter to the best economic interests of the Quraysh as custodians of al-Kabah, the pantheon of multitudinous deities and centre of a pan-Arabian pilgrimage.' (Hitti, *op. cit.*, p. 113).

258. *i. e.*, the sacred territory of Makka——a place protected by God and reverenced by man. So why should you be afraid of molestation?

259. *i. e.*, merely out of Our providence. So why should you be afraid of destitution?

260. *i. e.*, understand not these ways of the Providence.

261. (and rolled, like Makkan, in riches). It is wholly erroneous to think of the pagan Makkans as a people poverty-ridden and constanly on the verge of starvation. On the contrary their affluence was marked. Their poverty is a myth. They were given to the most lucrative of professions—foreign trade. Referring to the overflowing life led by most of them, observes a modern French Arabists:—'It is as if we caught the humming of a human hive or found ourselves in the vicinity of a modern Stock Exchange. There is the same constant agitation, the same money-fever, the same frenzied speculation, and also the same succession of rapid fortunes and sudden catastrophes. Makka became the Paradise of stock-brokers, of middle-men, of bankers with their money-loans placed at rates of interest which were usurious.' (Lammens, *o. p. cit.*, p. 15).

262. *i. e.*, have remained desolate and in ruins ever since.

263. For instance, by the travellers staying there for a few brief hours to rest and refresh themselves.

264. (of their wealth; they never being left to enjoy it).

265. (at their first iniquity).

266. *i. e.*, their inhabitants.

267. (even after the preaching of the apostles).

268. *i. e.*, until they have become confirmed in their ungodliness.

خَيْرٌ وَّأَبْقٰى ۚ أَفَلَا تَعْقِلُونَ ۝ أَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ
هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِينَ ۝ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ۝ قَالَ الَّذِينَ
حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰٓؤُلَآءِ الَّذِينَ أَغْوَيْنَا ۚ أَغْوَيْنٰهُمْ كَمَا غَوَيْنَا ۚ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا إِيَّانَا يَعْبُدُونَ
وَقِيلَ ادْعُوا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ۝ وَيَوْمَ يُنَادِيهِمْ
فَيَقُولُ مَاذَآ أَجَبْتُمُ الْمُرْسَلِينَ ۝ فَعَمِيَتْ عَلَيْهِمُ الْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ۝ فَأَمَّا مَنْ تَابَ وَ
اٰمَنَ وَعَمِلَ صٰلِحًا فَعَسٰٓى أَنْ يَّكُونَ مِنَ الْمُفْلِحِينَ ۝

60. (وما . . . تعقلون) And whatever you are vouchsafed[269] is an enjoyment of the life of this world and its adornment;[270] and what is with Allah[271] is better[272] and more lasting.[273] Will you not then reflect ?

SECTION 7

61. (افمن . . . المحضرين) Is he, then, whom We have promised an excellent promise[274] which he is going to meet like him whom We have allowed the enjoyment of this world awhile, then on the Day of Resurrection he shall be of the those arraigned?[275]

62. (و يوم . . . تزعمون) And on the Day when He will call unto them and say: where are My partners[276] whom you were wont to assert?——

63. (قال . . . يعبدون) those[277] on whom the sentence will be pronounced[278] will say:[279] our Lord : these are they whom we seduced; we seduced them[280] even as we ourselves were seduced;[281] we declare ourselves quit *of them* before Thee; not ourselves[282] they were wont to worship.

64. (و قيل . . . يهتدون) And it shall be said:[283] call upon your associate-gods. And they will call upon them, and they shall not be answered, and they shall see the torment.[284] Would that they had received the guidance![285]

65. (و يوم . . . المرسلين) And on the Day when He shall call unto them and say: what answer did you give to *Our* envoys?

66. (فعميت . . . يتساءلون) Bedimmed unto them on that Day shall be *all* excuses,[286] and so they shall not *be able to* ask one of another.

67. (فاما . . . المفلحين) However,[287] whoso will repent and believe and work righteous deeds—perchance he will be of the thrivers.

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269. (of wealth and substance).
270. (bound to perish with the life of this world).
271. (of the merits of your works).
272. *i. e.*, much superior in quality.

273. *i. e.*, much superior in quantity.

274. (of eternal bliss).

275. (for judgment and doomed to eternal punishment).

276. *i. e.*, co-shares of My divine power.

277. *i. e.*, the devils.

278. (of eternal damnation, as the author of all evil and mischief).

279. (half confessing and half concealing their guilt).

280. (without any compulsion on our part ; it is they themselves who willingly acted upon our evil suggestions).

281. (without any external compelling agency).

282. (alone, or in the first instance).

283. (to the polytheists).

284. (staring them in the face).

285. (while still in this world).

286. *i. e.*, their minds in extreme consternation and bewilderment shall be perfectly blank, and they shall not be able to return any answer at all.

287. (in this life).

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحٰنَ اللّٰهِ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝٦٨ وَرَبُّكَ يَعْلَمُ مَا
تُكِنُّ صُدُوْرُهُمْ وَمَا يُعْلِنُوْنَ ۝٦٩ وَهُوَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ لَهُ الْحَمْدُ فِى الْاُوْلٰى وَالْاٰخِرَةِ وَلَهُ الْحُكْمُ وَاِلَيْهِ
تُرْجَعُوْنَ ۝٧٠ قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ
يَاْتِيْكُمْ بِضِيَآءٍ اَفَلَا تَسْمَعُوْنَ ۝٧١ قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ
مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ اَفَلَا تُبْصِرُوْنَ ۝٧٢ وَمِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَ
النَّهَارَ لِتَسْكُنُوْا فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝٧٣

68. (وربك . . . يشركون) And thy Lord creates whatsoever He wills and chooses; no choice[288] is to be for them.[289] Hallowed be Allah and exalted above what they associate![290]

69. (وربك . . . يعلنون) And thy Lord knows what their hearts conceal[291] and what they disclose.[292]

70. (وهو . . . ترجعون) He is Allah! there is no god but He! His is *all* praise in the first[293] and *in* the last;[294] and His is the command,[295] and to Him you shall be returned.[296]

71. (قل . . . تسمعون) Say thou:[297] think you, if Allah made night continuous for you till the Day of Resurrection, what god is there beside Allah, who would bring you light? Do you hear?[298]

72. (قل . . . تبصرون) Say thou:[299] think you, if Allah made for you day continuous till the Day of Resurrection, what god is there, beside Allah, who would bring you night in which you have repose? Do you not see?[300]

73. (ومن رحمته . . . تشكرون) It is of His mercy that He has made for you night and day, that in them[301] you may have repose and that you may seek[302] of His grace,[303] and that haply you may give thanks.[304]

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288. (in regard to His laws, whether they are physical or moral).

289. *i. e.*, the created beings.

290. (with Him). He is above all restrictions and limitations that ignorant philosophers of Greece and other polytheists have sought to impose on His illimitable, infinite power, potency, and majesty.

291. (of secret malice towards Islam).

292. (of open hostility).

293. *i. e.*, in this world.

294. *i. e.*, in the Hereafter.

295. (in this world and the Next).

296. He is the Supreme, All-Pervading, Omniscient—not one of the gods but the sole God.

297. (O Prophet!).

298. (to such arguments of His undivided, undisputed suzerainty).

299. (O Prophet!).

300. (such evident proofs of His omnipotence).

301. *i. e.*, in the former. See P. XXI, n. 131; XXX. n. 9.

302. (in the day-time).

303. *i. e.*, obtain provision. See P. XXX, n. 11.

304. (by recognizing His unity).

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ۝ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا
بُرْهَانَكُمْ فَعَلِمُوٓا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ۝ إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ع
وَآتَيْنَٰهُ مِنَ الْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُ لَتَنُوٓأُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ
لَا يُحِبُّ الْفَرِحِينَ ۝ وَابْتَغِ فِيمَآ آتَىٰكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَآ
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۝ قَالَ إِنَّمَآ أُوتِيتُهُ عَلَىٰ
عِلْمٍ عِندِيٓ أَوَلَمْ يَعْلَمْ أَنَّ

74. (ويوم . . . تزعمون) And on the Day when He shall call unto them,[305] and say: where are My associates whom you were wont to assert?

75. (ونزعنا . . . يفترون) We shall take out[306] from every community[307] a witness,[308] and We shall say: come forth with your proof;[309] then they will know[310] that the truth was Allah's,[311] and astray will go from them what they were wont to fabricate.

SECTION 8

76. (ان قارون . . . الفرحين) Verily Qārūn[312] was of the people of Mūsā;[313] then he behaved arrogantly towards them.[314] And We had vouchsafed him of the treasurers that of which the keys would have weighed down a band of strong men.[315] *Recall* when his people said to him: exult not;[316] verily Allah does not like the exultant.

77. (وابتغ . . . المفسدين) And seek the abode of the Hereafter[317] with what Allah has vouchsafed thee,[318] and forget not thy portion in the world,[319] and be thou generous[320] and Allah has been generous to thee, and seek not corruption in the land,[321] verily Allah approves not corrupters.

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305. *i. e.*, the polytheists.
306. (on the Day of Judgment).
307. (of the infidels to bear testimony against them).
308. *i. e.*, the prophet sent to that particular people.
309. (of your false doctrines).
310. *i. e.*, come to realise.
311. (conveyed to them through His prophets).
312. *i. e.*, Korah of the Bible.
313. (and a near relative of his). He belonged to the family of Levi and was a cousin of Moses.
314. But بغى على اخيه is also 'He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his

brother to himself.' (LL). The Bible gives a rather meagre account of his 'rising' against Moses and Aaron (on them be peace!) 'And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord'? (Nu. 16 : 2, 3) Josephus supplies some details:—'Corah, an Hebrew of principal account, both by his family and by his wealth . . . saw that Moses was in an exceeding great dignity, and was uneasy at it, and envied him on that account, (he was of the same tribe with Moses, and of kin to him,) being particularly grieved, because he thought he better deserved that honourable post on account of his great riches, and as not inferior to him in his birth. So he raised a clamour against him among the Levites, who were of the same tribe, and especially among his kindered, saying that . . . . . if God had determined to bestow that honour on the eldest tribe that of Reubel might have it more justly: and then Dathan and Abiram, and (on the son of) Paleth, would have it, for these are eldest men of that tribe, and potent on account of their great wealth also ?" ("Ant." IV. 2 : 2).

315. 'Would weigh down the company of men possessing strength.' (LL) 'Korah is represented as the possessor of extraordinary wealth, he having discovered one of the treasurers which Joseph had hidden in Egypt. The keys of Korah's treasuries alone formed a load for three hundred mules' (JE. VII. p. 556). A great banker and financier as he was, he must have employed a large staff of cashiers, accountants, ledger-keepers and peons.

316. (in the abundance of thy riches).

317. (by expending thy wealth in the service of God).

318. (of riches).

319. (by working therein for the Next world). Wealth, in Islam, in not to be regarded as an excuse for vanity and luxury, but is to be held as an opportunity for giving freely to the service of God and humanity.

320. (unto mankind).

321. (by infringing the laws of God).

اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّاَكْثَرُ جَمْعًا ؕ وَلَا يُسْـَٔلُ عَنْ ذُنُوْبِهِمُ
الْمُجْرِمُوْنَ ۞ فَخَرَجَ عَلٰى قَوْمِهٖ فِىْ زِيْنَتِهٖ ؕ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَاۤ
اُوْتِىَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ ۞ وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَ
عَمِلَ صَالِحًا ۚ وَلَا يُلَقّٰىهَاۤ اِلَّا الصّٰبِرُوْنَ ۞ فَخَسَفْنَا بِهٖ وَبِدَارِهِ الْاَرْضَ ۫ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ
دُوْنِ اللّٰهِ ۗ وَمَا كَانَ مِنَ الْمُنْتَصِرِيْنَ ۞ وَاَصْبَحَ الَّذِيْنَ تَمَنَّوْا مَكَانَهٗ بِالْاَمْسِ يَقُوْلُوْنَ وَيْكَاَنَّ اللّٰهَ يَبْسُطُ
الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ

78. (قال . . . المجرمون) He said: I have achieved *all* this because of the knowledge I posses.[322] Did he not know that Allah had destroyed before him, of the generations, who were stronger than he in might and larger in respect of following? And[323] the culprits will not be questioned of their sins.[324]

79. (فخرج . . . عظيم) Then he went forth before his people in his pomp.[325] Then those who sought the life of this world said:[326] would that we had the like of what has been vouchsafed to Qārūn[327]? Surely he is the owner of a great fortune.[328]

80. (وقال . . . الصبرون) And those who were given the knowledge said:[329] woe be to you! the reward of Allah[330] is best[331] for him who believes and works righteously, and none shall attain it except the steadfast.[332]

81. (فخسفنا . . . المنتصرين) Then We sank the earth with him and his dwelling-place.[333] And he had no host to defend him against Allah,[334] nor was he of those who could defend themselves.[335]

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322. *i. e.*, what is this foolish talk about the grace and bounty of God ? I have earned all this wealth on account of my own skill in the art of making money.

323. (on the Day of Judgment).

324. (for the purpose of arriving at a decision, sins are already known to God). Culprits would be questioned only to add to their anguish and chagrin.

325. *i. e.*, in the pride of his worldly glitter, attended perhaps by many dependents and sycophants.

326. (envying his apparent happiness).

327. (of worldly riches).

328. That Korah was joined by a large number of malcontents is borne out by the Jewish tradition. 'Korah incited all the people against Moses, arguing that it was quite impossible to endure the laws instituted by the latter,' (JE. VII. p. 557).

329. (to their less discerning brethren).

330. (in the Hereafter).

331. *i. e.*, a thousand times better than all this worldly pomp and glitter.

332. *i. e.*, those who restrain themselves from the greed of this world.

333. 'And We made the ground to sink with, and swallow up, him and his mansion.' (LL).

334. (although he presumed on the large number of his supporters and followers).

335. *Cf.* the OT:—'The ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.' (Nu. 16: 31-33) See also "Ant". IV. 3: 3, 4. 'At the time of Korah's engulfment, the earth became like a funnel, and everything that belonged to him, even linen that was at the launderer's and needles that had been borrowed by persons living at a distance from Korah, rolled till it fell into the chasm. According to the Rabbis, Korah himself underwent the double punishment of being burned and buried alive.' (JE. VII. p. 557).

عِبَادِهٖ وَيَقْدِرُ ۚ لَوْلَآ اَنْ مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا ۗ وَيْكَاَنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ۝ تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا
لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝ مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَمَنْ
جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ عَمِلُوا السَّيِّاٰتِ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ۝ اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ
لَرَآدُّكَ اِلٰى مَعَادٍ ۗ قُلْ رَّبِّيْٓ اَعْلَمُ مَنْ جَآءَ بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى
اِلَيْكَ

82. (واصبح . . الكفرون) And those who had coveted his lot the day before *now* began to say: Ah! Allah expands the provision for whomsoever of His bondmen He wills, and *also* stints.[336] Had not Allah been gracious to us, He would have sunk *the earth* with us *also*.[337] Ah! the infidels do not thrive.[338]

SECTION 9

83. (تلك . . . للمتقين) This is the abode of the Hereafter;[339] We assign it to those *only* who do not seek exaltation[340] or corruption[341] in the land: and the happy end is for the *God*-fearing.[342]

84. (من جآ . . . يعملون) Whosoever brings good[343] shall have better than it,[344] and whosoever brings evil, then those who work evil deeds shall only be rewarded for what they have been working.[345]

85. (ان الذى . . مبين) Verily He who has imposed the Qur'ān[346] on thee[347] is surely to bring thee back home.[348] Say thou: my Lord knows best as to who brings guidance and who is in an error manifest.[349]

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336. (for whomsoever He will; and this is no criterion of a man's good fortune).

337. 'And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.' (Nu. 16: 34).

338. (in the end).

339. (which alone is worth striving after).

340. (of themselves).

341. The word, as contrary of صلاح, includes every sort of evil and wrong.

342. This verse was recited by the Prophet at the end of his last public address.

343. (in the Hereafter).

344. *i. e.*, the reward shall far exceed the merit of the deed.

345. *i. e.*, shall be rewarded only according to the merit.

346. *i. e.*, imposed its recital and preaching and the acting on its statutes and ordinances.

347. (O Prophet!).

348. *i. e.*, Makka. The verse was revealed to comfort the Prophet on his Hijrat journey at a place between Makka and Medina.

349. *i. e.*, He is the final Arbiter.

الكتب الا رحمة من ربك فلا تكونن ظهيرا للكفرين ﴿٨٦﴾ ولا يصدنك عن ايت الله بعد اذ
انزلت اليك وادع الى ربك ولا تكونن من المشركين ﴿٨٧﴾ ولا تدع مع الله الها اخر لا اله الا هو كل
شيء هالك الا وجهه له الحكم واليه ترجعون ﴿٨٨﴾

86. (وما كنت . . . للكفرين) And thou[350] wast not expecting that the Book would be inspired in thee,[351] but *it is* a mercy from thy Lord;[352] so do not be thou[353] a supporter of the infidels.[354]

87. (ولا . . . المشركين) And let them not turn thee aside from the signs of Allah after they have been sent down unto thee. And call thee *mankind* to thy Lord, and do not be thou of the associators.[355]

88. (ولا . . . ترجعون) And do not invoke thou any other god alongwith Allah.[356] There is no god but He. Perishable is everything save His Face.[357] His is the judgement, and to Him you *all* shall be returned.

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350. (in thy pre-prophetic period).

351. The gift of prophethood is a purely and absolutely Divine gift, which no moral can reckon beforehand.

352. (undreamt of by thee).

353. (in the future as thou hast not been in the past).

354. (in any way) *i. e.*, never be hesitant or halting; go on preaching the true doctrine conscious of the help of God, and disregardful of all opposition and persecution.

355. (by joining hands with them even in trivial matters of faith).

356. Many of the Arabian pagans fondly hoped that the Prophet acting on the policy of 'give and take' might be persuaded to make a compromise with them in some matters of faith at least. The verse in the text was to put an end to all such fancies and delusions.

357. He alone is Immortal, Ever-living; all else is perishable. In the whole of the universe everything is slippery, doubtful; death alone is certain. This also negatives the immortality of soul, matter or anything except God. وجه lilerally, 'His countenance' signifies 'His self' or 'Him.'

APPENDIX–III

Historicity of Haman as mentioned in the Qur'an

Sher Mohammad Syed
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"*For lo! it is an unassailable Scripture. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise*" (The Qur'ān, xli, 41-42).

1. Controversy has prevailed since 1698 about the historicity of Hāmān who, according to the Qur'ān, was associated with the court of Pharaoh to whom Moses was deputed as a prophet by the Almighty Allah. Marraccio, George Sale, Rev. E. M. Wherry and *Encyclopaedia of Islam* are some of the note-worthy critics in this behalf. We propose to examine here various aspects of the controversy in the light of recent historical researches and archaeological discoveries.

2. *Mention of Hāmān in the Qur'ān.* Let us first see what the Qur'ān says about the Hāmān in question. He has been mentioned at six places in the Holy Qur'ān. Reproduced below is Pickthall's translation of the verses containing reference to Hāmān:

(*a*) "Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who worked corruption. And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors, and to establish them in the earth, and to show Pharaoh and Hāmān and their hosts that which they feared from them."[1]

(*b*) "And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo! Pharaoh and Hāmān and their hosts were ever sinning."[2]

(*c*) "And Pharaoh said: O chiefs. I know not that ye have a god other than me, so kindle for me (a fire), O Hāmān, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and Lo! I deem him of the liars."[3]

(*d*) "And Korah, Pharaoh and Hāmān! Moses came unto them with clear

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1. Sūrah xxviii (al-Qasas), vv. 4-6.
2. *Ibid.* v. 8
3. *Ibid.* v. 38.

proofs (of Allah's sovereignty), but they were boastful in the land. And they were not winners (in the race)."[4]

(*e*) "And verily We sent Moses with Our revelations and a clear warrant :

"Unto Pharaoh and Hāmān and Korah, but they said : A lying sorcerer !

"And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of the disbelievers is in naught but error."[5]

(*f*) "And Pharaoh said : O Hāmān ! Build for me a tower that haply I may reach the roads, the roads of the heavens, and may look upon the God of Moses, though verily I think him a liar. Thus was the evil that he did made fair-seeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin."[6]

3. *Criticism of Western Scholars.* (A) Some prominent Orientalists have not been able to identify correctly the Hāmān of the Qur'ān and hence their criticism about his historicity. The first critic to enter the lists in this behalf was Marraccio, Confessor to Pope Innocent XI. Criticism of other Orientalists is by and large based on his critical note. We reproduced hereunder their critical observations.

(*a*) English rendering of critical Note 1 on page 526 of Marraccio's Latin translation of the Qur'an :[7]

"Mahumet has mixed up Sacred Stories. He took Hāmān as an adviser of Pharaoh whereas in reality he was adviser of Ahasuerus, King of Persia. He also thought that the Pharaoh ordered construction for him of a lofty tower from the top of which he could see the God of Moses which if true would be inferior to him. There is no doubt that he borrowed the story of this tower from the story of the Tower of Babel. It is certain that in the Sacred Scriptures there is no such story of the Pharaoh. Be that as it may, he (Mahumet) has related a most incredible story."

(*b*) George Sale and Wherry have stated :

"Hāmān : This name is given to Pharaoh's Chief Minister, from which it is generally inferred that Muhammad has here made Hāmān the favourite of Ahasuerus, King of Persia, and who indisputably lived many ages after Moses, to be that Prophet's (Moses') contemporary. But how-probable so-ever this mistake may seem to us, it will be very hard, if not impossible, to convince a Muhammadan of it."[8]

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4. Sūrah xxix (al-'Ankabūt), v. 39.
5. Sūrah xl (al-Mu' min), vv. 23-25.
6. *Ibid.*, vv. 36-37.
7. Published in Padua (Italy) in 1698.
8. George Sale, footnote "h" on page 239 of Vol II of his translation of the Qur'ān published in 1825 in London. It appeared first in the 1734 edition. Rev. Wherry reproduced it as note No. 5 on page 154 of Vol. III of his *Comprehensive Commentary on the Quran*, published in 1896 by Kegan Paul, Trench, Trubner & Co. London.

(*c*) There are a few more critics, e.g. (i) Professor Torrey[9] who has indulged in criticism to the effect that the Prophet Muḥammad drew upon Rabbinic legend of Esther and even adapted the story of the Tower of Babel; and (*ii*) Professor Lammens[10] who has mentioned "the most glaring anachronism" and "the confusion between Hāmān, minister of King Ahasuerus and the minister of Moses' Pharaoh". Even *Encyclopaedia Britannica*[11] (1929 and 1960 editions) alleged that this confusion existed in the Qur'ān.

(*d*) (i) *The Encyclopaedia of Islam* (1927 edition), writes[12]:

"Hāmān, the Persian Minister hostile to the Jews in the Book of Esther, according to the Koran [XL 25 (i.e. 'e of para 2' above)] acted with Karun (Korah) on Fir'aun's council and filled the office of grand-vizier. These two learned of the approaching birth of Mūsā and advised that the boys should be slain and the girls allowed to live. When Mūsā appeared as a Prophet of God, they called him a liar. Fir'aun said, O Hāmān, build me a tower, on which I shall reach the paths, the paths to heaven, and ascend to the God of Mūsā [Sura XL 38 *et seq* (i.e. 'f of para 2' above)]. That Muḥammad placed Hāmān in this period betrays his confused knowledge of history."

(ii) "Hāmān, name of a person whom the Kuran associates with Pharaoh (Fir'aun) because of a still unexplained confusion with the minister of Ahasuerus in the Biblical Book of Esther." This is what the *Encyclopaedia of Islam* (1971 edition) states.[13]

Before proceeding further, we would like to emphasise that the information given by the *Encyclopaedia of Islam* as reproduced at (i) above is replete with grave blunders which are misleading. In the first place, the Qur'ān does *not* at all describe Hāmān as "Grand Vizier" or "Chief Minister" of Pharaoh. Moreover, it has nowhere stated that Qārūn (Korah) was his "minister". What is worst is: Verse 25 of Sūrah xl does NOT at all relate to the period preceding the birth of Mūsā as erroneously presumed. On the contrary, it relates to the period following Mūsā's presentation of his credentials as Prophet to Pharaoh, Hāmān, and Korah whereupon the three rejected his commission, dubbing him a lying sorcerer. Not only that, they plotted also to kill the sons of his followers, sparing their daughters. What immediately follows in verse 26 of the quoted Sūrah is obviously the considered proposal of Pharaoh, to kill Mūsā himself. It is, moreover, significant to state that the Qur'ān does not support the statement to the effect that these *two* (*namely, Hāmān and Qārūn*) *learned of the approaching birth of Mūsā and*

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9. Professor Torrey, *Jewish Foundation of Islam* (New York, 1933), pp. 117, 119.
10. Professor Lammens, *Islam: Beliefs & Institutions* translated from French by Sir Denison Ross (London: Methuen & Co. Ltd., 1929), p. 39.
11. *The Encyclopaedia Britannica*, Vol XIII (1929 Ed.), p. 483, (1960 Ed.), p. 479.
12. *The Encyclopaedia of Islam* (London, 1927), II, pp 244-45.
13. *The Encyclopaedia of Islam* (London, 1971), III, p. 110.

advised that the boys should be slain and the girls allowed to live. Obviously realising the utter untenability of these statements made in the 1927 edition of the *Encyclopaedia of Islam*, its editors deleted them in the subsequent edition. The unfounded allegation regarding confusion relating to Hāmān still persists which we shall deal with now.

4. *Identification of Hāmān.* (I) We give hereunder extracts from recent works of historians of world repute and of eminent archaeologists to establish the identity of Hāmān contemporaneous with the Pharaoh as mentioned in the Qur'ān.

(a) "The dispersion of the worship of Amen is noted above as pointing to its coming through the Oases; and there seems no reason to question that the primitive Oasis worship of Ammon or Hammon, was the origin on the one hand of the Egyptian Amen or Amun, and on the other of the Carthaginian Baal Hān.ān."[14]

(b) Impersonation or incarnation of the god Amon—which is the same as Hāmān as is clear from *(a)* above—is also a well-established fact. That the high priest of Amon used to personate the god Amon is clear from the following quotation:

"Possibly the combination arose from priests wearing the heads of animals when personating the god, as the high priest wore the ram's skin when personating Amon."[15]

(II) By way of elaboration, it may be added that, according to the creed of ancient Egyptians, it was customary for the priests and priestesses to personify or personate their gods and goddesses, as will be clear from the following quotations:

(a) "This chapter may be fittingly ended by a few extracts from the Songs of Isis and Nephthys which were sung in the temple of Amen-Ra at Thebes by two priestesses who personified the two goddesses"[16] [i.e. Isis and Nephthys].

(b) "After the end of the Old Kingdom a vast wave of democratization passed through Egyptian religious and funerary ideas and conceptions, and all those privileges which had formerly been the prerogatives of the King were now transferred to other mortals, every dead person was now identified with Osiris, and his son or any officiant performing the rites in his stead was regarded as Hous."[17]

(c) Egyptian priests and Priestesses not merely exercised the functions of divinties, they sometimes impersonated them.[17-A]"

In fine, the high Priest of the god Amon who was a contemporary of Moses, was the Hāmān of the Qur'ān.

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14. Sir Flinders Petrie, *Religious Life in Ancient Egypt*, (London : Constable & Co., 1924), p. 21.
15. Professor W. M. (later Sir) Flinders Petrie. *The Religion of Ancient Egypt*, (London : Archibald Constable & Co. 1908), p. 30.
16. Sir Wallis Budge, *Egyptian Religion*, (New York : Bell Publishing Co., 1959), pp. 105-06.
17. Professor Jaroslav Cerny, *Ancient Egyptian Religion*, (London : Hutchinson's University Library, 1952), pp. 100-01.

17-A. Encyclopaedia of Religion and Ethics (Edinburg, T. & T, Clark, 1918), vol. x, p. 295

It should be borne in mind that just as Pharaoh was the generic name of the kings of ancient Egypt and not the proper name of any particular king, so Amon or Hāmān was the generic title of the high priests when personating the god Amon. Amon is variously spelt as Aman, Amen, Amon, Ammon, Amun, Haman, Hammon, etc.[17-B]

5. *Sacerdotal and Political Status of Hāmān (Amon).* The identity of Hāmān having been established, it is but appropriate to examine what independent and impartial authorities have stated as to his status, titles, and functions which substantiate his description in the Qur'ān. That Amon (or Hāmān) was a very powerful and influential god whose high priest, personating him as indicated above, wielded great power and pelf, will be clear from a perusal of the following extracts, from the works of world-famous historians and archaeologists.

(*a*) "He was regarded by the people as their great protector and no higher praise could be preferred to Amon when addressed by a worshipper than to call him 'the poor man's vizier' who does not accept the bribe of the guilty."[18]

(*b*) "The High Priest (of Amon) appears as 'Viceroy of Kush'. Already. . . Amon had gained possession of the Nubian gold-country; the High Priest has now gone a step further and seized the whole of the great province of the Upper Nile. The same inscription calls him also 'Overseer of the double granary,' who . . . was the most important fiscal officer in the State, next to the chief treasurer himself. There is now nothing left in the way of authority and power for the High Priest to absorb; he is commander of all the armies, viceroy of Kush, holds the treasury in his hands, and executes the buildings of the gods."[19]

(*c*) "Thus the 'First Prophet' or the high priest of Amon was at the same time the 'Great Superintendent of Works,' and in this capacity was required to take under his charge the extensive building operations connected with the temple, and 'to provide splendour in his sanctuary'. As 'General of the Troops of the God' he commanded the military forces of the temple, like a mediaeval archbishop, and as 'Prefect of the Treasury' had under his control by no means the simple administration of the finance. Nor did his authority extend only over the Amon temple and its priesthood. He was also 'Prefect of the Prophets of the Gods of Thebes' and 'Prefect of the Prophets of all Gods of the South and the North'. This can mean

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17-B. William Smith writes in his *Classical Dictionary, Biographical, Mythical and Geographical* (London, 1858) that Ammon originally was an Aethiopian or Libyan, afterwards an Egyptian divinity. The real Egyptian name was Amun or Ammon, the Greek called him Zeus Ammon, the Romans Jupiter Ammon, and the Hebrews Amon (pp. 44). . . . 'A still more celebrated Oasis than either of these was that called AMMON, HAMMON, AMMONIUM, HAMMONIS, ORACULUM, from its being a chief seat of worship oracle of the god Ammon, (p. 489)

18. Professor Breasted. *A History of Egypt*, (New York : Scribners, 1950), p. 244.

19. *Ibid.*, 520.

nothing else than that all the priests of the country were subordinate to him and that he was the supreme spiritual authority of the realm. Of this power he knew how to make good use; and it not unfrequently happened that the offices of high priest in other temples, for example, that of the sun-god of Heliopolis, together with his special subordinate members of the college of Amon, were filled in accordance with his choice. In this manner not only was great political power concentrated in the hands of the Theban priesthood, but great material advantages accrued to it as well, since the rich revenues of the old temple lands flowed into the chest of a single body of priests."[20]

(*d*) "The priesthood of Amen received a seventh of the cultivated land of Egypt, a fiftieth of the population as foreign slaves, and half a million of cattle. This was in addition to all that previous kings had bestowed. As all this property was free of taxes the strain on the rest of the country must have been very heavy. It is no wonder that the high priests seized the office as an hereditary possession, and that they ruled Upper Egypt. There was practically no independent king after Rameses-III, the rest of the family were increasingly in the hands of a dominant hereditary priesthood, which was the wealthiest force in the land."[21]

6. *Creed of the Ladder to the Sky.* (I) Let us now proceed to examine the significance of the command of the Pharaoh to Hāmān to burn the (mud) bricks and to erect therewith a sky-high tower with stairway. The question arises: was the suggestion to ascend thereby to the sky to survey if there really existed Allah of Moses made by way of sarcasm or it conformed to the prevailing Egyptian religious notion of that hoary past?

(*a*) The idea of the Pharaoh going up the ladder to reach the sky to see the God of Moses, is in consonance with the mythology of ancient Egypt. "The ladder leading to the sky, was originally an element of the Solar faith."[22]

(*b*) "The desire to ascend to the gods in the sky"[23] was an article of ancient Egyption religion.

(II) A critical reader would naturally ask the question: Were mud bricks made and burnt in Egypt in those remote times? It is a well-known fact borne out by archaeological research that mud bricks and baked bricks were manufactured in those remote ages in Egypt and Babylon.

(*a*) When Moses accompanied by Aaron (Hārūn) confronted the Pharaoh with the Divine message, he (the Pharaoh) dismissed them with the sharp phrase: "Get you unto your burdens" implying thereby that they "ought to be at work at

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20. Professor Steindroff, *The Religion of the Ancient Egyptians*, (New York and London : G. P. Putnam's Sons, 1905), pp. 96-97.
21. Sir Flinders Petrie, *Religious Life in Ancient Egypt*, op. cit., pp. 54-55.
22. Professor Breasted, *Development of Religion and Thought in Ancient Egypt*, (London : Hodder & Stoughton, 1912), p. 153.
23. Sir Flinders Petrie, *Religious Life in Ancient Egypt*, op. cit., pp. 84 and 208-09.

the kilns or in the brick fields."[24]

(*b*) "Burned bricks, no doubt, had already been produced simply by containing a fire with mud bricks. In Ur the potters discovered the principle of the closed kiln, in which heat could be controlled."[25] That there existed inter-communication between Ur and Ancient Egypt is borne out by the travels of Abraham and his tribesmen to and back from Egypt much earlier than the times of Moses.

(*c*) "The elements which Egypt borrowed from her eastern neighbour (Mesopotamia) are quite clear. . . . There was monumental architecture, using bricks in a decorative panelling, a technique which can be traced to its origins in Mesopotamia but which appeared fully developed in Egypt at this final pre-dynastic period."[26]

(*d*) "Several most unusual occurrences of burnt bricks in buildings of the 19th and 20th dynasty"[27] were discovered at Nabeshah and Defenneh by Sir Flinders Petrie. It is thus in the very nature of things for the Pharaoh to have commanded Hāmān, i.e. the High Priest of Amen, who *inter alia* was the "Great Superintendent of Works" to prepare mud bricks and then to bake them so as to build a sky-high tower with a ladder in order to go up into the sky to see the God of Moses, though in his heart of hearts he (the Pharaoh) believed that Moses was a lyiug sorcerer !

7. *Confrontation between the Pharaoh and Moses.* The next question that arises is : Why did the Pharaoh and Hāmān reject the Divine message of Moses?

(*a*) "It is an indisputable fact of history that by the long usage of the country, the Pharaoh was looked upon as a 'god upon earth'—*neter nefer*, 'the good god,' and *netar aa*, 'the great god'—'son of the Sun,' 'the living Horus,' who inherited from his father the idea that he was actually on a par with the greatest of the recognised divinities, with *Re* and *Tum*, with *Phthah*, and *Ammon* and *Horus*. . . . No pure monotheism (as preached by Moses) would for a moment have been compatible with such an intense exaltation"[28] and with the number of gods and goddesses included into the pantheon running over two thousands.[29]

(*b*) The high priest of Amon (i.e. Hāmān) himself personated the most influential god (Amon) and often deputised for the Pharaoh (who was in fact the chief priest) on ceremonial occasions. The Divine message of Moses from the one and only Allah, the Sole Creator and Sustainer of the whole universe, therefore, constituted a grave challenge to the old established faith and the authority of the

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24. George Rawlinson, *Moses : His Life and Times*, (New York, Chicago and Toronto : Fleming H. Revell Company, 1887), p. 90.
25. *The Encyclopaedia Britannica*, (1974 Ed.), III, 163.
26. John A. Wilson, *The Burden of Egypt*, (University of Chicago Press, 1951), p. 37.
27. A. Lucas, *Egyptian Materials and Industries*, (London : Edwin Arnold & Co., 1948), pp. 63-64.
28. George Rawlinson, *op.cit.*, p. 88.
29. Manchip White, *Ancient Egypt*, (London : George Allen & Unwin, 1970), p. 21.

two who marshalled all their stratagem and stupendous resources to defeat it. But wonderous are the ways of Allah Who worked miracles to smash the designs of Pharaoh and Hāmān and ultimately drowned them together with their hosts!

8. *Critical Examination of the Controversy Raised by Orientalists.* We hope we have adduced impartial corroborative evidence to establish the historicity of Hāmān as mentioned in the Qur'ān. Let us now proceed to examine the historicity of the sources of information of our worthy Orientalists with a view to assessing the validity of their criticism which draws its inspiration only from the Book of Esther as incorporated in the Old Testament. We cite below the comments of well-known Jewish and Christian authorities on its historicity.

(I) (*a*) "The majority of scholars, however, regard the book as a romance reflecting the customs of later times, and given an ancient setting to avoid giving offence. They point out that the 127 provinces mentioned are in strange contrast to the historical twenty Persian satrapies; that it is astonishing that while Mordecai is known to be a Jew, his ward and cousin, Esther, can conceal the fact that she is a Jewess; that the known queen of Xerxes (AMESTRIES) can be identified with neither Vashti nor Esther; that it would have been impossible for a non-Persian person to be appointed prime minister, or for a queen to be selected except from the seven highest noble families; that Mordecai's ready access to the palaces is not in consonance with the strictness with which the Persian harems were guarded; that the laws of the Medes and Persians were never irrevocable; and that the state of affairs in the book, amounting practically to civil war, could not have passed unnoticed by historians if this had actually occurred. The very tone of the book itself, its literary craftsmanship and the patness of its situation, point rather to a romantic story than a historical chronicle. . . .

"Some scholars even trace it to a non-Jewish origin entirely; it is, in their opinion, either a reworking of a triumph of the Babylonian god Marduk (Mordecai) and Isthar (Esther) over the Elamite god Humman (Hāmān) and Mashti (Vashti), or of the suppression of the Magians by Darius I or even of the resistance of the Babylonians to the decree of Artaxerxes II. According to this view, Purim is a Babylonian feast which was taken over by the Jews, and the story of which was given a Jewish coloring.

"The Book of Esther did not get into the Bible canon without a struggle."[30]

(*b*) "Comparatively few modern scholars of note consider the narrative of Esther to rest on an historical foundation. . . . The vast majority of modern expositors have reached the conclusion that the book is a piece of pure fiction, although some writers qualify their criticism by an attempt to treat it as a historical romance. Most of the proper names in Esther which are given as Persian appear to be rather of Semitic than of Iranian origin. . . . In view of all the evidence the authority of

30. *Universal Jewish Encyclopaedia* (New York, 1943), IV, 170.

the Book of Esther as a historical record must be definitely rejected."[31]

(*c*) "Various historical and chronological inaccuracies and improbabilities lead to the conclusion that the book is something less than dependable history. . . . Significent also is the fact that as yet no fragment of the book has been found among the Dead Sea Scrolls, produced by the Qumran community that existed *c.*, 150 B. C.—A. D. 70, nor is there any quotation or allusion to it in the N. T."[32]

(*d*) "Neither Jews nor Christians, however, have been happy with the presence of the book in the canon of the holy scripture. Its status was hotly debated by the rabbies all through the first two centuries A. D., and they obviously accepted it only because of the demand of the masses. Among Christians also there was question about its status. Martin Luther declared that he wished it did not exist. It must be admitted that without the popularity of the festival of Purim the book would have had little to recommend it for a place in the canon."[33]

(*e*) "The story as such has not been confirmed by any Persian records, and it is often supposed that it cannot be fitted into what is known of Persian History."[34]

(*f*) Above all, the story of the Book of Esther has been adjudged as "a tissue of improbabilities and impossibilities. . . . Further, notwithstanding the dates which he gives us, the author had in reality no notion of chronology, . . . That the Book of Esther cannot be regarded as a genuine historical work is avowed even by many ecclesiastical traditionalists. . . . The most essential parts of the story . . . are altogether unhistorical and we are forced to the conclusion that the whole narrative is fictitious."[35]

(g) "Their additions to the Massoretic textrest upon no documentary authority, but only legendary oral tradition. . . . All agree in presenting a text that differs from the Massoretic text more widely than any other book. . . . Many verses have long additions, and there are 107 new verses not found in the Hebrew."[35-A]

(II) (*a*) From the foregoing quotations it is quite clear that no historian can place any reliance on the fable of the Book of Esther and no scholar can say that the characters therein, and particularly Hāmān of the Esther, had any historical existence. The scene of the romantic fable of Esther was laid in the reign of the so-called king named Ahasuerus. There is wide divergence of opinion among the authorities as to the correct identity even of this allegedly Persian king. Some authorities opine that he was Artaxerxes, other say that he was Artaxerxes I,

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31. *Jewish Encyclopaedia* (London : Funk & Wagnalls Co., 1903), V. 235-36.
32. *Interpreters' One-Volume Commentary on the Bible* (London : William Collins & Co., 1972), pp. 232-33.
33. *The New Bible Dictionary* : Leicester(Intervarsity Press, 1977), p. 393.
34. *Ibid.*
35. *Encyclopaedia Biblica* (London : Adam & Charles Blark, 1901), Vol. II, Col. 1400-1407.
35A. *A New Standard Bible Dictionary*, (Funk & Wagnalls Co., New York and London, 1926), p. 229.

while still others would have us believe that the was Artaxerxes II, Artaxerxes III, Cambyses, or even Darius I. We cannot help quoting the following significant statement :

Hoshiander has made elaborate argument in favour of Artaxerxes II (404-309 B.C.E.) suggesting that the other name was used because the Jews did not want to offend the Greeks whom Artaxerxes had assisted."[36]

(*b*) *Webster's Biographical Dictionery* contains the following note on Ahasuerus ; "Name, as used in the Bible, of two unidentfied kings of Persia : (*i*) the great King whose capital was at Shushan, modern Susa, sometimes identified with Xerxes the Great, but chronological and other data conflict; (ii) the father of Darius the Mede."[37]

9. *Conclusion.* In the light of recent historical researches and archaeological discoveries made by independent and impartial world-famous authorities quoted above, we hope we have convincingly established the historicity of the Hāmān of the Qur'ān who enjoyed an eminent position in the court of the Pharaoh whowas confronted by Moses (peace be upon him). The veracity of the statements made in the Qur'ān as far as fourteen centuries back is thus quite unassailable. Of course, Muhammad (peace be upon him) was not the author of the Qur'ān, which was revealed to him by the Omniscient and Omnipotent Allah.

It would not be out of place to add that some Orienttalist have been making groundless allegations about Jewish and Christian foundations of Islam or about the 'pretended inspiration' of the Prophet of Islam. The instance of the Hāmān of the Qur'ān discussed above at some length proves to the hilt untenability of all such allegations. The Jewish and Christian Scriptures as they stand at present contain not even an iota of the historical truth about the Hāmān in question. To say nothing of the monks and rabbis of old, even the euridite scholars of modern times who contributed the relevant articles to the Encyclopaedia of Islam or the Encyclopadia Britainnica were ignorant of recent discoveries about the Hāmān which have confirmed the Quranic revelation in this respect. We give here views of Dr. Bunsen and Carlyle, which form interesting reading in this context.

> (a) "We cannot accept the vague and contradictory tradition about Muhammad having been instructed by a Christian monk alternately called Bahira, Sergius, Georgius and Nestor, or by a slave Jabr."[38]

> (b) "I know not what to make of that Sergius, the Nestorian Monk, whom Abu Talib and he (Mahomet) are said to have lodged with; or how much any monk could have taught one still so young."[39]

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36. *Universal Jewish Encyclopaedia, op. cit.*, I, 137.
37. *Websters' Biographical Dictionary* (Springfield : G & C. Merriam Co., 1958), p. 17.
38. De Bunsen, *Islam or True Christianity* (London, Trubner & Co.), p. 131
39. Carlyle, *Hero Worship* (London Chapman & Hall Ltd., 1889), p. 18

(c) "The lies, which well-meaning zeal has heaped around this man (Mahomet) are disgraceful to ourselves only. When Pococke inquired of Grotius, where the proof was of the story of the pigeon, trained to pick peas from Mahomet's ear, and pass for angel dictating to him, Grotius answered that there was no proof." It is really time to dismiss all that."[40]

But one should not be amazed to find learned orientalists like Gibbs and Maxime Radinson still referring to the story of Hāmān as an astonishing anachronism, since it is not always easy to accept the truth. "There are four chief obstacles in grasping the truth," remarked Roger Bacon, "which hinder every man, however learned, and scarcely allow any one to win a clear title to learning, namely, submission to faulty and unworthy authority, influence of custom, popular prejudice, and concealment of our own ignorance accompanied by our ostentatious display of our knowledge."[41] However, human beings seldom acknowledge anything which they have long cherished as untrue, and the orientalist are no exception to this human failing.

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40. Carlyte, *Hero Worship* (London Chapman & Hall Ltd., 1889), pp. 40-41

41. Roger Bacon *Opus Majus*, trans. by R. B. Burke (London, 1928).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ۝ أَحَسِبَ النَّاسُ أَنْ يُّتْرَكُوْٓا أَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ۝ وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ
فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ ۝ أَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ أَنْ
يَّسْبِقُوْنَا سَآءَ مَا يَحْكُمُوْنَ ۝ مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَإِنَّ أَجَلَ اللّٰهِ لَاٰتٍ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝
وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهٖ إِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ۝ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

Sūrat-ul-'Ankabūt

The Spider. XXIX

(Makkan, 7 Sections and 69 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم) Alif. Lām. Mīm.[358]

2. (احسب . . . يفتنون) Do people think[359] that they shall be left alone because they say: we believe; and *that* they shall not be tested?[360]

3. (و لقد . . . الكذبين) And assuredly We have tested those who were before them.[361] So Allah will surely know[362] those who are true[363] and will surely know the liars.

4. (ام حسب . . . يحكمون) Or those who work ill-deeds think that they will outstrip Us?[364] Ill do they judge !

5. (من كان . . . العليم) Whosoever hopes for the meeting with Allah, then Allah's term is surely coming,[365] and He is the Hearer,[366] the Knower.[367]

6. (و من . . . عن العلمين) And whosoever strives,[368] strives only for himself,[369] verily Allah is Independent of the worlds[370]

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358. See P. I. n. 28.

359. This refers to some of the weak-hearted Muslims in the early days of Islam, who were distressed at their persecution by the pagans.

360. (and subjected to patient endurance of trials and tribulations). *Cf.* the NT:—'And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitude, afflicted, tormented.' (He. 11: 36-37).

361. (*i. e.*, believing men of past generations).

362. (demonstrably).

363. (by afflicting their persons and possessions).

364. (and prevent Us from taking vengeance on them).

365. (and let him not lay to heart these passing, fleeting afflictions).

366. (of your words).

367. (of your deeds).

368. (in the cause of God).

369. (and therefore he ought to be more alert). 'For himself' is equivalent with 'for the benefit of his own soul'.

370. (and therefore not needing for Himself the homage of anybody). He is Self-Existent as well as Self-Sufficient. The fact so obvious to a Muslim needed to be emphasized in view of the pagan conceptions. The ordinary tribal gods of the polytheistic peoples existed with and through those very peoples; and if those worshippers ceased to be, the gods were at least degraded from divine rank. The God of Islam is not dependent on the Muslims or on any other created beings. He is Absolute, Independent, and Self-Existent in every sense of the words.

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ۝ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا
وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝
وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِي الصّٰلِحِيْنَ ۝ وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَآ اُوْذِيَ فِي
اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ وَلَىِٕنْ جَاۗءَ نَصْرٌ مِّنْ رَّبِّكَ لَيَقُوْلُنَّ اِنَّا كُنَّا مَعَكُمْ اَوَلَيْسَ اللّٰهُ
بِاَعْلَمَ بِمَا فِيْ صُدُوْرِ الْعٰلَمِيْنَ ۝ وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ الْمُنٰفِقِيْنَ ۝ وَقَالَ الَّذِيْنَ كَفَرُوْا
لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ وَمَا هُمْ بِحٰمِلِيْنَ

7. (و الذين . . . يعملون) And whosoever believes and works righteous deeds, We shall purge away the evil deeds from them,[371] and shall recompense them the best of what they have been working.

8. (و وصينا . . تعملون) And We have enjoined on man kindness to parents,[372] but if they strive to make thee associate with Me that of which thou hast no knowledge,[373] do not thou obey them;[374] To Me is your return, and I shall declare to you what you have been doing.

9. (و الذين . . . الصلحين) And those who believe and work righteous *deeds*—We shall surely make them enter[375] among the righteous.

10. (و من . . . العلمين) Of mankind are some who say: we believe in Allah, then if they are afflicted in *the way of* Allah, they take the persecution of men as the torment of Allah,[376] and then, if succour comes from thy Lord they say:[377] verily we have been with you.[378] Is not Allah the Best Knower of what is in the breasts of the creatures?[379].

11. (و ليعلمن . . . المنفقين) And surely Allah will *come to* know those who believe, and surely He will *come to* know the hypocrites.[380]

371. (out of Our grace).

372. See P. XV. nn. 65, 68.

373. *i. e.*, if they endeavour to pervert them to idolatry.

374. (in this particular respect). 'The Prophet, consistent with his whole teaching, regards obedience and faithfullness to God of greater importance than even filial duty.' (Roberts, *op. cit.*, p. 46) 'While he lays great stress upon one's duty to honour and obey his parents, still can this only be expected in what is reasonable and consonant with one's duty to God.' (p. 49). *Cf.* the OT:—'Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God. Turn ye not unto idols, nor make to yourselves moltern gods: I

the Lord your God.' (Le. 19 : 3, 4).

375. (into Paradise).

376. (in gravity and take leave of the true faith).

377. (mendaciously to the Muslims).

378. (all along in faith and religion).

379. (and so He is well aware of their mendacity).

380. Of course this does not mean that there will be an addition to His knowledge, or He will come to know something of which He was previously ignorant. The only meaning is that He will test, He will demonstrate.

مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ۭ اِنَّهُمْ لَكٰذِبُوْنَ ﴿١٢﴾ وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ ۡ وَلَيُسْـَٔلُنَّ يَوْمَ
الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ﴿١٣﴾ وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ ع ١٤
عَامًا ۭ فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ﴿١٤﴾ فَاَنْجَيْنٰهُ وَاَصْحٰبَ السَّفِيْنَةِ وَجَعَلْنٰهَآ اٰيَةً لِّلْعٰلَمِيْنَ ﴿١٥﴾ وَاِبْرٰهِيْمَ اِذْ قَالَ
لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٦﴾ اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا
وَّتَخْلُقُوْنَ اِفْكًا ۭ اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ الرِّزْقَ
وَاعْبُدُوْهُ وَاشْكُرُوْا لَهٗ ۭ اِلَيْهِ تُرْجَعُوْنَ ﴿١٧﴾ وَاِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ اُمَمٌ مِّنْ قَبْلِكُمْ ۭ وَمَا عَلَى

12. (وقال . . لكذبون) And those who disbelieve say to those who believe:[381] follow our way, and we shall surely bear your sins; whereas they shall not bear aught of their sins; verily they are the liars.

13. (وليحملن . . . يفترون) And assuredly they shall bear their loads[382] and *other* loads besides their *own* loads,[383] and surely they shall be questioned on the Day of Resurrection concerning what they were wont to fabricate.

SECTION 2

14 (ولقد . . ظلمون) And assuredly We sent Nūh to his people.[384] Then he stayed among them for a thousand years, less fifty years;[385] and then the deluge overtook them,[386] while they were wrongdoers.[387]

15 (فانجينه . . للعلمين) Then We delivered him and those with him in the ark, and made it[388] a sign to the worlds.

16. (وابراهيم . . تعلمون) And *We sent* Ibrāhīm. *Recall* when he said to his people:[389] worship Allah and fear Him; that is best for you if you but know.

17. (انما . . . ترجعون) You worship only images instead of Allah, and it is a fiction you have created. Verily those whom you worship instead of Allah own no provision for you.[390] So seek provision with Allah[391] and worship Him,[392] and to Him give thanks; to Him you shall be returned.[393]

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381. Perhaps quite frivolously, perhaps as a matter of false doctrine.

382. (of sins). اثقال 'also signifies . . . Sins' (LL).

383. *i. e.*, the guilt of seducing others, which shall be added to the guilt of their own obstinacy, without diminishing the guilt of such as shall be seduced by them.

384. See P. VIII. n. 509.

385. 'And all the days of Noah were nine hundred and fifty years: and he

died.' (Ge. 9 : 29) According to the Jewish traditions, 'Noah should have lived 1000 years; but he gave Moses fifty years' (JE. IX. p. 322).

386. See P. XII. n. 115.

387. (and persisted in infidelity).

388. *i. e.*, the story of Noah.

389. See P. VII. 527.

390. *i. e.*, your excuse that they are indispensable for your national support is purely fictitious.

391. (as He is the only Nourisher, the only Provider, the only Sustainer).

392. (as He is the only God).

393. (so He alone can inflict punishment).

الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝ اَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ يُعِيْدُهٗ ۭ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝ قُلْ
سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ بَدَاَ الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ
قَدِيْرٌ ۝ يُعَذِّبُ مَنْ يَّشَاۗءُ وَيَرْحَمُ مَنْ يَّشَاۗءُ ۚ وَاِلَيْهِ تُقْلَبُوْنَ ۝ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ وَلَا
فِي السَّمَاۗءِ ۡ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَلِقَاۗىِٕهٖٓ اُولٰۗىِٕكَ يَىِٕسُوْا
مِنْ رَّحْمَتِيْ وَاُولٰۗىِٕكَ لَهُمْ عَذَابٌ اَلِيْمٌ ۝ فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ فَاَنْجٰىهُ اللّٰهُ
مِنَ النَّارِ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝ وَقَالَ

18. (وان . . . المبين) And if you belie *me*, then communities before you have belied;[394] and naught is upon the messenger but a manifest preaching.

19. (اولم . . . يسير) Do they not[395] see how Allah originates creation?[396] And then He shall restore it;[397] surely that is easy for Allah.

20. (قل . . . قدير) Say thou:[398] go about in the land, and see how He originated creation, and then Allah will bring another production;[399] verily Allah is Potent over everything.

21. (يعذب . . . تقلبون) He shall chastise whom He will,[400] and shall show mercy to whom He will;[401] and to Him[402] you shall be returned.[403]

22. (وما انتم . . . نصير) And you cannot escape [404] in the earth[405] nor in the heaven,[406] and for you there is no friend and helper besides Allah.

SECTION 3

23 (والذين . . . اليم) Those who disbelieve in the signs of Allah and in *their* meeting with Him, they shall despair of My mercy,[407] and they! theirs shall be an afflictive torment.

24. (فما كان . . . يؤمنون) Then the answer of his[408] people was naught but that they said:[409] slay him, or burn him. Then Allah rescued him from the fire:[410] herein are signs[411] for a people who believe.

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394. (their apostles likewise).

395. *i. e.* the Makkan pagans. These five intervening verses from 19 to 23 are parenthetical, addressed by God to the Makkans.

396. (from nothing).

397. (on the Day of Resurrection).

398. (O Prophet!).

399. (in the Hereafter).

400. (in His justice).

401. (in His mercy).

402. (and unto none else).

403. (so He is the sole Arbiter).

404. (His reach).

405. (by hiding yourself thereunto).

406. (by fleeing thereto). *Cf.* the OT:—'Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there. (Ps. 139:7, 8).

407. (on the Judgment-Day). When they are face to face with reality and come to realise that they have no capacity left in themselves to receive the loving-kindness of their Creator.

408. *i. e.*, Abraham's. The narrative that was left at verse 18 is now resumed.

409. (among themselves).

410. See P. XVII. nn. 148, 149.

411. (of His Omnipotence).

إِنَّمَا اتَّخَذْتُمْ مِّنْ دُوْنِ اللّٰهِ اَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيٰوةِ الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ

وَّيَلْعَنُ بَعْضُكُمْ بَعْضًا ۡ وَّمَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ۝ فَاٰمَنَ لَهٗ لُوْطٌ ۘ وَقَالَ اِنِّيْ مُهَاجِرٌ اِلٰى

رَبِّيْ ۚ اِنَّهٗ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ

وَاٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ۝ وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اِنَّكُمْ لَتَاْتُوْنَ

الْفَاحِشَةَ ۫ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ۝ اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ وَتَقْطَعُوْنَ السَّبِيْلَ ۙ

وَتَاْتُوْنَ فِيْ نَادِيْكُمُ الْمُنْكَرَ ۭ فَمَا كَانَ جَوَابَ قَوْمِهٖٓ

25. (وقال . . نصرين) And he said: you have taken images instead of Allah out of affection between you[412] in the life of this world; but on the Day of Resurrection[413] you will deny each other and you shall curse each other;[414] and your resort shall be the Fire, and you shall have no helpers.

26. (فآمن . . . الحكيم) And Lūt believed in him. And he[415] said: verily I will flee[416] to my Lord;[417] verily He is the Mighty,[418] the Wise.[419]

27. (ووهبنا . . الصلحين) And We bestowed on him Is-hāq and Yāqūb,[419-A] and We assigned prophecy and the Book to be among his posterity, and We vouchsafed to him his reward in this world,[419-B] and in the Hereafter he shall be of the righteous.

28. (ولوطا . . . العلمين) And Lūt![420] *Recall* when he said to his people: you commit an indecency in which none has preceded you in the worlds.[421]

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412. *i. e.*, for mutual regard and friendship. National and tribal gods are very often maintained with a view to preserving national unity and to cement tribal solidarity.

413. (when face to face with stern realities).

414. (forsaking and denying one another).

415. *i. e.*, Abraham.

416. (away from my home).

417. *i. e.*, for a place which my Lord has commanded me. 'Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.' (Ge. 12 : 1).

418. *i. e.*, Able to protect me.

419. *i. e.*, Able to guide me.

419-A. So his progeny alone have been the progenitors of Revealed religions.

419-B. *i. e.*, blessed him with Our grace.

420. See P. VIII. n. 561.

421. See P. VIII. n. 563.

إِلَّآ أَن قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّادِقِينَ ۝٢٩ قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ۝٣٠ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَٰذِهِ الْقَرْيَةِ ۖ إِنَّ
أَهْلَهَا كَانُوا ظَالِمِينَ ۝٣١ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا
امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ۝٣٢ وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا
تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ۝٣٣ إِنَّا مُنزِلُونَ عَلَىٰ
أَهْلِ هَٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ۝٣٤ وَلَقَد تَّرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ

29. (ائنكم . . . الصدقين) You go in indeed to males,[422] and you rob on the highway,[423] and you commit what is disreputable in your assembly.[424] The answer of his people was naught but that they said:[425] bring thou Allah's chastisement on us, if thou art of the truthful.

30. (قال . . . المفسدين) He said: Lord! give me victory over the corrupt people.

SECTION 4

31. (و لما . . . ظلمين) And when Our envoys[426] came to Ibrāhīm with the glad tidings,[427] they said: we are about to destory the inhabitants of that city:[428] verily its inhabitants have become wrongdoers.[429]

32. (قال . . . الغبرين) He said but there is Lūt[430]. They said: we know very well who is therein; we are to deliver him and his household, save his wife; she is to be of the lingerers.[431]

33. (و لما . . . الغبرين) And when Our envoys came to Lūt, he was distressed on their account[432] and felt straitened on their account.[433] They said:[434] have no fear and do not grieve; verily we[435] are to deliver thou and thy household save thy wife; she is to be of the lingerers.

34. (انا . . . يفسقون) Verily we are about to bring down upon the inhabitants of this city a scourge from the heaven, for they have been transgressing.[436]

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422. See P. VIII. n. 564.

423. The sodomites either robbed and murdered the foreigners, or they unnaturally abused their bodies.

424. Their meetings were scenes of obscenity and indecency. They conducted themselves riotously in public.

425. (defiantly).

426. *i. e.*, angels in human form.

427. (of the birth of his son Isaac).

428. *i. e.*, comprising the populations of Sodom and Gomorrah. (See P. VIII. n. 572; P. XII. n. 212.

429. 'The inhabitants of the cities of the plain worshipped the sun and the moon.' (JE. XI. p. 424) See P. VIII. n. 572; P. XII. n. 251.

430. ——a man so righteous; a prophet of God——

431. See P. VIII. n. 571.

432. *i. e.*, at their coming, as they appeared in the shape of beautiful youths which must needs excite the lust of the people of Sodom.

433. See P. XII. n. 231.

434. (relieving him of anxiety).

435. (as the messengers of God).

436. (and have continued to be ungodly and defiant).

يَعْقِلُونَ ۝ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ ۝ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَٰثِمِينَ ۝ وَعَادًا وَثَمُودَا وَقَد تَّبَيَّنَ لَكُم مِّن
مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ الشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ۝ وَقَٰرُونَ
وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِالْبَيِّنَٰتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَٰبِقِينَ ۝ فَكُلًّا
أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا
بِهِ الْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا

35. (و لقد . . . يعقلون) And assuredly We have left of that a manifest sign for a people who reflect.[437]

36. (و الى . . . مفسدين) And to Madyan We sent their brother Shuaib.[438] He said: my people! worship Allah and fear[439] the Last Day, and do not commit evil on the land as corrupters.

37. (فكذبوه . . . جثمين) Then they belied him, so an earthquake[440] seized them and they lay in their dwellings, crouching.[441]

38. (و عاداً . . . مستبصرين) And[442] 'Aād[443] and Thamud![444] Of a surety *their destruction* is apparent to you[445] from their dwellings.[446] Satan made their works fair-seeming to them, and so kept them off from the path,[447] while they were endued with sight.[448]

39. (وقارون . . . سبقين) And[449] Qarun[450] and Fir'awn[451] and Hāmān![452] And assuredly there came to them Mūsā with evidences,[453] yet they were stiff-necked in the land.[454] And they could not outstrip *Us*.[455]

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437. *i. e.*, the desolate ruins on the east side of the Dead Sea. The Sea itself has certain very curious peculiarities. 'Ocean water contains on an average 4.6% of salts. Dead Sea water contains 25% . . . Owing principally to the large proportion of chloride and bromide of magnesia no animal life can exist in its water. Fish . . . die in a very short time if introduced into the main waters of the lake.' (EBr. VII. p. 879. 11th Ed.) 'The water of the Dead Sea is intensely saline. ...' The chloride of magnesium, largely held in solution, gives water its nauseous taste. . . No animal life can exist in its waters. Fish brought down by the Jordan die and furnish food for the sea-birds. . . . The tradition that the Dead Sea covers Sodom and Gomorrah dates from Josephus. . . . That in this bituminous region a violent earth tremor——to which, indeed, the Ghon and its borders are peculiarly liable——should have brought into play eruptive forces whose catastrophic effects are indicated in the Bible narrative, is more than probable. The recent (1924) joint expedition of the Xenio seminary and the American School of Oriental

Research sent out to locate the Cities of the Plain are convinced that three of them, Sodom, Gomarrah and Zoar, stood in the south-east corner of the Dead Sea, . . . but now of course beneath the sea.' (EBr. VII. pp. 99-100) See P. VIII. nn. 572, 574; P. XII. n. 251.

438. See P. VIII. n. 576.

439. ريبا has also the meaning of 'fear'.

440. See P. XII. n. 255.

441. (and dead).

442. (We also destroyed).

443. See P. VIII. n. 523.

444. See P. VIII. n. 542.

445. (even now). The Arab caravans used to pass by the ruins of these peoples when travelling to and from Syria and Yemen.

446. *i. e.*, from what yet remains of their dwellings.

447. (of religion and piety).

448. 'And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill; or they clearly perceived when they did what they did, that the result thereof would be their punishment.' (LL). Or it may mean: Although they were men of intelligence and understanding yet as they did not exert their will to believe, they remained strayed. (Th).

449. (likewise We destroy).

450. See 312 above.

451. See P. I. n. 205.

452. See 100 above.

453. (of his apostleship).

454. (and therefrom they blinded themselves to the evidences of God).

455. *i. e.*, Our vengeance.

كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝ مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ
الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ۭ وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۝ اِنَّ اللّٰهَ
يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا
يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ ۝ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ۝

40. (فكلا . . . يظلمون) Each of them We laid hold of for his sin[456] Of them were some[457] on whom We sent a violent wind; and of them were some[457-A] who were overtaken by a shout; and of them were some[457-B] with whom We sank the earth; and of them were some[457-C] whom We drowned. Allah was not such as to wrong them, but themselves they were wont to wrong.

41. (مثل الذين . . . يعلمون) The likeness of those who take *other* patrons than Allah is as the likeness of the spider[458] *which* takes to herself a house.[459] And the frailest of all houses is the spider's house,[460] if they but knew.[461]

42. (ان الله . . . العزيز الحكيم) Verily Allah knows whatsoever they invoke beside Him. And He is the Mighty, the Wise.

43. (وتلك . . . العالمون) And these similitudes! We propound them for mankind and none understands them[462] save men of learning.

44. (خلق . . . للمؤمنين) Allah has created the heavens and the earth with a propose,[463] verily in them[464] is a sign[465] for the believers.

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456. ب here is demonstrative of cause, signifying 'for' or 'because of'.

457. (like the people of Aād).

457-A. (like the people of Thamūd)—

457-B. (like Korah).

457-C. (like the people of Pharaoh and Hāmān).

458. (in frailty and speedy destruction). Spiders are cosmopolitans, being found in about every country. 'Except in the extreme north and south, and on the top of the highest mountains, where there is no insect life as food-supply, spiders are found all over the world, even in isolated oceanic islands.' (EBr. XXV. p. 663, 11th Ed.) The number of these varieties 'in Palestine and Syria is very large.' (DB. IV. p. 611) According to the Jews, the spider is the creature most hated of man.' (JE. VI. p. 607).

459. 'So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.' (Job. 8: 13-15) 'They hatch cockatrice' eggs, and weave the spider's

web. . . . Their webs shall not become garments, neither shall they cover themsevles with their works: their works are works of iniquity, and the act of violence is in their hands. (Is. 59 : 5, 6).

460. 'The spider's web is twice referred to in the Old Testament as an emblem of useless doings and vain hopes. . . . The Talmūd likewise uses the cobweb in a comparison: "Passion is at first like the web of the spider, but afterwards it grows as strong as the ropes of a wagon." ' (JE. VI. p. 606).

461. *i. e.*, had they known this they would not have worshipped the idols at all.

462. *i. e.*, profit by them.

463. *i. e.*, perfect in every little detail of design and execution.

464. *i. e.*, in this superb act of Creation.

465. (of His omnipotence).

اُتْلُ مَآ اُوْحِیَ اِلَیْکَ مِنَ الْکِتٰبِ وَاَقِمِ الصَّلٰوۃَ ؕ اِنَّ الصَّلٰوۃَ تَنْھٰی عَنِ الْفَحْشَآءِ وَالْمُنْکَرِ ؕ وَلَذِکْرُ اللّٰہِ
اَکْبَرُ ؕ وَاللّٰہُ یَعْلَمُ مَا تَصْنَعُوْنَ ۞ وَلَا تُجَادِلُوْٓا اَھْلَ الْکِتٰبِ اِلَّا بِالَّتِیْ ھِیَ اَحْسَنُ ٭ اِلَّا الَّذِیْنَ ظَلَمُوْا
مِنْھُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِیْٓ اُنْزِلَ اِلَیْنَا وَاُنْزِلَ اِلَیْکُمْ وَاِلٰھُنَا وَاِلٰھُکُمْ وَاحِدٌ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ۞
وَکَذٰلِکَ اَنْزَلْنَآ اِلَیْکَ الْکِتٰبَ ؕ فَالَّذِیْنَ اٰتَیْنٰھُمُ الْکِتٰبَ یُؤْمِنُوْنَ بِهٖ ۚ وَمِنْ ھٰٓؤُلَآءِ مَنْ یُّؤْمِنُ بِهٖ ؕ وَمَا یَجْحَدُ
بِاٰیٰتِنَآ اِلَّا الْکٰفِرُوْنَ ۞ وَمَا کُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ کِتٰبٍ وَّلَا تَخُطُّهٗ بِیَمِیْنِکَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ۞
بَلْ ھُوَ اٰیٰتٌۢ بَیِّنٰتٌ فِیْ صُدُوْرِ الَّذِیْنَ اُوْتُوا الْعِلْمَ ؕ

PART XXI

SECTION 5

45. (تصنعون . . . اتل) Recite thou[1] what has been Revealed to thee[2] of the Book and establish thou the prayer;[3] verily prayer[4] forbids indecency[5] and dishonour.[6] And the remembrance of Allah[7] is the highest.[8] And Allah knows what you perform.[9]

46. (مسلمون . . . ولا) Do not dispute[10] with the people of the Book unless in the best manner,[11] save with those of them who do wrong;[12] and say: we believe in what has been sent down to us and in what has been sent down to you,[13] our God and your God is One,[14] and to Him we are submissive.[15]

47. (الكفرون . . وكذلك) Likewise[16] We have sent down the Book to thee, so those to whom We vouchsafed the Book[17] believe in it,[18] and some of these[19] *also* believe in it. And none gainsay Our signs[20] except the infidels.[21]

48. (المبطلون . . . وما) And before it thou[22] hast not been reading any book[23] nor hast thou been inscribing it[24] with thy right hand,[25] for then followers of falsehood might have doubted.[26]

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1. (to the people by way of preaching).
2. (O Prophet!).
3. (to serve as a model in practical religion).
4. *i. e.*, the Islamic prayer, as contradistinguished from the pagan worship.
5. This brings to mind, by way of contrast, the strong connection that has very frequently existed between obscenity and the acts of worship as ordained by the so-called religions of the world. In many of them even prostitution appears to have been not merely tolerated but encouraged. 'In Egypt, Phoenicia, Assyria, Chaldea, Canaan and Persia, the worship of Isis, Moloch, Baal, Astarte, Mylitta and other deities consisted of the most extravagant sensual orgies, and the temples

were merely centres of vice. In Babylon some degree of prostitution appears to have been even compulsory and imposed upon all women in honour of the goddess Mylitta. In India the ancient connection between religion and prostitution still survives.' (EBr. XXV, p. 458, 11th Ed.) 'The Kedeshoth mentioned in the Bible were prostitutes attached to the Canaanite temples, and were held in the highest reverence by the worshippers. Temple prostitutes, in all countries, and at all times, have been highly thought of.' (Scott, *History of Prostitution*, p. 10) 'It its earlier phases prostitution was always associated with religion; and there seem strong grounds for the assumption that the first brothels were run by priests.' (p. 59).

6. That the Islamic prayer is a powerful means of moral elevation and the purification of the heart has been recognised at all hands, and is almost a truism. But its value in other spheres is also well-merited. 'Von Kremer rightly sees in the salat', says Noeldeke, 'a substitute, to some extent, for military drill. In the ceremony the Arabs, hitherto wholly unaccustomed to discipline, were obliged *en masse* to repeat the formulae with strict exactitude after their leader and to copy every one of his movements, and any man who was unable to perform the salat with the congregation was none the less bound to strict compliance with the form of prayer in which he had been instructed.' (HHW. VIII. p. 14) And in the words of a distinguished American psychologist: 'All historians declare that the amazing success of Islam in dominating the world lay in the astounding coherence or sense of unity in the group, but they do not explain how this miracle was worked. There can be little doubt that one of the most effective means was prayer. The five daily prayers, when all the faithful wherever they were, alone in the grim solitude of the desert or in vast assemblies in the crowded city, knelt and prostrated themselves towards Mecca, uttering the same words of adoration for the one true God and of loyalty to His Prophet, produce an overwhelming effect upon the spectator, and the psychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupendous.' (Dennison, *Emotion as the Basis of Civilization*, 274-275).

7. (which the Islamic act of prayer involves from the beginning to the end).

8. *i. e.*, highest in estimation and rank.

9. (and shall requite accordingly).

10. (O Muslims!).

11. *i. e.*, without ill language or passion; in the mildest manner.

12. (to you, and are wantonly aggressive).

13. *i. e.*, old Scriptures.

14. (and the same proclaimed by the same set of prophets).

15. (so you also ought to submit to Him and His religion).

16. *i. e.*, as to the older prophets.

17. This refers to the fairminded section of the Jews and Christians.

الكتب is here used in the generic sense, and means the class of revealed Books.

18. *i. e.*, in the Qur'ān.

19. *i. e.*, Arab pagans.

20. (after Our clear arguments and evidences).

21. *i. e.*, the most obstinate and inveterate enemies of the truth.

22. (O Prophet!).

23. *i. e.*, before the revelation of the Qur'ān. That the holy Prophet was illiterate, and could neither read nor write is an admitted historical fact, questioned only by a few modern traducers of Islam. *See* Appendix IV at the end of the book.

24. *i. e.*, my book.

25. 'His youth had never been instructed in the arts of reading and writing.' (GRE. VI. p. 220) 'As to acquired learning, it is confessed he had none at all.' (SPD. p. 73) 'It is probable that he could neither read nor write., (Palmer, 'The Quran.' Intro. p. XLVII) 'There is no evidence that he was able to read.' (EBr. XIII. p. 483) 'It is certain that he had neither read the Bible nor any other books.' (HHW. VIII. p. 11).

26. (the Divine origin thereof). Thus testifies a modern Christian :—'If he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle.' (Rodwell, 'The Koran,' Preface p. XIII) مبطل is 'one who says a thing in which is no truth or reality; one who embellishes speech with lies; one who says, or does, false, or vain things.' (LL).

وَمَا يَجْحَدُ بِآيٰتِنَآ إِلَّا الظّٰلِمُونَ ۝ وَقَالُوا لَوْلَآ أُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ۖ قُلْ إِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ
وَإِنَّمَآ أَنَا نَذِيرٌ مُّبِينٌ ۝ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ۚ إِنَّ فِي ذٰلِكَ لَرَحْمَةً وَّذِكْرٰى
لِقَوْمٍ يُّؤْمِنُونَ ۝ قُلْ كَفٰى بِاللّٰهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۚ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ وَالَّذِينَ اٰمَنُوا
بِالْبَاطِلِ وَكَفَرُوا بِاللّٰهِ أُولٰٓئِكَ هُمُ الْخٰسِرُونَ ۝ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ
الْعَذَابُ ۚ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُونَ ۝ يَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكٰفِرِينَ ۝ يَوْمَ يَغْشٰهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا

49. (بل . . . الظلمون) Aye! it[27] is itself manifest signs[28] in the breasts of those who have been vouchsafed knowledge; and none gainsay Our signs except the wrong-doers.[29]

50. (وقالوا . . . مبين) And they[30] say: why are not signs,[31] sent down unto him from his Lord?[32] Say thou: signs are with Allah only, and I am but a manifest warner.[33]

51. (اولم . . . يؤمنون) Does it not suffice with them[34] that We have sent down to thee the Book *to be* recited to *them*?[35] Verily herein[36] is a mercy and an admonition to a people who believe.[37]

SECTION 6

52. (قل . . . الخسرون) Say *thou*:[38] Allah suffices as a witness between me and you. He knows whatever is in the heavens and the earth; and they who believe in falsehood[39] and disbelieve in Allah, these! they shall be the losers.

53. (و يستعجلونك . . . يشعرون) And they ask thee to hasten on the torment.[40] And had there not been a term appointed,[41] the torment would surely have come to them. And surely it shall come upon them while they perceive not.

54. (يستعجلونك . . . بالكفرين) They ask thee to hasten on the torment; and verily the Hell is about to encompass[42] the infidels

27. *i. e.*, the Holy Qur'ān.

28. ——composed as it is of many parts, and every part thereof is a self-evidencing sign——

29. *i. e.*, the wilfully blind.

30. *i. e.*, the pagans of Makka.

31. (such as we specify).

32. See P. I. nn. 533, 534; P. VII. nn. 374, 681; P. XIII. n. 223.

33. (and the prophetic office has no necessary connection with wonders of human choice).

34. *i. e.*, is it not sufficient to carry conviction to them?

35. (over and over again).

36. *i. e.*, in the great miracle of the Qur'ān.

37. *i. e.*, this miracle of the Qur'ān with the excellence of its doctrine is far superior to any miracles with only a thaumaturgic value.

38. (O Prophet! as the final reply).

39. الباطل is also 'Iblis.' (L.L).

40. See P. XVII. n. 397; 398

41. (for that doom in the foreknowledge of God).

42. Or 'hath (already) encompassed.'

مَا كُنْتُمْ تَعْمَلُوْنَ ۝ يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِيْ وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُوْنِ ۝ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ
ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ۝ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝ الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝ وَكَاَيِّنْ مِّنْ دَآبَّةٍ
لَا تَحْمِلُ رِزْقَهَا اللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝ وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ ۝ اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَ
يَقْدِرُ لَهٗ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً

55. (يوم ... تعملون) on the Day whereon the torment shall cover them from above them and from underneath their feet, and He shall say: taste[43] what you have been working!

56. (يعبادى ... فاعبدون) O May bondmen who believe! verily My earth is wide, so worship Me alone.[44]

57. (كل ... ترجعون) Every soul shall taste of *death*;[45] then unto Us you shall be returned.[46]

58. (و الذين ... العملين) And those who believe and work righteous deeds— them We will surely settle in lofty dwellings of the Garden whereunder rivers flow; *they shall be* abiders therein.[47] Excellent is the reward of the workers[48] —

59. (الذين ... يتوكلون) who persevere[49] and trust in their Lord.

60. (وكاين ... العليم) And how many a moving creature there is that bears not its provision.[50] Allah provides for it and for you.[51] And He is the Hearer, the Knower.

61. (ولئن ... يؤفكون) And wert thou to ask them:[52] who has created the heavens and the earth and has subjected the sun and the moon?[53] they would surely say: Allah.[54] How then are they deviating?[55]

62. (الله ... عليم) Allah expands provision for whom He will[56] of His bondmen and stints it for him.[57] Verily Allah is the Knower of everything.[58]

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43. (the fruits of).

44. *i. e.*, if you cannot practise the true religion in one particular city or country, emigrate into another, where you may serve God properly; for the earth is wide enough and you can easily find a place of refuge.

45. A warning to the infidels and a glad tidings to the believers.

46. (for requital).

47. (for ever).

48. (of righteousness).

49. (with patience, and endure hardships in the cause of God).

50. **(on its back, and yet is sustained by God).**

51. So why will He not provide for those who emigrate from their homes for the sake of religion. *Cf.* the NT :—'Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are you not much better than they?' (Mt. 6 : 26) 'Consider the ravens : for they neither sow nor reap ; which neither have store house nor barn ; and God feedeth them : how much more are ye better than the fowls ! (Lk. 12 : 24) *Cf.* also in the OT, Job. 38 : 41, and Ps. 147 : 9.

52. *i. e.*, the Makkan pagans.

53. (to serve their courses).

54. Thus precluding with their own mouth the possibility of the godhead of the sky, the earth, the sun and the moon.

55. (from the truth by acknowledging other gods).

56. (in accordance with His perfect knowledge and wisdom).

57. (if and when He wills).

58. He perfectly knows the needs and requirement of His creatures.

اتل ما اوحي

فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا هَٰذِهِ الْحَيَاةُ
الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِي الْفُلْكِ
دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۖ فَسَوْفَ
يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ
اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ
مَثْوًى لِلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

63 (ولئن . . . يعقلون) And wert thou[59] to ask them: who sends downs water from the sky, and therewith revives the earth after its death? they would surely say: Allah[60] Say thou: *all* praise to Allah! Aye! most of them reflect not.[61]

SECTION 7

64. (وما . . يعلمون) And this life of the world[62] is but sport and play.[63] Verily the home of the Hereafter —— that is life indeed, if they but know!

65. (فاذا . . يشركون) So[64] when they mount upon the ship they call on Allah making faith pure for him;[65] then when He delivers them safely on the land, lo! they associate.[66]

66. (ليكفروا . . يعلمون) So that they become ingrate for what We have vouchsafed to them, and that they enjoy themselves;[67] but presently they shall know.[68]

67. (اولم . . . يكفرون) Do they not see that We have appointed an inviolable sanctuary,[69] while men are being snatched away[70] round about them?[71] In falsehood would then they believe, and unto favours of Allah would they be ingrate?[72]

68. (ومن . . الكفرين) And who is greater wrong-doer than he who forges a lie against Allah[73] or belies the truth when it comes to him?[74] Will there not be in the Hell an abiding-place of the infidels?[75]

69. (والذين . . . المحسنين) And those who strive hard in Us,[76] We shall surely guide them in Our paths;[77] verily Allah[78] is with the well-doers.[79]

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59. (O Prophet !).

60. Thus precluding with their own mouth the possibility of a rain-god or vegetation-god.

61. (and do not exercise their reason even to reach obvious conclusions).

62. (which the materialist and the ungodly have ever so valued).

63. *i. e.*, unreal, unsubstantial and illusory, if viewed as an end in itself;

but very real and substantial, if viewed as a prelude to the life of the Hereafter.

64. *i. e.*, in accordance with their verbal acknowledgment of the One True God.

65. See P. XI. n. 218.

66. (others in His worship). See P. XI. n. 219.

67. (with the delights of this world for a season).

68. (the effects of their action).

69. *i. e.*, the territory of Makka and its inviolable suburbs.

70. *i. e.*, oppressed and assailed.

71. *i. e.*, in place outside the sanctuary of Makka.

72. (associating with Him partner-gods).

73. (unsupported as it is by reason or sense).

74. (supported as it is by reason and justice).

75. *i. e.*, for such ungrateful, unreasonable rebels.

76. *i. e.*, in Our cause.

77. Note that mere sincere search after God and His truths, apart from all consequences, is promised reward. Sincerity of purpose is the main thing, good results would follow of themselves.

78. (in His mercy and loving kindness).

79. (both in this world and the Hereafter).

سورة الروم مكية بسم الله الرحمن الرحيم

الم ۝ غلبت الروم ۝ في أدنى الأرض وهم من بعد غلبهم سيغلبون ۝ في بضع سنين ۗ لله الأمر من
قبل ومن بعد ۚ ويومئذ يفرح المؤمنون ۝ بنصر الله ۚ ينصر من يشاء ۖ وهو العزيز الرحيم ۝ وعد الله ۖ
لا يخلف الله وعده ولكن أكثر الناس لا يعلمون ۝ يعلمون ظاهرا من الحيوة الدنيا ۖ وهم عن
الآخرة هم غفلون ۝ أولم يتفكروا في أنفسهم ۗ ما خلق الله السموت

Sūrat-ur-Rūm

The Byzantines[80] XXX

(Makkan, 6 Sections and 60 Verses)

In the name of Allah, Compassionate, the Merciful.

SECTION 1

1. (الم) Alif. Lām. Mīm.[81]

2. (غلبت الروم) The Byzantians have been overcome,[82]

3. (في . . . سيغلبون) in a nearer land,[83] and they, after being overcome, shall soon overcome;[84]

4. (في . . . المؤمنون) in some few years.[85] Allah's is the command,[86] before and after, and on that day[87] the believers shall rejoice,[88]

5. (بنصر الله . . . الرحيم) in Allah's succour.[89] He succours whom He will.[90] And He is the Mighty,[91] the Merciful.[92]

6. (وعد الله . . . يعلمون) This is Allah's promise and Allah does not fail His promise. Yet most men know not.[93]

7. (يعلمون . . . غفلون) They only know the outside *appearance* of the life of the world,[94] and they! of the Hereafter they are neglectful.[95]

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80. الروم stands for the Byzantine Empire. The Eastern and independent part of the old Roman Empire, existing from 395 to 1453 A. D. 'The chronology of this Sūra is significant. It was revealed about the 7th or the 6th year before the Hijrat, corresponding to 615-16 of the Christian era, when the tide of Persian conquest over the Roman Empire was running strong. . . . At that time it seemed outside the bounds of human possibility, even to one intimately acquainted with the inner resources and conditions of the Persian and Roman armies and empires, that the tables would be turned and the position reversed within the space of eight or nine years. . . Then was this passage XXX. 1-6 revealed, clearly foreshadowing the

final defeat of Persia as a prelude to the destruction of the Persian Empire. There is no doubt about the prophecy and its fulfilment. For the exulting Pagans of Mecca laid a heavy wager against the fulfilment of the prophecy with Hadhrat Abū Bakr, and they lost it on its fulfilment.' (AYA).

81. See P. I. n. 28.

82. (by the Persian in the years 614-615 C. E., and thereabout.

83. *i. e.*, in a territory which is nearer than the Persians Empire to Arabian frontier; in Syria and Palestine.

84. 'In the midst of the Persian triumphs, he (the Prophet) ventured to foretell that, before many years should elapse, victory would again return to the banners of the Romans. At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years (A.D. 610-622) of Heraclius announced the approaching dissolution of the empire.' (GRE. V. p. 74) 'The prophecy, as we have seen, was justified by the event.' (Muir, *op. cit.*, p. 123) Even modern European historians speak of the event as 'almost a miracle.'

85. بضع is any number under ten, or to be exact, from three to nine. فى بضع سنين means 'in from three to nine years.' (LL).

86. *i. e.*, disposal of the affair. 'The task before Heraclius was incredibly difficult. Experienced officers, disciplined troops, money above all, were wanting. Disaster followed disaster. . . . The end seemed at hand. Despair wrought almost a miracle. . . . It was not till 622 that Heraclius was at last free to launch his attack. . . . Next year he drove straight at Media. Year after year success followed success. He penetrated victoriously farther into the heart of Persia than any Roman commander before him.' (UHW. IV. pp. 2273-2274) The Persian victory was thus completely nullified and reversed within nine years.

87. *i. e.*, when the prophecy is fulfilled.

88. (with the unconscious prospect of a still greater victory——the annihilation of the Byzantine Christians themselves by the Muslims under the second Caliph 'Umar). 'The idol of the army and the people, Heraclius returned in 628 to Constantinople, unconscious of the rise, in remote Arabia, of a menace far more terrific than that which he had so gloriously broken—— the world-shaking menace of Islam. For the Prophet had arisen on whose death four years later the flood-gates would be opened.' (UHW. IV. p. 2274).

89. 'Abū Bakr, on this passage appearing, laid a wager of ten camels with Obei Ibn Khalaf, that the Persians would be beaten within three years. Mohammed desired him to extend the period to nine years, and to raise the stake. This Abū Bakr did, and in due time had won hundred camels from Obei's heirs.' (Muir, *op. cit.*, p. 123, F. N.).

90. (in accordance with His infinite Wisdom).

91. *i. e.*, Able to inflict punishment on the infidels.

92. *i. e.*, Ready to aid the believers.

93. (the might and veracity of God, and do not understand the working of His decrees).

94. *i. e.*, they recognise only the apparent laws of the physical, phenomenal world.

95. (and never reflect on its proofs and evidences).

والارض وما بينهما الا بالحق واجل مسمى وان كثيرا من الناس بلقاى ربهم لكفرون ۝ اولم
يسيروا فى الارض فينظروا كيف كان عاقبة الذين من قبلهم كانوا اشد منهم قوة واثاروا الارض و
عمروها اكثر مما عمروها وجاءتهم رسلهم بالبينت فما كان الله ليظلمهم ولكن كانوا انفسهم يظلمون ۝
ثم كان عاقبة الذين اساءوا السوأى ان كذبوا بايت الله وكانوا بها يستهزءون ۝ الله يبدؤا الخلق ثم يعيده
ثم اليه ترجعون ۝ ويوم تقوم الساعة يبلس المجرمون ۝ ولم يكن لهم من شركايهم شفعؤا وكانوا
بشركايهم كفرين ۝ ويوم تقوم الساعة

8. (اولم . . . لكفرون) Do they not ponder in their minds. Allah has not created the heavens and the earth and what is in-between except with a purpose[96] and for an appointed term?[97] And verily many men are unbelievers[98] in the meeting of their Lord.

9. (اولم . . . يظلمون) Have they[99] not journeyed in the land[100] and observed how has been the end of those[101] before them?[102] Those were stronger[103] than these in power and they broke up the earth[104] and they inhabited it with greater affluence than these have inhabited it, and their messengers came to them with evidences[105] And Allah was not one to wrong them, but themselves they were wont to wrong[106]

10. (ثم . . . يستهزءون) Then the end of those who committed evil was evil,[107] for they belied the signs of Allah, and they were wont to mock at them.

SECTION 2

11. (الله . . . ترجعون) Allah originates the creation,[108] then He shall restore it,[109] then to Him you shall be returned.[110]

12. (ويوم . . . المجرمون) And on the Day whereon the Hour arrives the culprits will be dumb-struck.[111]

13. (ولم . . . كفرين) And not from their associate-*gods* there will be intercessors for them, and they will be unbelievers[112] to their associate-gods.

96. (in accordance with His definite universal Scheme).

97. So everything will perish sooner or later, and due requital will follow.

98. (due to their lack of reflection).

99. *i. e.*, the Makkans.

100. *i. e.*, either to Syria in the north, or to Yaman in the south.

101. (of the ungodly peoples).

102. *i. e.*, they would have found these lands filled with the ruins of old civilizations destroyed on account of their corruption.

103. *i. e.*, the Makkans.

104. (for tillage).

105. (which they rejected to their own ruin).

106. (by their obstinate infidelity).

107. (in the Hereafter).

108. (for the first time).

109. *i. e.*, He shall once again bring into being and reproduce all His creation in the Hereafter.

110. (for requital).

111. (in bewilderment, and shall not be able to return an answer, when face to face with the realities).

112. *i. e.*, the infidels on the Day will deny and renounce all false worship.

يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ
الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ
تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ آيَاتِهِ خَلْقُ

14. (ويوم . . . يتفرقون) On the Day whereon the Hour arrives, that day they[113] will be separated.[114]

15. (فاما الذين . . . يحبرون) Then as for those who believed and worked righteous *deeds*, they shall be in a meadow made happy.

16. (واما . . . محضرون) And as for those who disbelieved and belied Our signs and the meeting of the Hereafter — these shall be brought to the torment.

17. (فسبحن . . . تصبحون) So hallow Allah[115] when you enter the night[116] and when you enter the morning.[117]

18. (وله . . . تظهرون) And His is *all* praise in the heavens and the earth, and at sun's setting[118] and decline and when you enter the noon.[119]

19. (يخرج . . . تخرجون) He brings forth the living from the lifeless,[120] and He brings forth the lifeless from the living,[121] and He revives the earth after its death, and thus you *too* will be brought forth.[122]

SECTION 3

20. (ومن . . . تنتشرون) Of His signs[123] is that He created you of dust, and then lo! you *are* humankind spreading yourselves.[124]

21. (ومن . . . يتفكرون) And of His signs is, that He created for you from yourselves[125] mates that you may find repose in them,[126] and He set between you affection and mercy,[127] verily in this are signs[128] for a people who ponder.

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113. *i.e.*, mankind.

114. (from each other as groups of believers and infidels).

115. سبحان is here 'used in the place of the infinitive noun of سبح and سبحوا is understood before it.' (LL).

116. This includes the two evening prayers of *Maghrib* and *'Esha.'*

117. This refers to the *Fajr* prayer. The verse means: 'Therefore perform ye prayer to God, or declare ye the remoteness of God from every imperfection, when ye enter upon the time of evening and when ye enter upon the time of daybreak.' (LL).

118. This refers to the *'Asr* (late afternoon) prayer.

119. This refers to the *Zuhr* (early afternoon) prayer.

120. *i. e.*, as a bird from an egg.

121. *i. e.*, as an egg from a bird.

122. (from your graves).

123. *i. e.*, the signs of His power and potency.

124. (far and wide).

125. *i. e.*, of the same species; of the same human status.

126. The word connotes companionship and mutual love, which is distinct from mere sexual pleasure. This determines the proper status of the wife in Islam. She is not a handmaid, but a lifelong companion of her husband, his consort. Her function is to be, by her words, acts, or by her mere presence, a source of comfort and solace to him. She must constitute the chief consoling, soothing element of his life. And a relation of affection, harmony, and mutual happiness and goodwill ought to subsist between man and wife. Contrast this with the attitude of the early Church. 'We cannot but notice, even in the greatest of the Christian fathers, a lamentably low estimate of women, and consequently of the marriage relationship. Even St. Augustine can see no justification for marriage, except in a grave desire deliberately adopted of having children; and in accordance with this view, all married intercourse, except for this single purpose, is honestly condemned. . . . This idea of the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity, hardly existed, and could hardly yet exist.' (DCA. II. p. 1909) See P. IX n. 348.

127. Which ought to be even truer and deeper motives of marriage than mere sexual harmony. 'Marriage, we must never forget—as too often happens—is more than an erotic union. To the truly ideal marriage there goes not only an erotic harmony but a union of many-sided and ever-deepening non-erotic affection, or community of tastes and feelings and interests, a life in common, a probability of shared parenthood, and often an economic unity.' (Ellis, *Psychology of Sex*, p. 284) 'Complete sex relationship demands relationship of the whole personality of the man, his intelligence, imagination, emotions, will, interest, sentiments and all the rest that go to make up his personality with all those things in the woman. That is why casual or promiscous physical intercourse can never be complete sex relationship. To be complete, sex-relationship must fulfil these conditions: it must involve the whole personality of both persons; it must not impede but assist the growth of both partners; and thirdly it must give security and permanence of relationship.' (Livia-Noble, *The School Psychologist*, p. 103).

128. (of His power and beneficence).

السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ۝ وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ
بِالَّيْلِ وَالنَّهَارِ وَابْتِغَاۗؤُكُمْ مِّنْ فَضْلِهٖ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ۝ وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا
وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَاۗءِ مَاۗءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝ وَمِنْ اٰيٰتِهٖٓ
اَنْ تَقُوْمَ السَّمَاۗءُ وَالْاَرْضُ بِاَمْرِهٖ ۭ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْاَرْضِ اِذَآ اَنْتُمْ تَخْرُجُوْنَ ۝ وَلَهٗ مَنْ فِي
السَّمٰوٰتِ وَالْاَرْضِ ۭ كُلٌّ لَّهٗ قٰنِتُوْنَ ۝ وَهُوَ الَّذِيْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ ۭ وَلَهُ الْمَثَلُ
الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ

22. (ومن . . . للعلمين) And of His signs are creation of the heavens and the earth,[129] and the variation of your languages and complexions?[130] verily in this are signs for men of knowledge.

23. (ومن . . . يسمعون) And of His signs are your sleeping[131] by night and day,[132] and your seeking of His grace?[133] verily in this are signs for a people who listen.

24. (ومن . . يعقلون) And of His signs is *that* He shows you lightning[134] for a fear[135] and for a hope,[136] and sends down from the sky water, and therewith revives the earth after its death;[137] verily in this are signs for a people who reflect.

25. (ومن . . . تخرجون) And of His signs is that the heavens and the earth stand fast by His command,[138] and thereafter when He calls you, a call from the earth, lo! you shall come forth.

26. (وله . . . قنتون) His is whosoever[139] is in the heavens and the earth; all are obedient[140] to Him.

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129. 'No doubt the immediate purpose of the Qur'ān in this reflective observation of nature is to awaken in man the consciousness of that of which nature is regarded a symbol. But the point to note is the general empirical attitude of the Qur'ān which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of modern science.' (Iqbal, *op. cit.*, p. 14).

130. This diversity of human language and complexions has been, in the case of the pagan nations both old and new, one of the most potent causes of racial ill-feeling, communal jealousy, and international animosity.

131. A fact of utmost biological significance. 'Now blessing light on him that first invented sleep,' says the author of *Don Quixote*, 'it covers a man all over thoughts and all like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, cold for the hot.' 'The nation's literature,' says another writer, 'abounds in praise like that. . . . To the sufferer tossing from side to side of the bed

there is no need to sing the praise of sleep. He knows how blessed it is.'

132. Nature has appointed certain hours pre-eminently suitable for sleep, when one can get the fullest benefit. Night time is of course the best time, and then come the noon hours.

133. (in the form of livelihood).

134. Which is a wonderful and terrible force of nature.

135. (lest it may strike you).

136. (of rain).

137. The ascription of all these acts to the One true God sweeps off the cobweb of a 'rain-god', a 'wind-god,' a 'thunder-god', etc.

138. He is not only the Creator but also the Preserver.

139. (of angels or other exalted beings) من (who) as a relative pronoun denoting a living being, is to be distinguised from ما (what) denoting inanimate creation.

140. (whether they will or not) See P. I. n. 526.

اُتْلُ مَآ اُوْحِيَ ۲۱ الروم ۳۰

الْحَكِيْمُ ۝ ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ۭ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ شُرَكَاۗءَ فِيْ مَا رَزَقْنٰكُمْ
فَاَنْتُمْ فِيْهِ سَوَاۗءٌ تَخَافُوْنَهُمْ كَخِيْفَتِكُمْ اَنْفُسَكُمْ ۭ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْقِلُوْنَ ۝ بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا
اَهْوَاۗءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ۭ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۝ فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۭ فِطْرَتَ
اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ۭ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ۭ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ڎ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝ مُنِيْبِيْنَ
اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۝ مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ۭ كُلُّ حِزْبٍۢ
بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝ وَاِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا

27. (وهو . . . الحكيم) And He it is Who originates the creation,[141] then shall restore it,[142] and this[143] is for Him very easy.[144] His is the most exalted similitude in the heavens and the earth,[145] and He is the mighty,[146] the Wise [147]

SECTION 4

28. (ضرب . . . يعقلون) He propounds to you a similitude[148] *taken* from yourselves,[149]. Have you, from among those whom your right hand possess,[150] partners in that which We have provided,[151] so that you[152] are equal in respect thereof *and* you fear them as you fear each other?[153] Thus do We detail the signs[154] for a people who reflect [155]

29 (بل . . . نصرين) Aye! those who do wrong[156] follow their own lusts without knowledge [157] Who, then, will guide them whom Allah has sent astray?[158] And for them there will be no helpers [159]

30. (فاقم . . . يعلمون) So set thou[160] thy face towards the *true* faith uprightly. *And follow thou* the constitution[161] of Allah[162] according to which He has constituted mankind[163] and *let there be* no alteration in Allah's creation.[164] That is the right religion, but most men know not [165]

31. (منيبين . . . المشركين) *And remain* turning penitently to Him, and fear Him, and establish prayer, and be not of the associaters.

32. (من . . . فرحون) Of those who split their religion[166] and become sects,[167] each band[168] is exulting what is with it.

141. (from nothing for the first time).

142. (on the Resurrection day).

143. *i. e.*, this restoration.

144. 'Easier' from the stand-point of man, not of God; for to Him everything is equally easy (Th.). Another view is that اهون is not here an adjective of comparison, but 'means هين, not implying excess.' (LL).

145. *i. e.*, none in heaven and earth is comparable to Him, seeing He is the Creator of all. In speaking of Him and His attributes we must make use of

the most noble and magnificent expressions we can possibly desire and even then we shall fall far short of the actual reality. Also *see* P. XIV, n. 229.

146. (so it is easy for Him to bring about the Resurrection).

147. (so He will bring about the Resurrection at its proper time).

148. (to condemn polytheism).

149. *i. e.*, from your daily experience.

150. *i. e.*, among yourslaves.

151. *i. e.*, in your wealth.

152. *i. e.*, you and yourslaves.

153. *i. e.*, the real owners of property and sharers thereof.

154. *i. e.*, the arguments of Our Oneness.

155. How absurd of you, on this analogy, to raise God's creatures to equality with God!

156. (to their souls by attributing equals and associates to God).

157. *i. e.*, without right and proper thinking.

158. (in consequence of their wilful blindness).

159. (in the Hereafter).

160. (O reader!).

161. فطرة is 'The natural constitution with which a child is created in his mother's womb. . . . The faculty of knowing God, with which He has created mankind; the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth.' (LL).

162. (in its full purity, without allowing thyself to be seduced and misled by extrinsic temptations).

163. (and thou art sure to remain guided). Unity of God is an intuitive truth, plain to every man of commonsense, unless he perverts himself by the prejudices of education. 'Islam is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, "Islam is the religion of commonsenses." (Lady Cobbold, *op. cit.*, Intro. p. XIII).

164. (as man is naturally disposed to become a Muslim). It is only false teaching that corrupts his moral and spiritual lookout, and leads him to infidelity. The holy Prophet, according to an authentic report, has said: 'Every infant is born in a state of conformity to the natural disposition with which he is created in his mother's womb; it is his parents that make him a Jew, a Christian, and a Magian. Lane's rendering of the phrase in the text is, 'There shall be no changing, or altering, of the religion of God.' (LL).

165. (for want of proper reflection).

166. (in endless sects). Witness the innumerable divisions and subdivisions among the Hindus, Christians and Jews.

167. (instead of being one solid community).

168. (in utter disregard of the truth).

رَبَّهُمْ مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ۝ لِيَكْفُرُوا بِمَآ ءَاتَيْنَٰهُمْ
فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ۝ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِۦ يُشْرِكُونَ ۝ وَإِذَآ أَذَقْنَا ٱلنَّاسَ
رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ۝ أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝ فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ
ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ وَأُولَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا فِىٓ أَمْوَٰلِ
ٱلنَّاسِ فَلَا يَرْبُوا عِندَ ٱللَّهِ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ

33. (واذا . . . يشركون) And when *any* hurt visits mankind, they cry to their Lord[169] turning penitently to Him; then when He causes them to taste of His mercy,[170] lo! a part of them joins *others* with their Lord —

34. (ليكفروا . . تعلمون) so that they may be ungrateful for that which We have vouchsafed to them[171] So enjoy *awhile*;[172] presently you shall *come* to know [173]

35. (ام . . . يشركون) Or, have We[174] sent to them[175] any authority,[176] so that it speaks[177] of what they have been associating with Him?

36. (واذا . . . يقنطون) And when We cause mankind to taste of mercy, they exult at it;[178] then if an evil befalls them because of what their hands have sent forth;[179] lo ! they despair.[180]

37. (اولم . . . يؤمنون) Do they not see that Allah expands the provision for whomsoever He will.[181] and stints?[182] Verily in that is a sign[183] for a people who believe.

38. (فآت . . . المفلحون) So give thou to[184] the kinsman his due and to the needy and to the wayfarer. That is best for those who seek Allah's pleasure,[185] and those are the blissful ones [186]

169. (to the exclusion of other gods).

170. (and their trouble or affliction is removed).

171. (of Our favours).

172. (the vain pleasures of this life).

173. (the consequences).

174. (by the mouth of any prophet or by any written revelation).

175. *i. e.*, the infidels.

176. (for the worship of false gods).

177. (to them).

178. (and turn away from God).

179. *i. e.*, for sins which they have committed.

180. (and seek not to gain God's favour by timely repentance).

181. (in accordance with His universal scheme).

182. (it for whomsoever He will).

183. (of His might and wisdom).

184. (O believer!).

185. *i. e.*, goodwill; pleasure. See P. I. n. 42.

186. See P. I. n. 43.

تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ
مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَٰلِكُمْ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ
لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾
لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ

39. (وما . . . المضعفون) And whatever you give in gift[187] in order that it may increase among the substance of men [188] does not increase with Allah,[189] and what you pay in poor-rate seeking the favour of Allah, then these![190] they shall have manifold *increase*.

40. (الله . . . يشركون) Allah is He Who created you and provided *food* for you, then He causes you to die, *and* then He shall quicken you.[191] Is there any of your associate-*gods* that does aught of that? Hallowed and exalted be He above what they associate!

SECTION 5

41. (ظهر . . . يرجعون) Corruptness has prevailed on land and sea[192] because of what men's hands have earned,[193] so that He may make them teste a part[194] of what they have worked, in order that haply they may turn [195]

42. (قل . . مشركين) Say *thou*:[196] go forth in the land and see what wise has been the end of those of aforetime? And most of them were associators.[197]

43. (فاقم . . . يصدعون) So set thy face [198] towards the right religion before the Day [199] arrives from which there is no averting[200] from Allah. *On* that Day they[201] shall be sundered.[202]

44. (من . . . يمهدون) Whoever disbelieves, on him is his infidelity, and those who work righteously are preparing themselves.[203]

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187. ربا is literally, 'An excess, and an addition.' Here it means anything that is spent not in the way of God but merely to conform to convention, such as is the practice on many ceremonial occasions, and with a view to receiving back more.

188. (and come back to you in an augmented form).

189. *i. e.*, although this form of expenditure is not strictly forbidden, yet there will be no recompense for it from God, nor will He bless it.

190. *i. e.*, the persons who pay the poor-rate.

191. *i. e.*, He alone is the Creator, the Preserver, the Destroyer, and the Restorer.

192. 'On land and sea' is synonymous with the country roundabout. 'Anarchy prevailed in the political realm as it did in the religious. The stage was set, the moment was psychological, for the rise of a great religious and national leader. (Hitti, *op. cit.*, p. 108) The verse also hints at the moral decadence pervading the contemporary world.

193. *i. e.*, because of the sins they have committed; because of the depravity of their manners. The moral wickedness of man is sure to react on his physical wellbeing and material prosperity.

194. (of the fruits).

195. (from their evil ways).

196. (O Prophet!).

197. (and so most of them had to suffer terrible punishment).

198. (O reader!).

199. *i. e.*, the inevitable day of final Judgment.

200. *i. e.*, no postponement; no further putting off.

201. *i. e.*, mankind.

202. *i. e.*, divided into two camps——the righteous and the wicked, the believers and the infidels.

203. (for couches of repose in Paradise).

إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ۝ وَمِنْ آيَاتِهِ أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِ وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَ
لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُم بِالْبَيِّنَاتِ فَانتَقَمْنَا
مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ۝ اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ
كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ
يَسْتَبْشِرُونَ ۝ وَإِن كَانُوا مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِ لَمُبْلِسِينَ ۝ فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ
يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

45. (ليجزى . . . الكفرين) So that He shall recompense out of His grace those who believe and work righteous *deeds*; verily He does not approve the infidels.

46. (ومن . . . تشكرون) And of His signs is that He sends winds heralding *rain* and that He may make you taste of His mercy,[204] and that the ships may sail[205] at His command, and that you seek His grace,[206] and that haply you may return thanks.[207]

47. (ولقد . . . المؤمنين) And assuredly We sent messengers before thee[208] to their people. They brought them manifest signs. Then We[209] requited[210] them who transgressed. And incumbent upon Us was the avengience[211] of the believers.

48. (الله . . . يستبشرون) Allah is He who sends the winds so that they raise a cloud and then spreads it along the sky as He will, and then breaks it into fragments,[212] and thou[213] seest the rain come forth from its midst.[214] Then when He makes it fall upon such of His bondmen as He will, lo! they rejoice —

49. (وان . . . لمبلسين) even though before it[215] was sent down upon them, they were surely despairing before that.[216]

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204. *i. e.*, of the effects of rain. رحمة in addition to its other meanings, signifies 'Rain, . . . and plenty; or abundance of herbage, and of the goods, conveniences, or comforts, of life.' (LL).

205. (by means of these winds).

206. *i. e.*, to enrich yourselves by commerce, for instance.

207. (to Him for all these benefits).

208. (O Prophet!).

209. (in the exercise of Our retributive justice).

210. 'How real an ethical gain would it be, how much clearness would it bring into men's thoughts and actions, if the distinction which exists in Latin between "vindicta" and "ultio," that the first is a moral act, the just punishment of the sinner by his God, of the criminal by the judge, the other an act in which the self-gratification of one who counts himself injured or offended is sought, could

in like manner be fully established (vaguely felt it already is) between our "vengeance" and "revenge"; so that "vengeance" (with the verb "to avenge") should never be ascribed except to God, or to men acting as the executors of his righteous doom; while all retaliation to which not zeal for his righteousness but men's own sinful passions have given the impulse and the motive, should be termed "revenge." As it now is, the moral disapprobation which cleaves, and cleaves justly, to "revenge,", is oftentimes transferred almost unconsciously to "vengeance"; while yet without vengeance it is impossible to conceive in a world so full of evil-doing any effectual assertion of righteousness, any moral government whatever.' (Trench, *Study of Words*, pp. 262-263) See also P. III. n. 220; XIII. n. 511.

211. نصر is not only 'aid or assistance' but also 'avengement of another victory or conquest.' (LL).

212. *i. e.*, He disperses it.

213. (O reader!).

214. (and not by any rain-god).

215. *i. e.*, the rain.

216. *i. e.*, before their joy at the approach of the rain.

إِنَّ ذَٰلِكَ لَمُحْيِ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾
فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنتَ بِهَادِ الْعُمْيِ عَن ضَلَالَتِهِمْ إِن تُسْمِعُ
إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾ اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ
مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا
غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ
الْبَعْثِ فَهَٰذَا يَوْمُ

50. (فانظر . . . قدير) Look then at the effects of Allah's mercy: how He revives the earth after its death, verily He is the Quickener of the dead, and He is Potent over everything.

51. (ولئن . . . يكفرون) And if[217] We send a wind[218] and they should see their tilth yellow,[219] then they would thereafter remain disbelieving.[220]

52. (فانك . . . مدبرين) Surely thou canst not make the dead hear,[221] nor canst thou make the deaf hear the call when they turn away in flight.[222]

53. (وما . . . مسلمون) Nor canst thou be a guide to the blind out of their error;[223] thou canst make none to hear save those who believe in Our signs, and who have surrendered.[224]

SECTION 6

54. (الله الذى . . . القدير) Allah is He Who created you in weakness,[225] then He assigned strength[226] after weakness, then after strength weakness[227] and grey hair. He creates what He will, and He is the Knower,[228] the Potent.[229]

55. (ويوم . . . يؤفكون) And on the Day when the Hour arrives the culprits[230] will swear that they tarried not[231] but an hour,[232] thus[233] were they ever deluded.[234]

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217. (after these great gifts and favours).

218. (of a different sort ; a blasting wind).

219. (and burnt).

220. (utterly forgetting Our former favours). Which shows that they are insensible to the feelings of gratitude.

221. (profitably, O Prophet!).

222. The infidels steeped in contumacy are compared to the dead and the deaf.

223. (when they make no effort to exert themselves in the search of the truth, nor a serious attempt to extricate themselves from the depth of error.

224. (to Us as believers).

225. *i. e.*, in a state of helplessness at your birth and in your infancy.

226. (as you grew up).

227. (once again in old age).

228. (of every change).

229. *i. e.*, Able to produce any change.

230. (confounded and bewildered at its approach).

231. 'in their graves.' (Th).

232. There is a clear psychological explanation for this statement of theirs. Their wish to lengthen the intervening *Burzakhish* period and their anxiety to keep the unwelcome Hour as further off from them as possible, make the real duration of time look immeasurably short.

233. *i. e.*, in a way closely akin; similarly.

234. (while in the world; and similarly used to utter lie in their lifetime).

الْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾ وَلَقَدْ
ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾
كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ
لَا يُوقِنُونَ ﴿٦٠﴾

56. (وقال . . . تعلمون) And those who have been vouchsafed knowledge and faith[235] will say:[236] assuredly you have tarried according to the decree of Allah until the Day of Upraising; so this is the Day of Upraising, but you were wont not to know.[237]

57. (فيومئذ . . . يستعتبون) On that Day the excusing of themselves will not profit them who did wrong, nor shall they be allowed to please *Allah*.[238]

58. (ولقد . . . مبطلون) And assuredly We have in this Qur'ān propounded all means of similitude[239] for mankind[240] and if thou bringest them a sign[241] those who disbelieve are sure to say:[242] you are but deluded.

59. (كذالك . . . يعلمون) Thus does Allah sealeth the hearts of those who do not believe.[243]

60. (فاصبر . . . يوقنون) Have thou[244] patience;[245] verily Allah's promise is true.[246] And let not those who have no conviction make thee unsteady.

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235. *i. e.*, the righteous believers.
236. (to the infidels in answer).
237. (and believe in it in your life-time).
238. (and to make amends).
239. *i. e.*, wise sayings to illustrate its purpose and meaning.
240. *i. e.*, for their guidance and admonition.
241. (of their own asking) *i. e.*, a miracle such as they desire.
242. (to the Muslims).
243. *i. e.*, who do not exert their will to know and believe.
244. (O Prophet !).
245. (in the face of every provocation and ill-success, O Prophet !).
246. (and thou art sure to come out ultimately triumphant against all obstacles).

بسم اللہ الرحمٰن الرحیم

الٓمّٓ ۝ تلک اٰیٰت الکتٰب الحکیم ۝ ھدًی و رحمۃً للمحسنین ۝ الذین یقیمون الصلوۃ و یؤتون
الزکوۃ وھم بالاٰخرۃ ھم یوقنون ۝ اولٰئک علٰی ھدًی من ربھم و اولٰئک ھم المفلحون ۝ ومن الناس
من یشتری لھو الحدیث لیضل عن سبیل اللہ بغیر علم ویتخذھا ھزوًا اولٰئک لھم عذاب
مھین ۝ واذا تتلٰی علیہ اٰیٰتنا ولّٰی مستکبرًا کان لم

Sūrah Luqmān

Luqman. XXXI

(Makkan, 4 Sections and 34 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (الم) Alif Lām. Mīm.[247]

2. (تلك . . . الحكيم) These are verses of the Wise Book.

3. (هدى . . . للمحسنين) A guidance and a mercy for the well-doers[248]

4. (الذين . . . يوقنون) Those who establish the prayer and pay the poor-rate and are convinced of the Hereafter.[249]

5. (اولئك . . . المفلحون) These are on guidance from their Lord, and these! they are the blissful.[250]

6. (ومن . . . مهين) And of man is he who purchases[251] an idle discourse[252] that he may mislead[253] from Allah's way without knowledge,[254] and takes it[255] by way of mockery. These! for them shall be an ignominious chastisement.

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247. See P. I, n. 28.
248. See P. II. n. 219.
249. See P. I, n. 41.
250. See P. I. n. 43.
251. *i. e.*, is occupied with; is engrossed in.
252. (in preference to the Divine Book of wisdom and guidance). It is related that in the time of the Prophet there was a pagan named Nudhr ibn al-Hārith who brought from abroad the half-lewd tales and romances of Persian heroes, and alluring the crowds of the Quraish persuaded them to think that his stories were preferable to the word of God.
253. (others thereby).
254. Himself ignorant of Divine truths, he goes in his impertinence yet further and endeavours to seduce others.
255. *i. e.*, the way of Allah.

يسمعها كأن في أذنيه وقرا ۖ فبشره بعذاب أليم ۝ إن الذين آمنوا وعملوا الصالحات لهم جنات النعيم
خالدين فيها ۖ وعد الله حقا ۚ وهو العزيز الحكيم ۝ خلق السماوات بغير عمد ترونها ۖ وألقى في الأرض
رواسي أن تميد بكم وبث فيها من كل دابة ۚ وأنزلنا من السماء ماء فأنبتنا فيها من كل زوج كريم ۝ هذا
خلق الله فأروني ماذا خلق الذين من دونه ۚ بل الظالمون في ضلال مبين ۝ ولقد آتينا لقمان الحكمة
أن اشكر لله ۚ ومن يشكر فإنما يشكر لنفسه ۖ ومن كفر فإن الله غني حميد ۝ وإذ قال لقمان لابنه وهو يعظه
يا بني لا تشرك

7. (واذا . . . اليم) And when Our revelations are recited to him, he turns away in pride as though he did not hear that at all : as though there was a heaviness in his ears. Announce thou[256] to him an afflictive torment.

8. (ان الذين . . . النعيم) Verily those who believe and work righteous *deeds*, theirs shall be Gardens of Delight.

9. (خالدين . . . الحكيم) Abiders they *will be* therein; a true promise of Allah. And He is the Mighty,[257] the Wise.[258]

10. (خلق . . . كريم) He has created the heavens that you see without pillars[259] and has cast firm mountains[260] in the earth lest it move away with you,[261] and He has scattered thereon every kind of animals. And We send down water from the sky and We make all manner of goodly *growth* therein.

11. (هذا . . . مبين) This is the creation of Allah. Show me [262] what those beside *Allah*[263] have created. Aye! the ungodly are in manifest error.

SECTION 2

12 (ولقد . . . حميد) And assuredly We vouchsafed wisdom[264] to Luqmān saying: give thanks to Allah, and whoever gives thanks, gives thanks for his soul;[265] and whoever is unthankful — then verily Allah is Self-Sufficient,[266] Praiseworthy.[267]

256. (O Prophet!).

257. *i. e.*, Able to carry out his threats and promises.

258. So He enforces His threats and promises only in accordance with His universal scheme.

259. (to sustain them) See P. XIII, n. 195.

260. See P. XIV, n. 33.

261. (O mankind!).

262. ——say this, O Prophet! to the idolaters——

263. *i. e.*, your associate-gods.

264. *i. e.*, true doctrine coupled with righteous acts. 'By the حكمة given by God to Lukmān, is meant the evidence of the intellect in accordance with the statutes of the law.' (LL) Luqmān, who may or may not be identified with Æsop of the Greeks, was a sage very 'well-known to the Arabs.' 'Lukmān was already known in the pagan period as a sage. His wisdom is celebrated by pre-Muslim poets. . . . Lukmān's wisdom forms the transition from the Djāhiliya to the Kur-an'. (EI. III, p. 36) Luqmān is 'the name of two, if not of three, persons famous in Arabian tradition. The first was of the family of 'Ad. . . . The name of the second Luqman, called "Luqman the Sage," occurs in the Koran. . . . According to Mas'udi he was a Nubian freedman who lived in the time of David.' (EBr. XIV, 487) He 'was either an Abyssinian or a Hebrew. (Hitti. *op. cit.*, p. 91).

265. *i. e.*, for the benefit of his own soul.

266. *i. e.*, requiring the thanks and praise of none.

267. *i. e.*, in Himself worth of all praise; the acme of Perfection. This insistence on the absolute perfection of God (both as regards His Person and as regards His attributes) strikes at the root of such amusing blasphemies as held by Bernard Shaw and others that 'God is an Imperfect Being seeking to make Himself Perfect and using for this purpose any instrument that will serve His purpose. If the instrument is senseless or can be superseded by a better one, it is scrapped.' This doctrine is most obviously expressed in the one-act play called the Shewing-up of Blanco Posnet (Drinkwater, *Outline of Literature*, II, p. 898.)

بِاللّٰهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ
أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾
يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
اللّٰهُ إِنَّ اللّٰهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ
إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ

13. (واذ . . . عظيم) And *re-call* when Luqmān said to his son, while he was exhorting him: O my son! associate not *aught* with Allah; verily this associating[268] is a tremendous wrong.[269]

14. (ووصينا . . . المصير) And We have enjoined upon man concerning his parents — his mother bears him,[270] in hardship upon hardship,[271] and his weaning is in two years.[272] give thanks to Me and to thy parents;[273] unto Me is the goal.[274]

15. (وان . . . تعملون) And if the twain strive to make thee associate with Me that whereof thou hast no knowledge, then obey them not.[275] And[276] keep them honourable company in this world reputably[277] and[278] follow thou the path of him who turns to Me penitently.[279] Then to Me is your return, and I shall declare to you what you have been working.

16. (يبنى . . . خبير) Son! though it be but of the weight of a grain of mustard-seed,[280] and though it be in a rock,[281] or in the heavens,[282] or in the earth,[283] Allah shall bring if forth,[284] verily Allah is Subtile,[285] Aware.

17. (يبنى . . . الامور) Son! establish the prayer and do what is reputable and forbid iniquity, and bear patiently whatever may befall thee;[286] verily[287] that is of the firmness of the affairs.

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268. (of anyone to Him).

269. (compared with which every great wrong is of a lesser degree). 'This hatred of idolatry has been found even among the most uncivilised followers of the Prophet. The gorgeous ritual, the gaudy pictures, and the pious frauds which play so large a part in the conversion of the Slavonian nations to the Christianity, seem only to have alienated these semi-barbarians. Mahmud the Ghaznavide . . . was offered a sum of ten million sterling if only he would spare the famous idol in the pagoda of Somnat. Avarice is said to have been his besetting fault, but he replied in the memorable words, "Never shall Mahmud be a merchant of idols;" and broke it into pieces.' (Bosworth Smith, *op. cit.*, p. 264).

270. (in her womb, and feeds him on her blood). 'Speaking broadly, the foetus lives on the blood of its mother very much in the same way as all the tissues

of any animal live on the blood of the body of which they are the parts.' (Foster, *Text-book of Physiology*, p. 676) 'From beginning to end, the process of reproduction is bound up with sacrifice of self on the part of the parent, and needs self-sacrifice for its fulfilment.' (Mercier, *Conduct and its Disorders*, p. 288).

271. *i. e.*, with ever-increasing hardship as the period of pregnancy advances. 'Detailed investigations by Robert Benda proved that during pregnancy, especially in the second half, and also during childbirth, there are frequently great disturbances in the so-called reticulo-endothetical system which contemporary medicine considers of vast importance. . . . This apparatus, so important in the struggle of the organism against injurious influences, is, according to Benda, affected during pregnancy in its entirety. Benda frankly states that "the defensive struggle which the organism of a pregnant woman is engaged in is very analogous to the struggle of the organism when threatened by infectious products." ' (Nemilov, *Biological Tragedy of Women*, p. 157) See XXVI. n. 46, 47.

272. 'The time for weaning should be fixed partly by the child's age partly by the growth of the teeth. . . . It is prudent to let dairy milk form a considerable portion of the fare till the eye-teeth are cut, which seldom happens till the 18th or 20th month.' (EBr. IX. p. 455) See P. XXVI. n. 50.

273. The coupling of 'parents' with God Himself in so far as the rendering of service is concerned, indicates the extreme importance that filial duty has in Islam.

274. (when everyone will be held to account for his deeds).

275. So great is the heinousness of idolatry.

276. (in matters mundane and temporal).

277. (consistent with thy duty to God) See P. XV. n. 68.

278. (in matters religious and spiritual).

279. *i. e.*, who is obedient to Me and My laws.

280. *i. e.*, of microscopic smallness.

281. *i. e.*, so completely hidden.

282. *i. e.*, so remote from mankind.

283. *i. e.*, in so utterly dark a place.

284. So Perfect is He in knowledge and power.

285. See P. XVII. n. 445.

286. (of afflictions).

287. *i. e.*, perseverance and constancy.

خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَاقْصِدْ فِي مَشْيِكَ —
وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمٰوٰتِ وَ ع
مَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا
كِتٰبٍ مُنِيرٍ ۝ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ الشَّيْطٰنُ —
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ۝ وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى —

18. (ولا ... فخور) And turn not thy cheek from men,[288] nor walk on the earth stultingly;[289] verily Allah does not approve any vainglorious boaster.

19. (واقصد ... الحمير) And be thou modest in thy gait[290] and lower thy voice;[291] verily the most abominable of voices is the voice of the ass. [291-A]

SECTION 3

20. (الم ... منير) Do you not see[292] that Allah has subjected for you whatever is in the heavens and whatever is in the earth,[293] and has completed His favours on you outwardly[294] and inwardly.[295] And *yet* of mankind is one who disputes concerning Allah[296] without knowledge and with neither guidance nor a luminous Book.[297]

21. (واذا ... السعير) And when it is said to them: follow what Allah has sent down, they say: nay! we shall follow what we found our fathers[298] upon. What! even though Satan had been calling on them[299] to the torment of the Blaze.[300]

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288. (in pride and arrogance).

289. *i. e.* in a pompous and conceited manner.

290. Neither going too slowly nor too quickly. 'The "golden mean" is the pivot of the philosophy of Luqmān as it is of the philosophy of Aristotle, as indeed of Islam' (AYA).

291. (as indicative of humility).

291-A. A symbol of stupidity and insensibility. Ass, as in the fables and proverbs of many peoples and countries, is the type of clumsiness, stupidity and ignorance. 'It differs from the horse in. . . its potential dullness and obstinacy. The ancient Egyptians symbolised an ignorant person by the head and ears of an ass, and to Roman thought it was bad omen to meet one. (EBr. II, p. 777. 11th Ed.) Its braying is particularly unpleasant of all animal voices. See also XXVIII, p. 281.

292. (O mankind!).

293. This lays down distinctly that everything created, however huge or vast to look at, is subservient to man, directly or indirectly. How foolish, then, it

is for man to bow down to these objects of nature in worship, and to treat them as his masters what are in reality his servants. Compare the ways of the polytheists:— 'In the pantheon of classic mythology, . . . not all, but the principal figures belong to strict Nature-worship. . . . They are Heaven and Earth, Rain and Thunder, Water and Sea, Fire and Sun and Moon, worshipped either directly for themselves, or as animated by their special deities.' (PC. II. pp. 254-255).

294. 'Outward favours' are such as can be known by senses.

295. 'Inward favours' are such as can be known by reason and reflection.

296. *i. e.*, respecting the nature and person of God.

297. *i. e.*, guided neither by intuition, nor reason, nor yet revelation. (Th).

298. *i. e.*, the traditions of our race or community, and our ancestral customs.

299. *i. e.*, their fathers.

300. (by leading them to the ways of error and perdition).

اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ۝ وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ؕ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ
الصُّدُوْرِ ۝ نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ۝ وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ
اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۝ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّ اللّٰهَ هُوَ الْغَنِىُّ الْحَمِيْدُ ۝ وَلَوْ اَنَّ مَا فِى
الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝ مَا
خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝ اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَيُوْلِجُ النَّهَارَ
فِى الَّيْلِ وَ

22. (ومن . . . الامور) And whoso submits his face to Allah and he is a well-doer, he has of a surety lain hold of a firm cable.[301] Unto Allah is the end of *all* affairs.

23. (ومن . . . الصدور) And whoso disbelieves, let not his infidelity grieve thee.[302] To Us is their return, and We shall declare to them what they have worked. Verily Allah is the Knower of what is in their breasts.

24. (نمتعهم . . . غليظ) We let them enjoy [303] for a while,[304] and then We shall drive them to a rough torment.

25. (ولئن . . . يعلمون) And wert thou to ask them:[305] who has created the heavens and the earth, they will surely say: Allah.[306] Say thou: *all* praise to Allah![307] But most of them know not [308]

26. (لله . . . الحميد) Allah's is whatsoever is in the heavens and the earth.[309] Verily Allah! He is the Self-sufficient, the Laudable.[310]

27. (ولو . . . حكيم) And if whatever trees are on the earth were pens,[311] and sea[312] *were ink,* with seven more seas to help it,[313] the words of Allah[314] could not be exhausted;[315] verily Allah is Mighty,[316] Wise[317]

28. (ما . . . بصير) And the creation[318] of you all and the upraising of you *all* are as *though* of one *soul*,[319] verily Allah is Hearing, Beholding.[320]

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301. See P. III, n. 36, 37.

302. (O Prophet !).

303. (this world and its pleasures).

304. (so let them not be deluded by this short respite).

305. (O Prophet !).

306. Which answer implies that He alone and not any of His created beings is worthy of being worshipped.

307. An expression of satisfaction at the recognition of this cardinal truth by the polytheists.

308. (the implication of their own admission, and go on worshipping false gods).

309. See P. L. n. 520.

310. See nn. 266, 267 above.

311. *i. e.*, each and every one of these innumerable trees were made into pens.

312. *i. e.*, the entire watery portion of the world. The word البحر is used in generic sense. It is not any particular ocean but the class of oceans.

313. (to write the words of God therewith). The word 'Seven' does not refer to any particular number; the expression means 'if the ink-oceans were expanded many, many times,' (Rz.).

314. *i. e.*, words denoting His excellence. His attributes and His perfections.

315. (while these innumerable pens and that immeasureable amount of ink would be exhausted).

316. *i. e.*, Infinite in might.

317. *i. e.*, Infinite in wisdom.

318. (O mankind!).

319. God Almighty being Infinite, the raising of entire mankind is as easy with Him as that of a single soul.

320. (and shall requite each accordingly).

سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَّجْرِيْٓ اِلٰٓى اَجَلٍ مُّسَمًّى وَّاَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ
مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ۝ اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِّنْ ع
اٰيٰتِهٖ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝ وَاِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ
اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۭ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ ۝ يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِيْ
وَالِدٌ عَنْ وَّلَدِهٖ ۡ وَلَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْـًٔا ۭ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ

29. (الم . . . خبير) Dost thou not see[321] that Allah plunges the day into the night and the night into the day and has subjected the sun and the moon,[322] each running to an appointed term, and that Allah is Aware of what you do?

30. (ذالك . . . الكبير) That is because Allah! He is the Truth,[323] because whatsoever they call upon beside Allah is falsehood,[324] and because He is the Exalted, the Great.

SECTION 4

31. (الم . . . شكور) Dost thou not see[325] that the ship sails into the sea by the favour of Allah, that He might show you of His signs ? Verily therein are signs[326] for every persevering, grateful *heart*.

32. (واذا . . . كفور) And when a wave covers them like awnings, they call upon Allah making *their* faith pure for Him. Then when He delivers them on the land, *only* some of them keep to the middle course.[327] And none gainsays Our signs save each perfidious, ingrate one.

321. (O reader !).

322. (to His service). A fatal blow to the worship of these celestial bodies.

323. *i. e.*, the only Reality.

324. *i. e.*, having no real, substantial existence.

325. (O reader !).

326. (of His power and greatness).

327. Which is the path of monotheism.

الْحَيٰوةُ الدُّنْيَا ۚ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿٣٣﴾ اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَيَعْلَمُ مَا فِي الْاَرْحَامِ ؕ وَمَا
تَدْرِيْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ؕ وَمَا تَدْرِيْ نَفْسٌۢ بِاَيِّ اَرْضٍ تَمُوْتُ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿٣٤﴾

33. (يايها الناس . . . . الغرور) O mankind! fear your Lord and dread the Day whereon no father will atone for his son and no son will atone for his father at all. Verily the promise of Allah[328] is true. Let not the life of this world beguile you,[329] and let not the *great* beguiler[330] beguile you in regard to Allah.[331]

34. (ان . . . . خبير) Verily Allah! with Him *alone* is the knowledge of the Hour, and He it is Who sends down the rain,[332] and knows what is in the wombs.[333] And no person knows what he will earn on the morrow;[334] and a person does not know in what land he will die. Verily Allah is Knowing, Aware.

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328. (in regard to the Final Judgment).
329. (in respect of the inevitable requital).
330. *i. e.*, the devil.
331. (and His vengeance).
332. (at His own appointed time).
333. *i. e.*, whether the embryo is of male or of female, whether it will be born alive, and such other things.
334. *i. e.*, no one can know what he will have to face tomorrow.

سورة السجدة مكية وهي ثلثون اية وثلث ركوعات

بسم الله الرحمن الرحيم

الم ۞ تنزيل الكتب لا ريب فيه من رب العلمين ۞ ام يقولون افترىه بل هو الحق من ربك لتنذر قوما
ما اتىهم من نذير من قبلك لعلهم يهتدون ۞ الله الذي خلق السموت والارض وما بينهما في
ستة ايام ثم استوى على العرش ما لكم من دونه من ولي ولا شفيع افلا تتذكرون ۞ يدبر الامر من
السماء الى الارض ثم يعرج اليه في يوم

Sūrat-us-Sajdah

The Prostration. XXXII

(Makkan, 3 Sections and 30 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم) Alif. Lām. Mīm.[335]

2. (تنزيل ... العلمين) Revelation of *this* Book of which[336] *there* is no doubt, *is* from the Lord of the worlds.[337]

3. (ام ... يهتدون) Will they[338] say:[339] he[340] has fabricated it? Aye! it is the truth from thy Lord that thou[341] mayest warn *therewith* a people to whom no warner came before thee, that haply they may be guided.

4. (الله ... تذكرون) Allah it is Who has created the heavens and the earth and whatsoever is in-between in six days,[342] *and* then He established *Himself* on the Throne.[343] No patron have you[344] nor an intercessor, beside Him[345] Will you not then be admonished?[346]

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335. See P. I. n. 28.

336. Or 'wherein.' 'The phrase may mean either that there is no doubt about this Qur'ān being the word of God, or that there is no sort of doubt or uncertainty in teaching of the Qur'ān. See P. I. n. 31. This also clearly enunciates that there is in the Holy Qur'ān, unlike the Bible and other sacred writings, no inexplicable 'mysteries'. Every doctrine, every article of faith is clearly conformable to commonsense.

337. See P. I. nn. 12, 13.

338. *i. e.*, the infidels.

339. (a thing so obviously untrue).

340. *i. e.*, the Prophet.

341. (O Prophet!).

342. (out of nothing) See P. VIII. n. 484.

343. See P. VIII. n. 485; P. XI. n. 148.

344. (O mankind!).

345. (unless with His leave) See P. XI. n. 150.

346. (that He is One without a second).

كان مقداره ألف سنة مما تعدون ۝ ذلك علم الغيب والشهادة العزيز الرحيم ۝ الذي أحسن كل
شيء خلقه وبدأ خلق الإنسان من طين ۝ ثم جعل نسله من سللة من ماء مهين ۝ ثم سوىه ونفخ فيه
من روحه وجعل لكم السمع والأبصار والأفئدة قليلا ما تشكرون ۝ وقالوا أءذا ضللنا في الأرض
أءنا لفي خلق جديد بل هم بلقاي ربهم كفرون ۝ قل يتوفىكم ملك الموت الذي وكل بكم ثم إلى
ربكم ترجعون ۝ ولو ترى إذ المجرمون ناكسوا رءوسهم عند ربهم ربنا أبصرنا وسمعنا فارجعنا نعمل
صلحا إنا موقنون ۝ ولو

5. (يدبر . . . تعدون) He disposes *every* affair from the heaven to the earth: thereafter [347] it[348] shall ascend unto Him in a Day whereof the measure is one thousand years of what you compute [349]

6. (ذلك . . . الرحيم) Such is the Knower of the unseen and the seen, the Mighty, the Merciful

7. (الذي . . . طين) Who has made everything good[350] which He has created. And He originated the creation of man from clay.

8. (ثم . . . مهين) Then He made his progeny from an extract of mean water.[351]

9. (ثم . . . تشكرون) Then He fashioned him[352] and breathed into him *something* of a spirit from Him;[353] and He ordained for you hearing and sight[354] and hearts.[355] Little is the thanks you return.

10. (وقالوا . . . كفرون) And they[356] say: when we are vanished in the earth, shall we be *raised* in a new creation? Aye! they are disbelieving in the meeting with their Lord.

11. (قل . . . ترجعون) Say thou:[357] the angel of death who is set over you shall cause you to die, thereafter you shall be returned to your Lord.[358]

SECTION 2

12. (ولو . . . موقنون) Couldst thou but see when the culprits shall hang their heads[359] before their Lord *saying*: Lord! we have *now* seen and heard;[360] so send us back;[361] we shall now work righteously, verily we are convinced.

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347. (on the Last Day).

348. *i. e.*, every affair.

349. The space of a day with God is with men that of a thousand years. 'In the immense Future all affairs will go up to Him, for He will be the Judge, and His restoration of all values will be as in a Day or an Hour or the Twinkling of an eye; and yet to our ideas it will be as a thousand years.' (AYA).

350. *i. e.*, in its perfection; in its brilliancy. *Cf.* the OT:—'And God saw everything that he had made, and behold it was very good.' (Ge. 1 : 31).

351. See P. XVIII. n. 13.

352. (in due proportion).

353. 'A spirit from Him' not 'His spirit' is the correct rendering of روح in the context. See P. XVIII. n. 14.

354. (to understand and to reflect).

355. (both of which are the chief avenues of sense-perception).

356. *i. e.*, the Makkan pagans who denied resurrection.

357. (O Prophet!).

358. It is God alone who is the Judge, the Arbiter——the 'angel of death' being no more than an agent.

359. (with shame and grief).

360. (and have found true the words of the Prophets).

361. (to the world).

شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝ فَذُوقُوا
بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ
إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ۝ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ
رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ ۝ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ ۝ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ
الْمَأْوَىٰ نُزُلًا بِمَا

13. (ولو . . . اجمعين) And had We willed,[362] surely We would have given every soul its guidance,[363] but true must be the word from Me;[364] I shall surely fill Hell with the jinn and mankind together.[365]

14. (فذوقوا . . . تعملون) So taste you the *sequel* for asmuch as you forgot[366] the meeting of this Day, verily We have forgotten[367] you. Taste the abiding torment for what you have been working.

15. (انما . . . يستكبرون) They alone believe in Our revelations who, when they are remainded thereof, fall down prostrate and hallow the praise of their Lord, and they are not proud.

16. (تتجافى . . . ينفقون) Their sides leave off the couches[368] calling upon their Lord in fear and in desire, and they expend of that with which We have provided them.

17. (فلا . . . يعملون) No soul[369] knows what is kept hidden from them[369-A] of perfect comfort[370] *as* a recompense for what they have been working.

18. (افمن . . . لايستون) Shall he, therefore, who is a believer, be like him who is a transgressor? Equal they are not.[371]

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362. (in accordance with Our universal scheme).

363. (with no alternative of evil).

364. (in the requirements of justice).

365. Whichsoever of them choose the path of error, and perdition.

366. *i. e.*, deliberately ignored.

367. *i. e.*, have deliberately ignored.

368. (while yet there is night).

369. Not even an angel or a prophet.

369-A. The abrupt change of number, from the singular to the plural, is

common in Arabic.

370. Literally, 'coolness of the eyes.' قرة العين signifies ما قرة به العين ; That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed.' (LL) The real bliss which we shall have in the Paradise is in the present state of our existence hardly imaginable. *Cf.* the OT :—'For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.' (Is. 64 : 4) And the NT. : —'But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath propounded for them that love him.' (1, Cor. 2 : 9).

371. (in the sight of God).

كانوا يعملون ۝ واما الذين فسقوا فماوىهم النار كلما ارادوا ان يخرجوا منها اعيدوا فيها وقيل لهم ذوقوا
عذاب النار الذي كنتم به تكذبون ۝ ولنذيقنهم من العذاب الادنى دون العذاب الاكبر لعلهم يرجعون ۝
ومن اظلم ممن ذكر بايت ربه ثم اعرض عنها انا من المجرمين منتقمون ۝ ولقد اتينا موسى الكتب فلا
تكن في مرية من لقائه وجعلنه هدى لبني اسراءيل ۝ وجعلنا منهم ائمة يهدون بامرنا لما صبروا
وكانوا بايتنا يوقنون ۝ ان ربك هو يفصل بينهم يوم القيمة فيما كانوا فيه يختلفون ۝ اولم

يهد لهم كم

19 (اماالذين . . يعملون) As for those who believe and work righteous *deeds*—for them are Gardens of Abode: an entertainment[372] for what they had been working.

20. (واماالذين . . تكذبون) And as for those who transgress—their abode is the Fire. Whenever they will desire to get thereout, they shall be drawn back thereto, and it will be said to them: taste the torment of the Fire which you were wont to belie.

21. (ولنذيقنهم . . يرجعون) And surely We shall make them taste of the smaller torment[373] before the greater [374] that haply they may *yet* return.

22. (ومن . . . منتقمون) And who is a greater wrong-doer than he who is reminded of His signs, and he turns aside therefrom? Verily We are going to be Avenger unto the culprits.

SECTION 3

23. (و لقد . . اسرآئيل) Assuredly We vouchsafed the Book[375] to Mūsā; so[376] be thou not in doubt in receiving it.[377] And We assigned it *to be* a guidance to the Children of Israil.

24. (وجعلنا . . يوقنون) And we appointed from amongst them leaders,[378] guiding *others* by Our command, when they had persevered,[379] and of Our signs they were convinced.[380]

25. (ان . . . يختلفون) Verily thy Lord: He shall decide between them[381] on the Judgment Day concerning that wherein they have been differing.

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372. (as for honoured guests).

373. (which is of this world). So far as the pagans of Makka are concerned, this may refer to the famine which visited them in the eleventh year of the Prophet's mission. ادنى means also 'less in number or quantity.' (LL).

374. (which will be of the Hereafter).

375. *i. e.*, the Torah.

376. ——keeping in view the precedent——

377. *i. e.*, the Qur'ān. The thing is after all not so novel as it at first seems.

378. (in religion and piety).

379. (in the face of great trials and tribulations).

380. The implication is that in a like manner, the true and sincere Muslims also shall have great leaders among themselves.

381. *i. e.*, between the believers and the infidels in a practical, demonstrable way.

أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾ أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ
الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَىٰ
هَٰذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَ
انتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

26. (اولم . . . يسمعون) Has *this* not guided them: how many a generation We have destroyed before them amidst whose dwellings they walk ?[382] Surely therein are signs;[383] will they not listen?

27. (اولم . . . يبصرون) Do they not see that We drive water to a bare land,[384] and bring forth therewith crops of which their cattle and *they* themselves eat ? Will they not therefore be enlightened?

28. (ويقولون . . . صدقين) And they[385] say:[386] when will this Decision arrive, if you say sooth?

29. (قل . . . ينظرون) Say thou:[387] on the day of the Decision[388] their belief will not profit those who have disbelieved; nor will they be respited.

30. (فاعرض . . . منتظرون) So turn aside thou from them,[389] and await, verily they are awaiting.

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382. The Makkan pagans frequently passed by the places where there dwelt the 'Aadites, Thamudites, Midianites and the people of Sodom.

383. (of the evil consequences of infidelity and impiety).

384. (of herbage).

385. *i. e.*, the pagans.

386. (to the Muslims).

387. (O Prophet !).

388. يوم الفتح means particularly the day of the conquest of Makkah, and also the day of resurrection.' (LL).

389. (leaving them alone).

سُوْرَةُ الْاَحْزَابِ مَدَنِيَّةٌ وَهِيَ ثَلٰثٌ وَّسَبْعُوْنَ اٰيَةً وَّتِسْعُ رُكُوْعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝ وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ مِنْ
رَّبِّكَ ۭ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝ وَّتَوَكَّلْ عَلَى اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝ مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ
قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰۤـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَاۗءَكُمْ اَبْنَاۗءَكُمْ ۭ ذٰلِكُمْ قَوْلُكُمْ
بِاَفْوَاهِكُمْ ۭ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ۝

Sūrat-ul-Ahzāb

The Confederates. XXXIII

(Madinian, 9 Sections and 73 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يا ايها النبي ... حكيما) O Prophet! fear Allah,[390] and do not yield to the infidels[391] and the hypocrites;[392] verily Allah is ever Knowing, Wise.[393]

2. (واتبع ... خبيرا) And follow that which is revealed to thee from thy Lord;[394] verily Allah is Aware of what you do.[395]

3. (وتوكل ... وكيلا) And put thy trust in Allah, and Allah suffices as a Trustee.

4. (ما جعل ... السبيل) Allah has not placed two hearts in any man, in his inside.[396] Neither had He made your wives whom you pronounce to be as your mother's back, your real mothers,[397] nor has He made your adopted sons your own sons[398]. This is *only* your saying by your mouths,[399] whereas Allah says the truth and He guides the way.[400]

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390. (alone, as thou hast hitherto feared).

391. Who had promised to the Prophet, that if he would leave off preaching against their gods they would give him no further trouble.

392. Who were in secret league with the open infidels.

393. (so His commandments alone are to be followed).

394. (ignoring all that the infidels may say or do).

395. (O mankind!).

396. Or 'chest.' The reference is to a superstitious belief of the pagans. Anyone gifted with high intelligence was supposed by them to have two hearts

instead of one. جوف is primarily 'a hollow or inside,' and secondarily 'a chest or thorax.'

397. Zihar was a pagan formula of divorce. ظاهر من امراته signifies, 'He said to his wife انت علي كظهر امي, Thou art to me like the back of my mother; . . . . the back being specified in preference to the بطن or فخذ or فرج because the woman is likened to a beast that is ridden, and the act of نكاح to that of ركوب; the phrase being a form of divorce used by the Arabs in the Time of Ignorance.' (LL) When the pagan husband wanted to get rid of his wife without making her free to remarry, he simply said to her: 'Thou art to me as the back of my mother.' By pronouncing these words he deprived her of all conjugal rights and yet retained control over her. The Holy Qur'ān repudiated this barbaric form of divorce, and thereby effected a great reform in the status of the Arab women.

398. This repudiates both the pagan and the Christian (Catholic) notions according to which an adopted son was treated as a natural son, so that the same impediments of marriage arose from this supposed relation in the prohibited degrees as it would have done in the case of a genuine son. Strangely enough, the heathen Arabs, while they had no scruple in marrying the wives (excluding of course their own mother) of a deceased father, considered it awfully wrong to marry the divorced wife of an adopted son. It was this crudity of the pagan morals that, upon the Prophet's marrying the divorced wife of his freedman Zaid, who was also his adopted son, gave rise to a great deal of hostile and scandalous gossip and criticism.

399. (having no relation to reality). To Islam belongs the glory of abolishing this widespread foolish custom. 'The right of adoption was not limited to the legitimation of the offspring of a free tribesman by a slave girl. . . . To preserve the doctrine of tribal homogeneity it was feigned that the adopted son was veritably and for all effects of the blood of his new father.' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 44).

400. (and so He enunciates the right principles).

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
فِيمَا أَخْطَأْتُمْ بِهِ وَلَٰكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ
وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ۝ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ
وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ

5. (ادعوهم . . . رحيما) Call them[401] after their fathers;[402] that will be more equitable[403] in the sight of Allah. And if you do not know their fathers then they are your brethren in faith and your friends[404] And there is no fault in you in regard to the mistake you have made therein,[405] except in regard to what your hearts deliberately[406] intend. And Allah is ever Forgiving, Merciful.[407]

6. (النبی . . مسطورا) The Prophet is nearer to believers[408] than themselves,[409] and his wives are their mothers.[410] And kinsmen[411] are nearer one to another than other believers and the emigrants[412] in the ordinance of Allah,[413] except that you may act humbly to your friends.[414] This has been inscribed in the Book.[415]

7. (واذ . . غليظا) And *recall* when[416] We took a bond from the prophets[417] and from thee,[418] and from Nūh and Ibrāhīm and Mūsā and 'Isā son of Maryam. And We took from them a solemn bond;[419]

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401. the adopted sons.

402. *i. e.*, by their natural fathers and not by those who have adopted them.

403. (as corresponding with truth and reality).

404. (so call them your brothers or friends).

405. *i. e.*, in the manner of addressing adopted sons through ignorance or mistake, unintentionally.

406. (and that shall be a sin upon you).

407. (so in the intentional cases also He will forgive you provided you ask His forgiveness).

408. *i. e.*, entitled to their greatest love and respect.

409. (since he commands them nothing save what is for their own good; and is more solicitous for their present and future happiness than themselves). The world hitherto had known only kinship and blood-relationship as the strongest bond between man and man. The Holy Qur'ān now imposed an additional one—far more compelling and far more comprehensive.

410. (so far as their respect is concerned, the Prophet himself being their spiritual father).

411. (by blood-relationship).

412. The holy Prophet had established brotherhood between the inhabitants of Madina (*Ansār* or 'helpers') and the fugitives from Makka (*Muhājirīn* or 'emigrants'). The verse here lays down that in the matter of inheritance the rights of blood relationship shall claim priority.

413. (in the matter of inheritance and rights of natural relationship).

414. (as, for instance, by making special provision for them in your will).

415. (of Divine decrees).

416. (in the beginning of creation).

417. (in general).

418. (in particular, O Prophet!).

419. (to the effect that they would carry out their mission). See P. III. nn. 588, 589.

عَذَابًا أَلِيمًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۚ
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝٩ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ
الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ۝١٠ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ۝١١ وَإِذْ يَقُولُ
الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝١٢ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا
مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۖ إِنْ يُرِيدُونَ إِلَّا
فِرَارًا ۝١٣ وَلَوْ دُخِلَتْ

8. (ليسئل . . . اليما) that He may question[420] the truthful[421] of their truth.[422] And for the infidels He has prepared an afflictive torment.

SECTION 2

9. (يايها الذين . . . بصيرا) O you who believe! remember Allah's favour to you when there came unto you hosts,[423] and We sent against them a wind[424] and hosts[425] which you did not see, and Allah was a Beholder of what you were working.[426]

10. (اذجاءوكم . . . الظنونا) When they[427] came upon you[428] from above you[429] and from below you,[430] and when eyes turned aside[431] and hearts reached to the gullets[432] *in terror,* and of Allah you were imagining *various* things.[433]

11. (هنالك . . . شديدا) Then[434] were the faithful turned and shaken with a mighty shaking.[434-A]

12. (واذ . . . غرورا) And when the hypocrites and those in whose hearts is disease were saying: Allah and his messengers have promised us naught but delusion.[435]

13. (واذ . . . فرارا) And when a party of them[436] said: O people of Yarthrib![437] there is no place[438] for you; so retire.[439] And a party of them[440] asked leave of the messenger saying: verily our houses stand exposed[441] whereas they stood not exposed; they only wished to flee.[441-A]

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420. (on the Day of Judgment).

421. *i. e.*, the prophets; the custodians of Divine Truth.

422. *i. e.*, regarding the truth they were charged with: as to how they executed their mission and how they were received by their people.

423. (of infidels in their overwhelming numbers) These were the forces of the Quraish and the tribe of Ghatafān confederated with the Jews of the tribes of Nadhīr and Quraiza, who besieged Madina to the number of from ten to twelve thousand warriors in the year 5 A. H. The fateful siege is also known as he war

of the Ditch. 'Koraish themselves brought into the field 4,000 soldiers, including 300 horse, and 1,500 riders upon camels. . . . The entire force was estimated at 10,000 men. They marched in three separate camps; all were under the general leadership of Abu Sufyan but, when the time for action came, the several chiefs each for a day commanded in succession.' (Muir, *op. cit.*, pp. 306-307).

424. (cold and tempestuous). 'Wind and rain beat mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown. Cold and comfortless, Abū Sufyān suddenly resolved on an immediate march. Hastily summoning the chiefs, he made known his decision: "Break up the camp," he said, "and march; as for myself, I am gone." With these words he leaped on his camel (so great, we are told, was his impatience) while its foreleg was yet united, and led the way.' (Muir, *op. cit.*, pp. 313-314).

425. (of angels).

426. (and was pleased with your acts of heroism).

427. *i. e.*, the enemy in their thousands.

428. (in their tremendous onrush).

429. Some of the enemy had encamped on the higher part of the valley.

430. Some of the enemy had encamped on the lower part of the valley.

431. (in consternation, and grew dim).

432. The phrase is expressive of cowardice.

433. The sincere and the firm of heart feared that they might not be able to stand the trial; while the weak-hearted and the hypocrites considered themselves delivered up to slaughter and destruction.

434. *i. e.*, in that situation.

434-A. See P. XX. n. 360.

435. (as to the spoils of the Persians and the Byzantians). The Prophet had distinctly affirmed that the Muslims were to achieve victory over the Persian and the Byzantian empires. This gave the point, although for the time being only, to the taunt of the hypocrites.

436. *i. e.*, of the hypocrites.

437. The ancient name of Madina; 'the Lathrippa of Ptolemy and Iathrippa of Stephanus Byzantiaus.' (EBr. XVIII. p. 64, 11th Ed.).

438. (of security).

439. (to your homes).

440. *i. e.*, the hypocrites.

441. (and exposed to enemy). عورة here stands for ذات عورة.

441-A. The first 'they' refers to the houses, the second 'they' to the hypocrites.

عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ۝ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن
قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ۝ قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ الْمَوْتِ أَوِ
الْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ۝ قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ
أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ
وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ۝ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ
يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا

14. (ولو ... يسيرا) And if they[442] were to be enterd upon[443] from the sides thereof[444] and they were asked to sedition,[445] they would surely have committed it, and they would [446] have stayed therein but slightly.[447]

15. (ولقد ... مسئولا) And assuredly they had already covenanted with Allah that they would not turn *their* backs;[448] verily the covenant with Allah must be questioned about.

16. (قل ... قليلا) Say thou: [449] flight will not avail you if you flee from death or slaugher,[450] and lo! you will not enjoy *life* except for a little.

17. (قل .. نصيرا) Say thou:[451] who is there that will protect you from Allah,[452] if He intends to bring evil on you or intends mercy for you? And they shall not find, besides Allah, for themselves a patron [453] or helper.[454]

18. (قد ... قليلا) Surely Allah knows those amongst you who hinder[455] *others* and those who say to their brethren:[456] come hither to us,[457] while they *themselves* come not to the battle save a little.[458]

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442. *i. e.*, the hypocrites.

443. (by the enemy).

444. *i. e.*, of the city.

445. (and treachery against the Muslims).

446. (in such a case).

447. So prone and ever-ready were they to every act of hostility against Islam!

448. The hypocrites, after the battle of Badr, had publicly promised that they would no more lag behind nor would they run away.

449. (unto the hypocrites, O Prophet!).

450. *i. e.*, death and its appointed time is inevitable, whether ye fight or

take to flight.

451. (O Prophet!).

452. (and prevent Him).

453. (to do them good).

454. (to protect them from harm).

455. (others from going to battle in the cause of Allah).

456. *i. e.*, their tribesmen or countrymen.

457. (instead of joining the army).

458. *i. e.*, except for a very shortwhile, and then either return on some feigned execuse or behave ill in time of action.

ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى
اللَّهِ يَسِيرًا ⑲ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُم بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ
أَنبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُم مَّا قَاتَلُوا إِلَّا قَلِيلًا ⑳ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ ع
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ㉑ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ
وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ㉒ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ
نَحْبَهُ وَمِنْهُم

19. (اشحة . . . يسيرا) Being niggardly towards you.[459] when fighting[460] comes thou beholdest them to look to thee,[461] their eyes rolling[462] like *the eyes* of him who faints unto death. Then when the fighting is over,[463] they inveigh against you with sharp tongues, *being* deprived of good things.[464] These have not believed,[465] so Allah has made their works of none effect;[466] and that is with Allah ever easy.[467]

20. (يحسبون . . . قليلا) They imagine[468] that the confederates[469] have not *yet* departed; and if the confederates should come,[470] they would rather be in the desert[471] with the wandering Arabs[472] asking for news of you.[473] And if they *happen* to be among you, they would fight but little.[474]

SECTION 3

21. (لقد . . . كثيرا) Assuredly there has been an excellent pattern, for you in the messenger of Allah,[475] for him who hopes in Allah and the Last Day and remembers Allah much.[476]

22. (ولما . . . تسليما) And when the faithful saw the confederates, they said: this is what Allah and His messenger had promised us,[477] and Allah and His messenger had spoken the truth. It only increased in *the faithful* belief and *self-*surrender.

459. (of their assistance and aid, O believers !).
460. خوف is not only Fear but also 'Slaughter ; . . . and Fighting.' (LL).
461. (O Prophet !).
462. (through sheer cowardice).
463. (and the time has arrived of dividing the booty).
464. *i. e.*, being covetous of wealth and spoils.
465. *i. e.*, they are as a matter of fact no believers at all.
466. (in the Hereafter).
467. *i. e.*, nobody can dispute with Him in this respect.

468. (in sheer cowardice).

469. *i. e.*, the large force of Quraish and allied tribes who had attacked the Muslims in Madina in the fifth year of Hijrat.

470. (once more).

471. (away from all risks and damages of war.).

472. (so that they might not be obliged to go to war).

473. (from that safe distance, in order to take advantage of any success that might accrue to you to come out, and by declaring themselves on your side, and to claim their share of the booty).

474. (and even that to keep up appearances).

475. (as combining in himself all types of virtues). Note that it is a personality, a living personality, rather than abstract copy-book maxims that is in Islam held up as the object of imitation. The holy Prophet of Islam is the Great Example. 'Serious or trivial, his daily behaviour has instituted a course which millions observe at this day with conscious mimicry. No one regarded by any section of the human race as Perfect Man has been imitated so minutely.' (Hogarth, *Arabia*, p. 52).

476. 'The example the Prophet has set before us in his actions and sayings. His wonderful life was a living illustration and explanation of the Qur'ān, and we can do no greater justice to this Holy Book than by following him who was the mouthpiece of its revelation.' (Asad, *Islam on the cross-roads*, p. 91).

477. (that we must not expect to enter Paradise without undergoing trials and tribulations).

مَنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا ۝ لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ۭ
اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝ وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ۭ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ۭ
وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۝ وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ
فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا ۝ وَاَوْرَثَكُمْ اَرْضَهُمْ وَدِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ تَطَــُٔوْهَا ۭ وَكَانَ اللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرًا ۝ يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ
وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ۝ وَاِنْ كُنْتُنَّ

23. (من . . . تبديلا) Of the faithful are men who have fulfilled their covenant with Allah.[478] Some of them have performed their vow,[479] and some of them are waiting,[480] and they have not changed[481] in the least.

24. (ليجزى . . . رحيما) *All this happened* in order that Allah may recompense the truthful for their truth,[482] and may punish the hypocrites if He would or may relent toward them.[483] Verily Allah is Forgiving, Merciful.

25. (ورد الله . . . عزيزا) Allah drove back[484] those who disbelieved in their rage,[485] they obtained no advantage;[486] and Allah sufficed for the faithful[487] in the fighting. Allah is ever Strong, Mighty.[488]

26 (وانزل . . . فريقا) He brought those of the people of the Book[489] who backed them[490] down from their fortresses[491] and cast terrer in their hearts,[492] a part *of them* you slew, and a part you made captives.[493]

27. (واورثكم . . قديرا) And He caused you to inherit their land and their houses and their riches, and the land which you have not trodden,[494] And Allah is Potent over everything.

SECTION 4

28. (يايها النبى . . جميلا) O Prophet! say to thy wives:[495] if it be that you seek the life of the world and its adornment, then come, I shall make a provision for you, and shall release you with a handsome release.[496]

478. (by standing firm by the holy Prophet, and strenuously repelling the enemies of Islam according to their engagement.)

479. (to the extreme by falling martyrs in battle).

480. (their martyrdom).

481. (their determination).

482. (and fidelity).

483. (so that they might still seek repentance and make amends).

484. (from Madina).

485. (foiled in all their hopes).

486. (in spite of their huge preparations and close and clever alliances).

487. (as their Champion and Protector).

488. *i. e.*, Able to repel the enemies and to enforce His will.

489. These were the Jews of the tribe of Quraiẓa, who, though they had a treaty of alliance with the holy Prophet, had perfidiously gone over to his enemies, the polytheists, in this war of the Ditch.

490. *i. e.*, the confederates.

491. (which they had considered impregnable). Immediately after the confederate forces had decamped the Prophet, at a special Divine command, marched against the Quraizites.

492. (and dismay). 'The improvident Jews, whom the fate of their brethren should have taught to better purpose, had not calculated on the chances and necessities of a siege. Soon reduced to great distress, they sought to capitulate on condition of quitting the neighbourhood even empty-handed. . . . At last the wretched Jews, brought now to the last verge of starvation, offered to surrender, on condition that their fate should be decided by their allies the Aus.' (Muir, *op. cit.*, pp. 315-316) Thereupon S'ad, the chief of the tribe of Aus, greatly incensed at perfidy of the Jews, adjudged that the men should be put to the sword, the women and children made slaves, and their goods divided among the Muslims. Regarding this apparently 'harsh, bloody sentence,' writes a Christian historian: 'It must be remembered that the crime of these men was high treason against the State, during time of siege; and those who have read how Wellington's march could be traced by the bodies of deserters and pillagers hanging from the trees, need not be surprised at the summary execution of a traitorous clan.' (LSK. Intro. p. LXV).

493. Compare the Jews' own laws concerning the treatment of the fallen cities. 'When thou comest nigh unto a city to fight against it, then proclaim peace unto it. . . And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. . . . But of the cities of these people, which the Lord thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them. . . .' (Dt. 20: 10-17).

494. According to different commentators this may be the land of Khaibar, or Persia and Byzantium, or any land whatsoever that the Muslims may conquer till the Day of Judgment.

495. The passage was revealed on the occasion of the Prophet's wives asking for more sumptuous clothes and an additional allowance for their expenses.

496. 'All the Consorts in their high position had to work and assist as Mothers of the Ummat. Theirs were not idle lives, like those of Odalisques, either for their own pleasures or the pleasure of their husband. They are told here that they had no place in the sacred Household if they merely wished for ease or worldly glitter. If such were the cause, they could be divorced and amply provided for.' (AYA) 'Bred in the simplicity of Arab life, artificial comforts, soon regarded by his followers as necessaries of life, would to him have been irksome and weary. The Prophet was happier with his wives each in her small and rudely furnished cabin, than he would have been surrounded with all the delicacies and grandeur of a palatial residence.' (Muir. *op. cit.*, p. 202).

تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿٢٩﴾ يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ
بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۭ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿٣٠﴾

29. (وان . . . عظيما) And if you seek Allah[497] and His messenger[498] and the abode of the Hereafter then verily Allah has prepared of the well-doers among you[499] a mighty reward.

30. (ينساء . . . يسيرا) O you wives of the Prophet! whosoever of you commits a flagrant indecency,[500] doubled for her would be the punishment twice over;[501] and with Allah that is easy.

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497. *i. e.*, His goodwill, which in this case is synonymous with His prophet's goodwill.

498. Though 'now virtually Emperor of Arabia with Kings and Rulers of neighbouring states seeking his friendship, he never assumed the pomp of royalty but continued to live most simply, sweeping out his little house, mending his shoes and giving off any money he had over, when the needs of his family were satisfied, to the poor widows and orphans of the Moslems who had fallen in battle.' (Lady Cobbold, *Pilgrimage to Mecca*, p. 149).

499. (and well-doers were all those consorts).

500. Which here means any indiscreet act or word calculated to annoy or displease the holy Prophet. (Th). Arrogance or want of respect towards the holy Prophet (IA.).

501. (in the Hereafter because of the very exalted and responsible position you hold as the consorts of the Prophet).

وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ وَتَعْمَلْ صَالِحًا نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ۝
يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ
وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ۝ وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ
وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيْرًا ۝ وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَالْحِكْمَةِ ۭ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ۝
اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ

PART XXII

31. (ومن . . . كريما) Whosoever[1] of you is obedient[2] to Allah and His messenger and works righteously, her wage we shall give her twice over[3] and We have prepared for her a generous provision.[4]

32. (ينساء . . . معروفا) Wives of prophet! you are not like any *others* of women[5] if you are *God*-fearing[6] So do not be soft in speech, lest in whose heart is disease,[7] should be moved with desire.[8] but make an honourable speech.[9]

33. (وقرن . . . تطهيرا) And stay in your houses.[10] And do not display yourselves[11] as did the pagans of old.[12] And establish the prayer and pay the poor-rate and obey Allah and His messenger.[13] Allah only desires to remove uncleanliness[14] from you, and to purify you with a thorough purification [15] O people of the household[16] *of the prophet !*

34 (واذكرن . . . خبيرا) And bear in mind[17] what is rehearsed in your homes of the revelations of Allah and the wisdom.[18] Verily Allah is ever Subtile, Aware[19]

1. ——as a converse proposition——

2. (fully whole-heartedly).

3. *i. e.*, once for your own sake, and a second time for your service to the Prophet).

4. (in Paradise, as a speciality intended for the Mothers of the faithful and consorts of the Prophet).

5. (in rank and privileges). You have a very high work to perform, and are therefore destined to much higher rank than the ordinary mortals of your sex.

6. (and observe the Divine ordinances in every walk of life), *i. e.*, if you keep to a higher standard of honour and purity, as befits your higher position in life.

7. (to strangers).

8. *i. e.*, one with a vicious propensity. The very sound of female voice is sometimes sufficient to excite passion in man, and he is, in many instances, sexually

attached through the sense of hearing. 'We may attach considerable importance to the voice and the music generally as a method of sexual appeal. On this point we may agree with Moll, "that sexual stimulation through the ears is greater than is usually believed." (Havelock Ellis, *Psychology of Sex*, p. 61) 'The sound of the voice, its timber and vigour, its height or depth, its purity or sharpness often determine with unnecessary rapidity, love at first sight. . . . The great significance of the voice is disclosed by the large number of women who fall in love with singers.' (Forbath, *op. cit.*, p. 62).

9. (so that evil-minded persons, specially the hypocrites of Madina, may not have any opportunity of taking unfair advantage of your gentle speech).

10. (apart from menfolk). Islam enjoins strict isolation upon its womenfolk, which is not without parallel or precedent in the teachings of the ancient prophets of Israel. 'The women had indeed in the innermost part of the house their own apartments to which access was not permitted to men, or, in the case of wealthy people or people of rank, they had a separate house to themselves.' (EBi. c. 2946) The rule was also observed, at any rate, in regard to the public worship, by the Jews and early Christians. 'In the early church the women were always separated from the men in public worship. . . . The practice may probably have come into the Christian church without any formal enactment from the usage of Jewish worship, in which the women were (and are to this day) separated from the men.' (DCA. II. p. 1891).

11. Muslim women are strictly warned against adorning themselves with their finery and going abroad into the streets to show themselves to the men.

12. Note that the condition of woman in pagan Arabia closely resembled that of her sister in the West today. Indecent exposure of parts of her body was as common in the streets of Makka and Madina as it is today in the electrified centres of modern civilization. الجاهلية denotes the time or state of paganism that preceded the advent of the holy Prophet——a way of life that is reasserting itself in the West. And there can be little doubt that this new paganism is far more licentious than its ancient variety. See P. IV. n. 264.

13. (in all their commandments).

14. (of sin and disobedience).

15. (in deed, word and thought).

16. Which here includes besides the consorts of the Prophet, his daughter, and son-in-law and grandsons, and the Prophet himself, hence the use of the masculine pronoun كم twice in the passage, generally denoting a mixed assembly of males and females.

17. (O wives of the Prophet !).

18. *i. e.*, wise maxims and precepts promulgated by the Qur'ān.

19. See P. XI. n. 437.

وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَ
الْمُتَصَدِّقٰتِ وَالصّٰٓئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ
اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝ وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ
يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ۗ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝ وَاِذْ تَقُوْلُ لِلَّذِيْٓ اَنْعَمَ
اللّٰهُ عَلَيْهِ وَاَنْعَمْتَ عَلَيْهِ اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِيْ فِيْ نَفْسِكَ مَا اللّٰهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ
وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ۗ فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ

SECTION 5

35. (ان . . . عظيما) Surely the Muslim men and women, and the believing men and women, and the devout men and women, and the men and women of veracity, and the persevering men and women, and the men and women of humility, and the almsgiving men and women, and the fasting men and women, and the men and women who guard their private parts[19-A] and the *Allah*-remembering men and women —for them Allah has got ready forgiveness and a mighty reward.[20]

36. (وما كان . . . مبينا) And it is not for believing man or woman,[21] when Allah and His messenger have decreed an affair,[22] that they should have any choice in their affair, And whoso disobeys Allah and His messenger has strayed[23] manifestly.

19-A. This needed a special mention in view of the rampant promiscuity of the pagan Arabia. 'The presumption of law that the husband is father of all his wife's children rests on a well-established custom of conjugal fidelity, and on the certainty that the husband will object to have spurious children palmed off on him. But in old Arabia the husband was so indifferent to his wife's fidelity, that he might send her to cohabit with another man to get himself a goodly seed, or might lend her to a guest.' (Robertson Smith, *Kinship and Marriage in Arabia*, p. 139).

20. 'For them' means for both men and women. No woman is to be deprived of her reward because of her sex. For a study of contrasts see p. XIX, n. 111.

21. *i. e.*, it is not open to them, the choice does not lie with them.

22. *i. e.*, have issued a command regarding any matter.

23. (from the right way).

عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝ مَا كَانَ عَلَى النَّبِيِّ
مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ۝ الَّذِينَ
يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ
مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ
ذِكْرًا كَثِيرًا ۝ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝ تَحِيَّتُهُمْ يَوْمَ

37. (واذ . . مفعولا) And *recall*[24] when thou wast saying[25] to him[26] on whom Allah had conferred a favour[27] and thou hadst conferred a favour:[28] keep thy wife[29] to thyself and fear Allah,[30] and thou wast concealing[31] within thee what Allah was going to disclose,[32] and thou[33] wast fearing mankind, while Allah had a greater right that Him thou[34] shouldst fear.[35] Then when Zaid[36] had accomplished *his* purpose regarding her,[37] We wedded her to thee[38] so that there should be no blame on the believers in respect of wives of their adopted sons,[39] when they have accomplished *their* purpose with regard to them.[40] And the ordinance of Allah[41] was to be fulfilled.[42]

38. (ما كان . . مقدورا) No blame there[43] is on the Prophet in what Allah has decreed[44] for him. *That has been* Allah's dispensation with those who have passed away before[45] — and the ordinance of Allah has been a destiny determined[46]—

39. (الذين . . . حسيبا) those who preached the messages of Allah, and feared Him, and none save Allah.[47] And Allah suffices as a Reckoner.[48]

40. (ماكان . . . عليما) Muhammad[49] is not the father of any of your males,[50] but[51] a messenger of Allah[52] and the seal of the prophets,[53] and Allah is the Knower of everything.[54]

SECTION 6

41. (يايها . . . كثيرا) O you who believe! remember Allah oft.[55]

42. (وسبحوه . . . اصيلا) And hallow Him morning and evening.

43. (هوالذى . . . رحيما) He it is Who sends His benedictions to you,[56] and His angels *also*,[57] that He may bring you forth from darkness[58] into light,[59] and to the faithful He is ever Merciful.

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24. 'Zaid's marriage with the Prophet's cousin Zainab, daughter of Jahsh, was celebrated in Mecca eight years before the Hijrat, but it did not turn out happy. Zainab the high-born looked down Zaid the freedman who had been a slave. And he was not comely to look at. Both were good people in their own

way, and both loved the Prophet, but there was mutual incompatibility and this is fatal to married life. Zaid wished to divorce her, but the Prophet asked him to hold his hand, and he obeyed. She was closely related to the Prophet; he had given a handsome marriage gift on her marriage to Zaid; and people would certainly talk if such a marriage was broken off, and poor Zainab's reputation would be ruined. This was the fear in the mind of the Prophet. . . . Zaid's wish——indeed the mutual wish of the couple——was for the time being put away, but it became eventually an established fact, and everybody came to know of it.' (AYA).

25. (by way of counsel, not of command, O Prophet!).

26. *i. e.*, to Zaid ibn-Hāritha, once a Christian slave, now a convert to Islam.

27. (by making him one of the earliest converts to Islam).

28. (by making him a freedman).

29. *i. e.*, Zainab bint Jaḥsh, a cousin of the Prophet.

30. *i. e.*, be observant of thy duty to God, as this is like to render many irksome obligation pleasant.

31. (for the time being).

32. *i. e.*, the fact of thy marriage with Zainab after her divorce from Zaid.

33. (considering it to be a purely private and domestic affair of thine own, O Prophet!).

34. (lest they may use the language of slander).

35. (in religious duties). The Prophet is reminded that the affair did not concern him alone. It was a matter of public duty, inaugurating, besides other advantages, a much-needed reform. See P. XXI, nn. 390-391.

36. Of all the companions of the holy Prophet, Zaid has the unique distinction of being mentioned by name in the Qur'ān.

37. *i. e.*, had dissolved his marriage with the solemnity and necessary formality. وطر is 'A want; an object of want or need: or one which one purposes to accomplish; or for which one is anxious or desirous. . . You say قضيت وطرى I accomplished, or obtained my want. And قضيت من كذا وطرى I accomplished my want of such a thing so as to have no further need of it.' (LL). Thus the words imply that Zaid intensely longed to divorce her.

38. (O Prophet!) Referring to the Christian calumnies respecting this marriage, say a Christian writer: 'I am satisfied after a close examination of the circumstances of the case, that it does not bear the interpretation usually placed upon it by the Christians. It raised an outcry among the Arabs of the Ignorance, not because they suspected an intrigue on the Prophet's part to secure a divorce; but because they looked upon an adopted as though he were a real son, and considered, therefore, that the marriage fell within the prohibited degrees. This restriction . . . he abolished by his marriage, not for his own benefit only, but for

that of the Arabs at large. In the view indeed usually taken of the whole transaction, there is a strange compound of fact and fiction; and much that was comparatively innocent has been made to wear the appearance of deep guilt.' (Bosworth Smith, *op. cit.*. pp. 114-15) And again: 'The production of this sura, whatever else it proves about Mohammed, seems to me to prove not his conscious insincerity, but the reverse; he had already attained his end, why then blazon his shame if shame he felt it to be? why forge the name of God? . . . Surely a single act of conscious imposture in the matter of the Koran would have sapped all his strength. . . . It would have made such a speech as that wherein, at the very close of his life, Samuel-like, he boldly challenged all Musalmans to mention aught that they had against him, impossible.' (p. 145).

39. See P. XXI nn. 398, 399.

40. *i. e.*, have formally dissolved their marriage with them.

41. (respecting marriage and divorce of adopted children).

42. (in any case; irrespective of the particular episode that has been the occasion of this ordinance).

43. *i. e.*, no calumny is at all justifiable.

44. (in fact or in law).

45. (of the prophets) *i. e.*, gross misrepresentation and calumny have been the inevitable lot of ancient prophets.

46. *i. e.*, a decree bound to be fulfilled in any case.

47. (caring nothing for the opinion of men).

48. (so to Him alone man is answerable).

49. See P. IV. n. 212; P. XXVI. nn. 107, 333, P. XXX. nn. 425, 429, 580.

50. (so there is no reason that their divorced wives may be prohibited unto him.)

51. (he stands to them in a spiritual relation entirely different from the material relationship of fatherhood).

52. (and as such every behest of his has to be obeyed).

53. (closing the long line of apostles). He is not 'a prophet,' but the Final Prophet. خاتم is 'The last of a company men . . . whence خاتم النبيين 'The last of the prophets' (LL). 'This idea of finality is perhaps the most original idea in the cultural history of mankind; its true significance can be understood only by those who carefully study the history of pre-Islamic Magian culture in Western and Middle Asia. The concept of Magian culture, according to modern research, includes culture associated with Zoroastrianism, Judaism, Jewish Christianity, Chaldean and Sabean religions. To these creed-communities the idea of the continuity of prophethood was essential; and consequently they lived in a state of constant expectation. . . . The result of the Magian attitude was the disintegration of the old communities and the constant formation of fresh ones by all sorts of

religious adventurers . . . It is obvious that Islam that claims to weld all the various communities of the world into one single community cannot reconcile itself to a movement which threatens its present solidarity and holds forth the promise of further rifts in human society.' (Sir Mohammad Iqbal).

54. (so He in His infinite wisdom perfectly knows the why and the wherefore of this finality of prophethood).

55. (in words and in thought in gratitude of His blessings).

56. (by His own will).

57. (by means of prayer). Angels' sending their benedictions to mankind is that they pray for God's blessings to mankind.

58. (of infidelity and impiety).

59. (of Divine knowledge and guidance).

يَلْقَوْنَهُ سَلٰمٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۝ يٰٓأَيُّهَا النَّبِيُّ إِنَّآ أَرْسَلْنٰكَ شٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ وَ
دَاعِيًا إِلَى اللّٰهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ۝ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللّٰهِ فَضْلًا كَبِيرًا ۝ وَلَا تُطِعِ الْكٰفِرِينَ
وَالْمُنٰفِقِينَ وَدَعْ أَذٰىهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ وَكَفٰى بِاللّٰهِ وَكِيلًا ۝ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا إِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ
طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ۝
يٰٓأَيُّهَا النَّبِيُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوٰجَكَ الّٰتِيٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ اللّٰهُ عَلَيْكَ وَبَنٰتِ عَمِّكَ
وَبَنٰتِ عَمّٰتِكَ وَبَنٰتِ خَالِكَ وَبَنٰتِ خٰلٰتِكَ الّٰتِي هَاجَرْنَ مَعَكَ

44. (تحيتهم . . . كريما) Their greeting on the Day when they meet Him *will be*: peace! And He has got ready for them a generous wage.

45. (يايها . . . نذيرا) O Prophet! We have verily sent thee as a witness and a bearer of glad tidings and a warner.

46. (وداعيا . . . منيرا) and a summoner unto Allah[60] by His command, and a luminous lamp.[61]

47. (و بشر المؤمنين . . . كبيرا) And bear thou to the faithful the glad tidings that there is for them a great grace from Allah.[62]

48. (ولا . . . وكيلا) Do not yield thou to the infidels and the hypocrites[63] and disregard their insolence,[64] and trust in Allah, and Allah suffices as a Trustee.

49. (يايها الذين . . . جميلا) O you who believe! when you marry believing women *and* divorce them before you have touched them, then there[65] is no waiting-period[66] *incumbent* upon them from you, that you should count.[67] So make a provision for them[68] and release them with a seemly release.

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60. (by means of repentance and true faith). According to the Jewish prophetic predictions, the final prophet or the Messiah is merely "the chosen one," (JE. V. p. 213) which is an exact translation of the name المصطفى. And further:—'Free from sin, from desire for wealth or power, a pure, wise, and holy king imbued with the spirit of God, he will lead all to righteousness and holiness.' (*ib*), and 'he causes the people to seek the Lord.' (*ib*). These descriptions seem but to be an amplification of داعيا الى الله.

61. *i. e.*, a pattern of virtue and righteous conduct in whose light men are to direct their paces.

62. (both in this world and the Hereafter).

63. (as thou hast not obeyed in the past).

64. (that they are sure to cause in the performance of thy duties).

65. (so He will protect thee).

66. (of three months as in the case of those with whom the marriage has been consumated).

67. So that such divorced women can remarry immediately; there is no waiting-period for them.

68. *i. e.*, make a free gift to them if no dower has been assigned; if it has been agreed on, then give the woman half of it.

وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا ۗ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْٓ اَزْوَاجِهِمْ وَمَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللّٰهُ
غَفُوْرًا رَّحِيْمًا ۝ تُرْجِيْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِيْٓ اِلَيْكَ مَنْ تَشَآءُ ۗ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ
عَلَيْكَ ۗ ذٰلِكَ اَدْنٰٓى اَنْ تَقَرَّ اَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ اٰتَيْتَهُنَّ كُلُّهُنَّ ۗ وَاللّٰهُ يَعْلَمُ مَا فِيْ
قُلُوْبِكُمْ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ۝ لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَآ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّ
لَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ يَمِيْنُكَ ۗ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ رَّقِيْبًا ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا

50. (يايها النبى . . . رحيما) O Prophet! He has allowed to thee thy wives[69] to whom thou hast paid their wages, also those whom thy right hand owns of those whom Allah has given thee as spoils of War[70] and the daughters of thy paternal uncle and the daughters of thy paternal aunts and the daughters of thy maternal uncle and the daughters of thy maternal aunts, who migrated with thee,[71] and the believing woman, when[72] she offers herself to the Prophet,[73] if the Prophet desire to wed her[74] —— this provision is exclusively for thee,[75] above *the rest of* the believers.[76] Surely We know what We have ordained to them concerning their wives and those whom their right hands possess, in order that there may be no blame upon thee.[77] And Allah is ever Forgiving,[78] Merciful.[79]

51. (ترجى . . . حليما) Thou mayest put off[80] such of them as thou wilt,[81] and thou mayest take unto thee such of them as thou wilt; and when thou desirest such as thou hadst set aside there is no blame upon thee.[82] This is likelier to cool their eyes[83] and let them not grieve and to keep them pleased with what thou shalt give everyone of them.[84] Allah knows what is in your hearts,[85] and Allah is ever Knowing. Forbearing.

52. (لا يحل . . . رقيبا) Henceforth women are not allowed to thee,[86] nor mayest thou change them for *other* wives,[87] although their beauty please thee save those whom thy right hand shall own,[88] and Allah is ever Watcher over everything.

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69. (who exceed the prescribed number of four).

70. This excludes the slaves by purchase.

71. (from Makka). This excludes those of his cousins who had not so migrated.

72. إن is sometimes, as here, synonymous with إذا meaning 'when.' (LL).

73. (without demanding any dower).

74. But in practice the holy Prophet never availed himself of this permission, and married no woman without assigning her a dower.

75. *i. e.*, this is a privilege exclusively for thee.

76. (who can lawfully have no more than four wives).

77. (in making use of the privilege granted to thee).

78. (so He pardons and forgives those who make occasional mistakes).

79. (so He enjoins and ordains laws easy to act upon).

80. (the turn of).

81. (in the matter of nightly rotation). The holy Prophet in view of his peculiar difficulties and too many pre-occupations is allowed a free hand in dealing with his wives in these nightly rotation and other matters.

82. (in receiving her again).

83. *i. e.*, to keep them better contented.

84. (as they would not form too great expectations).

85. (so be not even in your thoughts jealous of the privileges of the Prophet).

86. The Prophet is hereby forbidden to marry any other woman than one of the four class mentioned in the preceding verse.

87. *i. e.*, divorce them and marry others.

88. So after this the holy Prophet did not marry again except the hand-maiden Mary the Copt, who was presented to him by the Christian ruler of Egypt.

النبي إلا أن يؤذن لكم إلى طعام غير نظرين إنه ولكن إذا دعيتم فادخلوا فإذا طعمتم فانتشروا ولا
مستأنسين لحديث إن ذلكم كان يؤذي النبي فيستحي منكم والله لا يستحي من الحق وإذا سألتموهن
متاعا فسئلوهن من وراء حجاب ذلكم أطهر لقلوبكم وقلوبهن وما كان لكم أن تؤذوا رسول الله
ولا أن تنكحوا أزواجه من بعده أبدا إن ذلكم كان عند الله عظيما ۝ إن تبدوا شيئا أو تخفوه
فإن الله كان بكل شيء عليما ۝ لا جناح عليهن في آبائهن ولا أبنائهن ولا إخوانهن ولا أبناء
إخوانهن ولا أبناء أخواتهن ولا نسائهن ولا ما ملكت أيمانهن

SECTION 7

53. (يايها الذين . . . عظيما) O you who believe! enter not the houses of the Prophet, except when leave is given you, for a meal *and at a time* that you will have to wait for its preparation;[89] but when you are invited,[90] then enter, and when you have had the meal, then disperse, without lingering to enter into *fimiliar* discourse. Verily this inaccommodates the Prophet, and he is shy of *asking* you *to depart*, but Allah is not shy of the truth. And when you ask of them[91] aught, ask it of them from behind a curtain.[92] That shall be purer for your hearts and for their hearts. And it is not *lawful* for you that you should cause annoyance[93] to the messenger of Allah,[94] nor that you should ever marry his wives after him; verily that shall be an enormity in the sight of Allah.

54. (ان تبدوا . . . عليما) Whether you disclose a thing or conceal it, verily Allah is ever Knower of everything.

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89. The purport is: in the first place, do not enter his house without permission; and in the second, when invited to dine, do not go too early.

90. (and you are informed that the meal is ready).

91. *i. e.*, of the Prophet's wives.

92. The 'mothers of the faithful' were entitled at least to this degree of respect.

93. (Or uneasiness).

94. (in any way).

وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَ
أَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا
بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٨﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ
وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

55. (لا . . . شهيدا) It is no sin for them[95] in respect of their fathers or brothers, or their brother's sons or their sister's sons or their *own* women[96], or those whom their right hands own;[97] and fear Allah,[98] verily Allah is ever a Witness of everything.

56. (ان . . . تسليما) Verily Allah and His angels send their benedictions upon the Prophet.[99] O you who believe ! send your benedictions *also* upon him[100] and salute him with a *goodly* salutation.[101]

57. (ان . . . مهينا) Surely those who annoy Allah and His messenger[102] ——Allah has cursed them in this world and the Hereafter, and has prepared for them an ignominious torment.

58. (والذين . . . مبينا) And those who annoy the believing men and women[103] without their deserving it, shall surely bear *the guilt of* calumny and evident sin.

SECTION 8

59. (يايها النبي . . . رحيما) O Prophet ! say thou to thy wives and thy daughters and women of the believers *that* they should let down upon them[104] their wrapping-garments.[105] That would be more likely to distinguish them,[106] so that they will not be affronted.[107] And Allah is ever Forgiving, Merciful.[108]

60. (لئن . . . قليلا) If the hypocrites[109] and those[110] in whose heart is a disease[111] and[112] the raisers of commotion in Madina[113] do not desist,[114] We shall certainly set thee up against them.[115] Thence-forth[116] they shall not be allowed to neighbour thee therein,[117] except for a little *while*.[118]

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95. (if they appear before them unveiled, and without a curtain or screen). The reference is to the Prophet's wives.

96. *i. e.*, Muslim women. Other women being in the position of strangers required as much as the formality of a veil as men.

97. *i. e.*, their handmaids.

98. (in infringing any of these ordinances, O wives of the Prophet !).

99. God's benediction upon His prophet is clear enough. The angel's 'benediction' means that they pray to God for His blessings on the Prophet. The verb in the phrase imputes God's "conferring of blessing" and the angels' "invoking thereof." ' (LL).

100. *i. e.*, you also should pray to God for His blessings on him.

101. *i. e.*, honour his memory. Hence the practice among the Muslims of adding the words 'on whom be the blessing of Allah and peace' to his name.

102. (knowingly and deliberately).

103. (by their mischievous slanders).

104. (when going forth for needful purposes).

105. (so as to cover a part of their faces). 'The original word properly signifies the large wrappers, usually of white linen, with which the women in the East cover themselves from head to foot when they go abroad.' (Sale) 'جلباب. . . A woman's outer wrapping garment called ملحفة; or this is its primary signification, but it is metaphorically applied to other kinds of garments; or a shirt, absolutely, or one that envelops the whole body; . . . or a garment with which the person is entirely enveloped.' (LL).

106. (as respectable matrons and free women, in contrast with the female slaves who did not cover their faces).

107. (by the unseemly words and acts of the riff-raffs). Respectable believing women 'were exposed in their walks abroad to the rude remarks of disaffected and licentious citizens; they were therefore commanded to throw their garments around them so as partially to veil their persons, and conceal their ornaments.' (Muir, *op. cit.*, p. 293).

108. (so He will excuse those who owing to some reasonable grounds are not strictly observing this rule).

109. (in general).

110. (of them in particular).

111. *i. e.*, the habit of molesting the women-folk.

112. (of them again).

113. (by the spreading of false rumours and scandals).

114. (from their wickedness and mischief).

115. (to chastise and banish them).

116. *i. e.*, after this command of exile.

117. *i. e.*, in the city of Madina.

118. (preparatory to their leaving the city bag and baggage).

مَلْعُونِينَ ۚ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ
اللَّهِ تَبْدِيلًا ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا
نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا
سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

61. (ملعونين . . . تقتيلا) Accursed,[119] wherever found, they shall be seized and slain with a *relentless* slaughter.[120]

62. (سنة الله . . . تبديلا) *That has been* the dispensation of Allah with those who have passed away before, and thou shalt not find any change in the dispensation of Allah.[121]

63. (يسئلك . . . قريبا) People question thee[122] concerning the Hour.[123] Say thou : its knowledge is with Allah *only*. And what dost thou know ? perhaps the Hour may be nigh.

64. (ان الله . . . سعيرا) Verily Allah has cursed[124] the infidels, and has prepared for them a Blaze.

65. (خالدين . . . نصيرا) Abiders therein they shall be for ever, and they will find neither a protecting friend nor a helper.

66. (يوم . . . الرسولا) On the Day *when* their faces shall be rolled in Fire,[125] they will say[126]: Ah ! that we had obeyed Allah and had obeyed the messenger !

67. (وقالوا . . . السبيلا) And they will say : our Lord ! we obeyed our chiefs and our elders and they led us astray from the way.

68. (ربنا . . . كبيرا) Our Lord ! give them punishment twofold, and curse them with a great curse.[127]

SECTION 9

69. (يايها الذين . . . وجيها) O you who believe ! do not be like those who annoyed Mūsā,[128] but Allah cleared him of what they said;[129] and he was illustrious[30] with Allah.

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119. (as outlaws, in the sight of God and man).

120. (after the decree of their outlawing has been promulgated and they have forfeited all protection of law).

121. *i. e.*, nobody has a power in the least to alter a course of events after God has willed it.

122. (defiantly, O Prophet !).

123. *i. e.*, as to its exact time and date.

124. *i. e.*, He has deprived them of His mercy. See P. I. n. 389, P. II. 100.

125. (and they shall be writhing in pain).

126. (completely disillusioned at last).

127. (for misleading us).

128. (by their slander and calumny). There was constant sedition against Moses by the Israelites during their long sojourn in the wilderness. The reference here may be to any one of, or several, such episodes. Moses had 'to suffer many indignities and insults from a rebellious and recalcitrant people, even from his closest relatives, who were jealous of his leadership.' (VJE. p. 442).

129. (concerning him).

130. Honoured not only in his day but one whose memory is still held in utmost veneration. 'A unique personality of supreme importance in OT history.' (D. B. III. p. 445) 'Beyond question Moses must be regarded as the founder alike of Israel's nationality and of Israel's religion.' (EBr. XV. p. 843).

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝ يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَ
مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ۝ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا
وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ۗ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝ لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَ الْمُشْرِكِيْنَ
وَالْمُشْرِكٰتِ وَ يَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

70. (يايها الذين . . . سديدا) O you who believe! fear Allah,[131] and speak a straight speech.[132]

71. (يصلح . . . عظيما) He will[133] amend your works[134] for you and forgive you your sins. And whoso obeys Allah and His messenger, he has indeed achieved a great achievement.[135]

72. (انا . . . جهولا) Verily We! We offered the trust[136] to the heavens and the earth and the mountains,[137] but they declined to bear it and shrank from it.[138] But man undertook it;[139] truly he[140] was very sinful,[141] very foolish.[142]

73. (ليعذب . . . رحيما) So that Allah will chastise the hypocritical men and women and the associators and the associatoresses.[143] And Allah will relent[144] toward the believing men and women,[145] and Allah is ever Forgiving, Merciful.[146]

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131. (in every walk of like).

132. سديد applied to speech, is 'true, and directed to the right point.'

133. (on that account).

134. *i. e.*, will make them acceptable in the Hereafter.

135. *i. e.*, bliss in this world and salvation in the Hereafter.

136. *i. e.*, moral responsibility, which is human sense of answerableness for all acts of thought and conduct. Its first and foremost prerequisite is freedom of choice, which is the real function of a human being as a moral agent. The 'trust' referred to is obviously the trust of free choice or accountability.

137. (after imbuing them with sufficient intellect and understanding).

138. (considering the tremendous responsibility it involved and the attendant perils).

139. 'In the case of man in whom individuality deepens into personality, opening up possibilities of wrong-doing, the sense of the tragedy of life becomes much more acute. But the acceptance of selfhood as a form of life involves the acceptance of all the imperfections that flow from the finitude of selfhood. The Qur'ān represents man as having accepted at his peril the trust of personality which the heavens, the earth, and the mountains refused to bear.' (Iqbal, *op. cit.*, pp. 121-122).

140. *i. e.*, the ungrateful portion of mankind.

141. (to himself in not fulfilling his obligations and obeying the law he had accepted). Compare the dictum of Kant, that the 'ought' implies the 'can'. The Qur'ān rather hints that the 'can' implies the 'ought.' They who can choose freely must choose correctly or pay the penalty of their vicious choice.

142. (in not realizing the consequences of his disobedience and neglect). Man's peril follows from the 'trust.'

143. (for their betrayal of their trust).

144. (with mercy).

145. (for their occasional faults and weakness as they have endeavoured to make good their pledges).

146. (so it is still open to the infidels to enter His grace, and become true men of faith).

سُورَةُ سَبَإٍ مَكِّيَّةٌ وَهِيَ اَرْبَعٌ وَخَمْسُونَ اٰيَةً وَسِتُّ رُكُوعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَهُ الْحَمْدُ فِي الْاٰخِرَةِ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ۝ يَعْلَمُ مَا
يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا وَهُوَ الرَّحِيْمُ الْغَفُوْرُ ۝
وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ قُلْ بَلٰى وَرَبِّيْ لَتَاْتِيَنَّكُمْ عٰلِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ
فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَلَاۤ اَصْغَرُ مِنْ ذٰلِكَ وَلَاۤ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۝ لِّيَجْزِيَ الَّذِيْنَ

Sūrat-us-Saba

Sheba XXXIV

(Makkan, 6 Sections and 54 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . الخبير) *All* praise to Allah[147] whose is what is in the heavens and what is in the earth; and His is the praise in the Hereafter.[148] And He is the Wise,[149] the Aware.[150]

2. (يعلم . . . الغفور) He knows what penetrates into the earth[151] and what comes forth from it,[152] and what descends from the heaven[153] and what ascends to it.[154] And He is the Merciful, the Forgiving.

3. (وقال . . . مبين) Those who disbelieve[155] say: the Hour will not come unto us. Say thou[156]: yea! by my Lord, the Knowner of the Unseen, it will surely come unto you. Not an atom's weight escapes Him in the heavens or in the earth, nor is there anything smaller than it or greater but it is *inscribed* in a luminous Book[157]—

147. (alone). He alone is the Praiseworthy; He alone is the Perfect.
148. (as it is in this world).
149. So He planned everything with wisdom.
150. So He is the Knower of everything open or secret, manifest or hidden.
151. (such as the rain-water, the dead, etc.).
152. (such as spring water, vegetation, etc.).
153. (such as the angels, Scriptures, decrees of God, etc.)
154. (such as the angels, man's works, the prayers of the faithful, etc.).
155. The reference is to the pagans of Makka.
156. (O Prophet!).
157. (of Divine decrees) *i. e.*, in the Preserved Tablet.

أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ
أَلِيمٌ ۝ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَىٰ صِرَاطِ الْعَزِيزِ
الْحَمِيدِ ۝ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي
خَلْقٍ جَدِيدٍ ۝ أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَم بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ
وَالضَّلَالِ الْبَعِيدِ ۝ أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ
بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ۝ وَلَقَدْ آتَيْنَا دَاوُودَ

4. (ليجزى . . . كريم) that He may recompense those who believed and worked righteous *deeds*. Those! theirs shall be forgiveness and a generous provision.

5. (والذين . . . اليم) And those who attempted to frustrate Our signs——those! theirs shall be a chastisement of afflictive calamity.

6. (ويرى . . . الحميد) And those who have been vouchsafed knowledge[158] behold[159] that *the Book* revealed to thee from thy Lord,——it is the truth and it guides to the path of the Mighty, the Laudable.

7. (وقال . . . جديد) And those who disbelieve say[160] : shall we direct you to a man declaring to you *that* when you have dispersed[161] with full dispersion, *then* you will be raised unto a new creation.[162]

8. (افترى . . . البعيد) *Has* he fabricated a lie against Allah, or is there a madness[163] in him ? Nay, but those who disbelieve in the Hereafter are *them*-selvss in a torment and error far-reaching.

9. (افلم . . . منيب) Do they not see what is before them and what is behind them of the heaven and the earth[164] ? If We will, We shall sink the earth with them, or cause a fragment of the sky to fall on them.[165] Verily there is a sign[166] therein[167] unto every penitent bondman.

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158. (of the Scriptures).

159. (and realize). رؤية is not only seeing with the eyes but also the seeing with the mind.

160. (among themselves).

161. (in dust).

162. The Arab pagans denied Resurrection altogether, and looked askance at the messenger who preached such a 'preposterous' doctrine.

163. Such a preacher, they said, must be either a deliberate liar or distraced. See P. XVIII. n. 110.

164. Can't they think that so powerful a Creator and Preserver is able to bring about a new creation?

165. (for rejecting a truth so manifest).

166. (of God's majesty).

167. *i. e.*, in the heavens and the earth.

فَضْلًا ۖ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۖ وَأَلَنَّا لَهُ الْحَدِيدَ ﴿١٠﴾ أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ ۖ وَاعْمَلُوا صَالِحًا ۖ
إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾ وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَ
مِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾
يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۚ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۚ وَ
قَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ ۖ
فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ

SECTION 2

10. (ولقد . . . الحديد) And assuredly We vouchsafed to Dā'ūd grace from Us[168] *and said* : O mountains ! repeat Our praise with him, and birds you *also* ! And We softened for him the iron[169]——

11. (ان . . . بصير) *Saying* : make thou[170] complete *coats of mail*[171] and rightly dispose the links,[172] and work you[173] righteously. Verily I am of that which you work a Beholder.[174]

12. (ولسليمن . . السعير) And to Sulaimān *We subjected* the wind,[175] of which the morning journeying was a month[176] and the evening journeying a month.[177] And We made the fount of brass flow for him.[178] And of the Jinn were who worked before him by the will[179] of His Lord. And whosoever of them swerved from Our command,[180] him We shall cause to taste the torment of the Blaze.

13. (يعملون . . الشكور) They fashioned for him whatsoever he wished, of lofty halls and statues[181] and basins like cisterns[182] and cauldrons standing firm[183] O house of Dā'ūd *work* with gratitude;[184] few of My bondmen are grateful.

14. (فلما . . . المهين) Then when We decreed death for him,[185] naught discovered his death to them,[186] save a moving creature of the earth, which gnawed away his staff.[187] Then when he fell the Jinn clearly perceived that, if they had known the Unseen they would not have tarried in the ignominous torment.[188]

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168. *i. e.*, We bestowed on him moral and spiritual eminence. 'We may safely assert that if the narratives can in the main be trusted, no ancient Israelite exercised such a personal charm as David, and that he owed this not merely to his physical but also to his moral qualities.' (EBi. c. 133). This may also refer to the greatness of David as a king. After the death and defeat of Saul at the hands of the formidable Philistines, 'Israel rallied to David as the one possible saviour, though the succession was disputed by a rival faction; and under David's leadership the supremacy of Hebrew kingdom was decisively established, the Philistine power was shattered and the hostile encircling tribes were forced to become David's

tributaries.' (UHW. I. p. 447).

169. (so that he could use this hard and tough metal for arms and instruments of war).

170. (O David!).

171. See P. XVII. nn. 173, 174. 'سابغ, applied to a thing of any kind, complete, full, ample, or without deficiency, and long.' (LL).

172. (thereof) Or 'observe due measure in the sewing.'

173. (O David! and people of David!). See P. XXIII. nn. 350, 351.

174. (so be righteous and conscientious in all your words and deeds).

175. See also P. XVII. n. 175.

176. شهر is here synonymous with مسيرة شهر; meaning, it covered the distance of a month's journey.

177. According to the rabbinical accounts, Solomon was given 'a large carpet sixty miles long and sixty miles wide, made of green silk interwoven with pure gold, and ornamented with figured decorations. . . When Solomon sat upon the carpet he was caught up by the wind, and sailed through the air so quickly that he breakfasted at Damascus and suppered in Media.' (JE. XI. p. 440).

178. (at its source).

179. *i. e.*, the cosmic Will.

180. Which means, in the context, obedience to Solomon the prophet.

181. Which were not forbidden till then.

182. (in greatness).

183. (which could not be removed from their place, by reason of their greatness).

184. *i. e.*, in the service of God.

185. For he with all his might and glory was but a mortal.

186. *i. e.*, the genii, who were working as labourers.

187. According to the commentators, Solomon perceiving his end drew nigh had prayed to God that his death might be concealed from the genii who were constructing the Temple at Jerusalem till they had entirely finished the edifice. In fulfilment of this prayer, He died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year, by which time the temple became completed. And it was then that the fact of his death was revealed by the white ants gnawing his staff. (*cf.* JE. XI. p. 445)

188. *i. e.*, in servile subjection to his command.

لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَ
رَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَ
أَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ
وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ﴿١٨﴾ فَقَالُوا
رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

15. (لقد . . . غفور) Assuredly for Ṣabā[189] a sign[190] in their *own* dwelling place; two gardens on the right hand and on the left.[191] Eat you of the provision of your Lord, and give thanks to Him: a fair land[192] and a Forgiving Lord![193]

16. (فاعرضوا . . . قليل) But they turned away. So we sent upon them[194] the inundation of the dam[195] and We exchanged their two gardens[196] for two gardens[197] bearing bitter fruit, and tamarisk and some few lote-trees.[198]

17. (ذلك . . . الكفور) In this way We requited them, as they were ungrateful. And We do not requite *thus* any save the ingrates.

18. (و جعلنا . . . آمنين) And We had placed between them[199] and the cities[200] which We had blessed[201] cities easy to be seen,[202] and We had made the stages *of journey* between them easy[203]: travel in them nights and days secure.[204]

19. (فقالوا . . . شكور) And they said[205]: our Lord! make the distance between our journeys longer; and they wronged themselves. So We made them by-words[206] and dispersed them totally. Surely herein are signs for every persevering, grateful *person*.[207]

20. (و لقد . . . المؤمنين) And assuredly Iblīs found his conjecture regarding them true;[208] and they followed him, *all* save a party of the believers.

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189. *i. e.*, for the people of Sheba. 'Yaqūt and after him many others identified 'Saba' with 'Ma'rib'. In reality Saba 'was the name of the land and people, and not a town.' (Hitti. *op. cit.*, p. 55). See also P. XIX. n. 438.

190. (of Our Uniqueness and Omnipotence).

191. *i. e.*, two tracts of land, one on this side of their city and the other on that, planted with trees and made into gardens so that each tract seemed to be one continued garden. 'They irrigated their gardens and their seed-crops, and they wanted for nothing, whatever they might desire, and to spare. And a servant would walk among the trees with a large basket on his hand. The basket would fill with fruits without his picking any with his hand, and without gathering any from the ground. The sun could never reach anyone who walked beneath the trees of these

gardens, by reason of their interlacing.' (Redhouse's *Khazraji's History of the Rasuli Dynasty of Yemen*, I. p. 52).

192. *i. e.*, prosperous and happy.

193. *i. e.*, One who overlooks many faults and weaknesses.

194. (as a punishment for their backsliding).

195. 'Marib, the Sabaean capital, was celebrated for its great dam.' (EBr. XXIII. p. 886). Marib, some 60 miles east of San'ā, 'lies 3900 feet above the sea. . . . It was the meeting-place of the trade routes connecting the frankincenses lands with the Mediterranean ports. The construction for which the city was particularly famous was the great dam Sadd Marib. This remarkable engineering feat, together with the other public works of the Sabaeans, reveal to us a peace-loving society highly advanced not only in commerce but in technical accomplishment as well.' (Hitti, *op. cit.*, p. 55) 'The failure of the dam at Marib was at once an effect and a cause of the national decay. . . . The dam at Marib is now in much the same condition as when Houdani (A. D. 848) saw it.' (EBr. XIX. p. 785) 'West of Marib are the ruins of the dam which figures so prominently in Arabic tradition. These show a very solid construction with several sluices. It was destroyed by a flood.' (EBr. II. p. 184) 'This deluge marks an epoch in the history of South Arabia. The waters subside, the lands return to cultivation and prosperity, but Marib lies desolate and the Sabaeans have disappeared for ever, except to point a moral or to adorn a tale.' (Nicholson, *op. cit.*, p. 16) According to a Muslim chronicler, 'Subsequently God destroyed the dam and after this tore up the rocks, the pavilions, the trees, and the canals, casting the sands over them. And when they who were below the dam saw its destrution, and that they could do nothing to it, they fled to the tops of the hill with their families and cattle. And the water surged over the dam through an abundance of rain; and the water issued from the interitices burrowed by the rats. . . . And it is related that the torment of the inundation occurred about four hundred years before Islam . . . but God knows best.' (Redhouse, *op. cit.*, I. pp. 55-56) 'The chroniclers report that a rat turned over a stone which fifty men could not have budged, and thus brought about the collapse of the entire dam.' (Hitti, *op. cit.*, p. 65) Referring again to this 'memorable event immortalized in Islamic literature says Hitti :—Al-Isfahānī, . . . puts the tragic event four hundred years before Islam but Yāqūt comes nearer to the truth when he assigns it to the reign of the Abyssinians. The ruins of the dam are visible to the present day. . . The final catastrophe alluded to in the Koran must have taken place after 542 and before 570. (p. 64).

196. (hitherto so rich and luscious). According to a newspaper report dated September 1951, Wandell Phillips, leader of an American Archaeological expedition to South Arabia, said in a London meeting that 'portions of the great Marib dam, the most extensive irrigation system of antiquity, are still visible. Phillips said that various stories of the wealth and beauty of the kingdom of Sheba

were probably true, and the kingdom must have derived its prosperity from the irrigation system. South Arabia, which had been described as a paradise at the time of the existence of the dam fell into its present state of decay after the destruction of the dam.'

197. (wild and barren).

198. (of a wild, thorny and fruitless variety).

199. *i. e.*, the people of Sheba or Yaman.

200. (of Syria).

201. (with prosperity).

202. (from the public highway). Or, cities close to each other.

203. (and in due proportion, where travellers could get comfort and provision). The route was perhaps lined with inns and rest-houses. In the words of Khazrejiyy. 'And a man used to travel from his own country to another, take his siesta there, and arrive at a third in the evening, of those towns on which God had granted His blessing.' (Redhouse, *op. cit.*, I. p. 52).

204. *i. e.*, with no risks of highwaymen and robbers, as the Yaman-Syria route was much frequented.

205. (out of covetousness).

206. (of whom tales are told).

207. *i. e.*, for every true believer.

208. The devil when being driven out of Paradise had said: 'I will surely seize his (Adam's) posterity, *all* save a few. (*Surah* 'Bani Isrāīl,' v. 62) Now this proved true in the case of the people of Saba.

لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ
حَفِيظٌ (٢١) قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ
وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ (٢٢) وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ
إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ (٢٣) قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاوَاتِ
وَالْأَرْضِ ۖ قُلِ اللَّهُ ۖ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ (٢٤) قُل لَّا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ
عَمَّا تَعْمَلُونَ (٢٥) قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ (٢٦) قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُم

21. (وما كان . . . حفيظا) And he has no authority over them,[209] except that We would know[210] him who believes in the Hereafter from him who is in doubt thereof. And thy Lord is a Warden over everything.

SECTION 3

22. (قل . . . ظهير) Say thou: call upon those whom you assert[211] besides Allah. They do not own an atom's weight either in the heavens or in the earth,[212] nor have they any partnership in either[213] nor is there for Him any supporter[214] from among them.

23. (ولا . . . الكبير) *Intercession* with Him profits not save the *intercession of* him whom He gives leave.[215] *They*[216] *hold their peace*[217] until when fright is taken off from their hearts, they say[218]: what is it that your Lord has said? They say: the *very* truth.[219] And He is the Exalted, the Great.[220]

24. (قل . . . مبين) Say thou: who does provide *food* for you from the heavens[221] and the earth[222]? Say thou: Allah; verily *either* we or you are on the guidance,[223] or in clear error.[224]

25. (قل . . . تعملون) Say thou: you will not be questioned about what we have committed,[225] nor will we be questioned about what you work.

26. (قل . . . العليم) Say thou: our Lord shall assemble us[226] together, then He shall judge between us with truth;[227] and He is the Great Judge,[228] the Knower.[229]

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209. *i. e.*, no power to tempt them.

210. (demonstrably, in Our Universal Plan).

211. (to be associate-gods).

212. (as regards their sustenance) *i. e.*, they are in no sense co-equals of the Sustainer, or the Preserver.

213. (as regards their creation) *i. e.*, they are in no sense co-equals of the Creator.

214. *i. e.*, they are in no sense minor gods or sub-deities.

215. The reference here is to the worship of the angels who were held to be minor gods or independent intercessors. See P. XVI. n. 428.

216. *i. e.*, the angels.

217. (when they receive any new commandment). So respectful and so humble the angels are before God.

218. (to one another) *i. e.*, they ask among themselves most reverentially.

219. *i. e.*, that certain thing which is of course the very truth.

220. And so it is no wonder that the angels feel themselves so humble and lowly in His presence.

221. *i. e.*, by sending down rain.

222. *i. e.*, by causing vegetation.

223. (in respect of the unity of Godhead).

224. *i. e.*, it is only one of us who can be right. Monotheism and polytheism are mutually exclusive; both of us cannot be right.

225. (of sins).

226. *i. e.*, both believers and infidels.

227. (and justice).

228. الفتاح as an epithet applied to God, means The Judge; or . . . , the Opener of the gates of sustenance and of mercy to His servants.' (LL).

229. (so nothing can be kept back from Him and His decisions and judgements would be with knowledge).

بل هو الله العزيز الحكيم ۝ وما أرسلنك إلا كافة للناس بشيرا ونذيرا ولكن أكثر الناس لا يعلمون ۝
ويقولون متى هذا الوعد إن كنتم صدقين ۝ قل لكم ميعاد يوم لا تستأخرون عنه ساعة ولا تستقدمون ۝
وقال الذين كفروا لن نؤمن بهذا القرآن ولا بالذي بين يديه ولو ترى إذ الظلمون موقوفون
عند ربهم يرجع بعضهم إلى بعض القول يقول الذين استضعفوا للذين استكبروا لولا أنتم
لكنا مؤمنين ۝ قال الذين استكبروا للذين استضعفوا أنحن صددنكم عن الهدى بعد إذ جاءكم
بل كنتم مجرمين ۝ وقال الذين استضعفوا للذين استكبروا بل مكر اليل والنهار

27. (قل . . . الحكيم) Say thou: show me[230] those whom you[231] have joined with Him as associates. By no means[232]! Aye! He is Allah, the Mighty, the Wise.

28. (و ما . . . يعلمون) And We have not sent thee[233] save as a bearer of glad tidings and a warner to all mankind;[234] yet most mankind do not know.

29. (ويقولون . . صدقين) And they[235] say: when is the promise[236] *to come*, if you[237] say sooth?

30. (قل . . . تستقدمون) Say thou: the assignment to you is for a Day which you cannot put back for an hour nor can you anticipate.

SECTION 4

31. (وقال . . . مؤمنين) And those who disbelieve[238] say: we shall by no means believe in the Qur'an nor in what has been before it.[239] Would that thou[240] couldst see when the ungoldly shall be made to stand before their Lord.[241] They shall cast back the word[242] one to another. Those who were deemed weak[243] will say to those who were proud: had it not been for you, we should surely have been believers.

32. (قال . . . مجرمين) Those who were proud will say to those who were deemed weak: was it we who prevented you[244] from the guidance after it had come to you? Aye! you have been guilty *yourselves*.[245]

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230. ——now that you have heard of the majesty of your Lord——

231. (O polytheists!).

232. (can there be any associate of His).

233. (O Prophet!).

234. This brings into strong relief the essentially cosmopolitan character of Islam. Its message is extended to the whole world, and is not confined to a particular race or people.

235. *i. e.*, the pagans.

236. (of Resurrection).

237. (O Muslims!).

238. *i. e.*, the pagans of Makka.

239. (of old Scriptures).

240. (O Prophet!).

241. (on the Day of Judgment).

242. (of blame and reproach). 'Holding a colloquy, or a disputation, or debate, with one another; or it means rebutting one another's sayings, or blaming one another.' (LL).

243. (in the life of the world).

244. (by force).

245. (by adopting the wrong course of your own free choice).

إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۚ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي
أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۞ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۞ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ۞ قُلْ إِنَّ
رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۞ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي
تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ
آمِنُونَ ۞ وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ۞ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ

33. (وقال . . . يعملون) And those who were deemed weak will say to those who were proud: aye! *it was your* plotting night and day,[246] when you were commanding us that we should disbelieve in Allah and set up peers unto Him. And they[247] will keep secret[248] their shame[249] when they behold the torment. And We shall place shackles on the necks of those who disbelieved. They shall be requited not save *according to* what they had been working.

34. (وما . . . كفرون) And We sent not a warner to a town but the affluent thereof said[250]: we are disbelievers in that with which you have been sent.

35. (وقالوا . . . بمعذبين) And they said: we are greater in riches and children,[251] and we are not *going* to be chastised.

36. (قل . . . يعلمون) Say thou[252]: verily my Lord expands the provision for whom He will[253] and stints it *likewise*,[254] but most of mankind know not.[255]

SECTION 5

37. (وما . . . آمنون) It is not your riches nor your children that will draw you nigh unto Us with a near approach, but whoso believes and works righteously—then those! theirs will be a twofold meed for what they will have worked, and they will be in upper apartments secure.

38. (والذين . . محضرون) And those who endeavour to frustrate Our signs, torment will be brought to them.

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246. (that brought on our ruin).
247. *i. e.*, the two parties; the ringleaders and their followers.
248. (from each other).
249. *i. e.*, their guilt. The purport is: the chiefs of the polytheists and their lower classes, though now conscious of their own responsibility, will still endeavour to conceal their guilt and to reproach others.
250. (in pride and arrogance).
251. So their conceit rested on their 'finances' and 'manpower.'
252. (O Prophet!).
253. (in accordance with Our universal scheme, and it has nothing to do with the spiritual merit or demerit of the 'haves' and 'have-nots.'
254. (for whomsoever He will).
255. (the clear fact that the distribution of material good is in accordance with cosmic purposes, and does not at all necessarily imply God's favour or disfavour).

مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۚ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ ۝ وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا
ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ اَهٰٓؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ ۝ قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا
يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ ۝ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّلَا ضَرًّا ۚ وَنَقُوْلُ لِلَّذِيْنَ
ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ۝ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا رَجُلٌ
يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَآؤُكُمْ ۚ وَقَالُوْا مَا هٰذَآ اِلَّآ اِفْكٌ مُّفْتَرًى ۚ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ
لَمَّا جَآءَهُمْ ۙ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝ وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ اَرْسَلْنَآ اِلَيْهِمْ قَبْلَكَ مِنْ

39. (قل . . . . الرازقين) Say thou[256] : my Lord expands the provision for whom He will of His bondmen and *also* stints *it* for him.[257] And what you expend[258] of aught, He will replace it.[259] And He is the Best of Providers.

40. (ويوم . . . يعبدون) And on the Day when He gathers them together, He will say to the angels : was it you that these *polythiests*[260] were wont to worship[261] ?

41. (قالوا . . . مؤمنون) They will say : hallowed be Thou ! Thou art our protecting friend, not they.[262] Aye ! they have been worshipping the jinn;[263] in them most ot them[264] were believers.

42. (فاليوم . . . تكذبون) To-day you[265] cannot benefit or hurt one another. And We shall say to those who did wrong : taste the torment of the Fire which you were wont to belie.

43. (و اذا . . . مبين) And when there are rehearsed to them Our plain revelations they[266] say[267] : this *messenger* is naught but a man, who seeks to prevent you from what your fathers have been worshipping. And they say : this *message* is naught but a fraud fabricated. And those who disbelieve say of the truth,[268] when it is come unto them, this is naught but manifest magic.

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256. (O Prophet !).
257. (so expenditure in His cause does not bring about poverty).
258. (in His cause).
259. (in this world or in the Next).
260. (polytheists; given to angelolatry). See P. XVIII. n. 423.
261. 'There are many other factors in the domain of Greek religion that belong to the level below that of the High Gods. Among them is the worship of gods or "damon" that may be called "functional" because their power and activity are limited to a single function so that the name . . . "specialist-gods" . . . is not inappropriate.' (UHW. II. p. 1369) These 'functional' sub-deities of the polytheists are but a perversion of the 'angels' af Islamic theology.

262. *i. e.*, our relationship of obedience and dependence is with Thee and not with Thy helpless creatures. Note that the Qur'ān never lets an opportunity slip of awakening in man the consciousness of his manifold relations with, and entire dependence upon, God.

263. *i. e.*, it is in reality the demons that they were wont to worship. That demons were worshipped as gods by many primitive people is indisputable. Beings who in Muslim theology would be called angels were worshipped as mighty though subordinate deities in polytheistic systems. See P. VII. nn. 644, 645.

264. (also in intent). Which is the same thing as to say that it was the *Jinn* who were actually worshipped as gods by the Arab pagans.

265. (as Our helpless creatures). T. e address is both to the misleaders and the misled.

266. *i. e.*, the pagans of Makka.

267. (to rouse their prejudice and excite their passion).

268. ——to explain away its neverchanging effect and incomparable charm.

نَذِيرٍ ۝ وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ ۝ قُلْ إِنَّمَا
أَعِظُكُم بِوَاحِدَةٍ ۖ أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ
لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ۝ قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدٌ ۝ قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ۝ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ
وَمَا يُعِيدُ ۝ قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ

44. (وما . . . نذير) And We had not vouchsafed to them[269] books they should have been studying, nor had We sent to them any warner before thee.[270]

45. (وكذب . . نكير) And those before them belied,[271] and these have not arrived to a tithe of which We had vouchsafed them.[272] But they belied My messengers. So how *terrible* was My disapproval!

SECTION 6

46. (قل . . . شديد) Say thou: I but exhort you to one *thing*: that you stand, for Allah's sake,[273] by twos and singly,[274] and then ponder;[275] in your companion[276] there is no madness,[277] he is naught but a warner to you of a severe torment.

47. (قل . . . شهيد) Say thou[278]: whatever wage I might have asked of you[279] is yours;[280] my wage is with Allah;[281] and He is a Witness of everything.

48. (قل . . . الغيوب) Say thou: My Lord hurls the truth;[282] the Knower of things hidden.

49. (قل . . . . يعيد) Say thou: the truth is come,[283] and[284] falsehood shall neither originate nor be restored.[285]

50. (قل . . . . قريب) Say thou: if *ever* I go astray,[286] I shall stray only against myself;[287] and if I remain guided it is because of what My Lord has revealed to me. Verily He is Hearing, Nigh.[288]

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269. *i. e.*, the pagans of Makka.

270. (so they should have all the more gladly received and welcomed this message and messenger).

271. (the prophet of their day).

272. (of strength and riches).

273. *i. e.*, as in the sight of God; without passion and prejudice.

274. This is perhaps because in large gatherings passion and prejudice are more likely to prevail.

275. (cooly, seriously and sincerely).

276. *i. e.*, the Prophet. See P. IX. n. 327.

277. See P. IX. n. 328.

278. (O Prophet !).

279. (for my preaching).

280. A forceful way of repudiating any suggestion of worldly gain or interest on his part.

281. The Qur'ān first by appealing to sanity of the Arabs refuted the charge of mental weakness hurled against the Prophet, and now it proceeds to say that his claim to prophethood is not due to any worldly gain either.

282. (so that it overcometh falsehood, and overpowers untruth).

283. (and shall not perish). The arguments of Islam are well-established and irrefutable.

284. (now) *i. e.*, after the advent of Islam.

285. *i. e.*, falsehood shall not show its face, nor shall it return. The particle ما may here be a negative, or may be in the place of an accusative in the sense of اى شى.

286. (after the truth has been established).

287. *i. e.*, to my own hurt; to the loss of my own soul; without affecting the Truth as it is.

288. Unlike the deities of ancient heathenism 'which were not supposed to be omnipresent.' (Robertson Smith, *Religion of the Semites*, p. 207).

فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا آمَنَّا بِهِ ۚ وَأَنّٰى لَهُمُ التَّنَاوُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾ وَقَدْ
كَفَرُوا بِهِ مِنْ قَبْلُ ۖ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا
فُعِلَ بِأَشْيَاعِهِمْ مِّنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٤﴾

51. (ولو . . . قريب) Couldst thou see the time when they[289] shall be terrified.[290] Then there shall be no escaping,[291] and they shall be seized from a place *quite* nigh.[292]

52. (وقالوا . . . . بعيد) And *then* they will say: we believe in it.[293] But whence can there be the attainment *of faith* from a place *so* afar.[294]

53. (وقد . . . بعيد) Whereas they disbelieved in it before,[295] and conjectured about the Unseen from a place *so* afar.

54. (وحيل . . . مريب) And they will be shut off from what they shall ardently desire,[296] as shall be done with the likes of them[297] of yore. Verily they have been[298] in doubt perplexing.[299]

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289. *i. e.*, the infidels.
290. (on the Day of Judgment).
291. (for them from Us).
292. *i. e.*, from before God's tribunal to Hell-fire.
293. *i. e.*, in the True religion.
294. (when they come in the other world).
295. (when they were in this world).
296. *i. e.* the acceptance of their faith on the Day of Judgment.
297. *i. e.*, those of the same persuasion.
298. *i. e.*, all of them; both the predecessors and successors.
299. So a common guilt would lead to a common penalty.

سورة فاطر بسم الله الرحمن الرحيم

الحمد لله فاطر السموت والارض جاعل الملئكة رسلا اولي اجنحة مثنى وثلث وربع يزيد في
الخلق ما يشاء ان الله على كل شيء قدير ۝ ما يفتح الله للناس من رحمة فلا ممسك لها وما
يمسك فلا مرسل له من بعده وهو العزيز الحكيم ۝ يايها الناس اذكروا نعمت الله عليكم هل
من خالق غير الله يرزقكم من السماء والارض لا اله الا هو فانى تؤفكون ۝ وان يكذبوك
فقد

Sūrah Fātir

The Creator. XXXV

(Makkan, 5 Sections and 45 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . قدير) *All* praise to Allah, the Creator[300] of the heavens and the earth,[301] the appointer of the angels *as His* messengers[302] with wings of twos and threes and fours.[303] He adds in creation what He will.[304] Verily Allah is Potent over everything.

2. (ما . . . الحكيم) Whatsoever of mercy Allah may grant to mankind none there is to withhold it, and whatsoever He may withhold none there is to release it thereafter. And He is the Mighty,[305] the Wise.[306]

3. (يايها . . . تؤفكون) O mankind! remember the favour of Allah toward you. Is there any Creator other than Allah who provides for you from the heaven and the earth?[307] There is no God but He.[308] Whither then are you deviating?[309]

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300. (from nothing).

301. The earliest heathen gods were the personifications of the heaven and the earth. Hence the need for emphasizing that they are mere created beings. Even the Jews with their heritage of monotheism were led, under the sway of Platonic and Neoplatonic ideas, to conceive of creation 'as carried into effect through intermediate agencies, not very distinguishable from sub-deities,' (JE. IV. p. 338).

302. (Angels as created beings are only Divine messengers, faithful executors of His commands, and have nothing of Godhead about them.)

303. The figures are not designed to express the actual number of wings. They are symbolic of the different orders of those heavenly beings so unlike the

creatures of the earth. The very expression 'threes' is sufficient to show that the angelic 'wings' are not synonymous with feathers of the birds. In the Bible also there is a mention of certain winged heavenly beings, known as seraphim, attending on God and proclaiming His holiness:—'I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly.' (Is. 6 : 1-2).

304. So that the angel Gabriel is mentioned in *Hadith* as having 600 wings.

305. *i. e.*, Able to withhold and release.

306. *i. e.*, adopting the course in accordance with His universal wisdom.

307. He is the sole Creator and the sole Preserver. Contrast with this the grossly polytheistic teaching of the NT. Speaking of Christ, 'the image of the invisible God, the firstborn of every creature' it says: 'By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.' (Col. 1 :15, 16) And again; 'All things were made by him; and without him was not anything made that was made.' (Jn. 1 : 3) And yet again: 'To us there is . . . . one Lord, Jesus Christ, by whom are all things, and we by him.' (1 Cor. 8 : 6) 'The profound and enduring impression which Jesus made upon His followers even constrained them to associate Him with the Father in the work of creation. It was He who had brought redemption from sin, and given them a glad new sense of sonship with God. But Lordship in the spiritual world must and did ultimately involve equal Lordship in the material world and in the whole realm of the Divine activity. This idea was early expressed by St. Paul. . . The specific use of the word Logos by the Fourth Evangelist completed and confirmed a development which had been in progress for several decades, by which Jesus as the Son was definitely classed with God, the Father, and associated with Him in the creation and government of both the visible and invisible world.' (ERE. IV. pp. 141-142). See also P. VI. n. 261.

308. Even in Paul's time the prevalent idea was 'there be gods many, and lords many.' (1 Cor. 8 : 5).

309. *i. e.*, turning aside from acknowledging His unity.

كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ
الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ۝ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ
أَصْحَابِ السَّعِيرِ ۝ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝ ع
أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۖ فَلَا تَذْهَبْ
نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ
إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ النُّشُورُ ۝ مَن كَانَ يُرِيدُ

4. (و ان . . . الامور) And if they belie thee,[310] then messengers have been belied before thee.[311] And to Allah shall be brought back *all* affairs.[312]

5. (يايها . . . الغرور) O mankind! verily the promise of Allah[313] is true. So let not the life of this world beguile you,[314] and with respect to Allah let not the *great* beguiler[315] beguile you.

6. (ان . . . السعير) Verily Satan is an enemy to you;[316] so take him for an enemy,[317] he only tempts his confederates[318] that they become the inmates of the Blaze.

7. (الذين . . . كبير) Those who disbelieve[319] theirs shall be a severe torment. And those who believe and work righteous *deeds*, theirs shall be forgiveness and a great wage.

SECTION 2

8. (افمن . . . يصنعون) Can he whose evil work has been made fair-seeming to him, so that he considers it good be *as he who rightly perceives the truth?* Verily Allah sends astray whom He will[320] and guides whom He will, so let not thy soul expire after them in sighings.[321] Verily Allah is the Knower of what they perform.[322]

9. (والله . . . النشور) And it is Allah[323] Who sends the winds, and they raise a cloud, and then We drive it into a dead land and We raise[324] thereby[325] the earth after its death. Even so *shall be* the Resurrection.

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310. (O Prophet!).
311. (so take comfort, and do not grieve over-much).
312. (for disposal, and He shall requite everyone according to his deserts).
313. (in regard to the Final Judgment).
314. (in respect of the inevitable requital).
315. *i. e.* the devil.
316. (whose own desire is to ensnare as many of the mankind as possible).

317. *i. e.*, beware of his solicitations; be on your guard against him; treat him as an enemy.

318. It is only those who give him a willing ear that fall victim to his machinations.

319. *i. e.* who have succumbed to the devil's blandishments.

320. (in accordance with the demands of justice and wisdom.)

321. (out of thy great pity and compassion of heart, O Prophet!).

322. (and He will deal with everyone as He thinks fit and proper).

323. (and not any rain-god or wind-god).

324. (with herbage and vegetation).

325. *i. e.*, by means of rain.

الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ
لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ ۝ وَاللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا
وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى
اللَّهِ يَسِيرٌ ۝ وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا
طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ

10. (من . . . يبور) Whosoever desires glory,[326] then all glory is Allah's;[327] to Him mount up goodly words,[328] and the righteous work exalts it.[329] And those who plot evils, theirs shall be a severe torment, and the plotting of those!——it shall perish.[330]

11. (والله . . . . يسير) And Allah created you of dust,[331] then of seed;[332] then He made you pairs. No female bears or brings forth but with His knowledge.[333] And no aged man grows old, nor is aught diminished of his[334] life, but it is[335] in a Book;[336] Verily for Allah that is easy.

12. (وما . . . تشكرون) And the two seas are not alike:[337] this, sweet, thirst-quenching and pleasant to drink, and that, saltish and bitter.[338] And *yet* from each[339] you eat fresh flesh[339-A] and bring forth the ornaments[340] that you wear. And thou[341] seest therein the ships cleaving *water*,[342] that you may seek of His grace,[343] and that haply you may give thanks.

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326. (in the Hereafter).

327. (so let him obtain that glory by his strong ties with God).

328. *i. e.*, profession of Islam; confession of faith.

329. *i. e.*, the goodly word.

330. *i. e.*, their devices against Islam shall come to naught.

331. (as species, O mankind!).

332. (as individuals).

333. He is Omniscient, and He knows every event beforehand; unlike the heathen gods of very limited and partial knowledge.

334. *i. e.*, another's

335. (duly recorded and ordained).

336. (of Divine decrees).

337. 'The great salt ocean with its seas and gulfs is all one: and the great masses of sweet water in rivers, lakes, ponds, and underground springs are also one: and each is connected with the other by the constant circulation going on which sucks up vapours, carries them about in clouds or atmospheric moisture, and again brings them condensed into water or snow or hail to mingle with rivers and streams and back into ocean.' (AYA).

338. See P. XIX. 74, 75.

339. (kind of water).

339-A. See P. XIV. n. 144-A.

340. See P. XIV. n. 145.

341. (O reader!).

342. See P. XIV. n. 147.

343. (by means of commerce and sea trade).

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ
مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۝ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۝ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ إِنْ يَشَأْ
يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ
حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ
تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى

13. (يولج . . . قطمير) He plunges the night into the day and plunges the day into the night;[344] and He has subjected[345] the sun and moon, each running[346] till an appointed term. Such is Allah, your Lord; His is the dominion; and those whom you call upon beside Him[347] do not own *even* the husk of a date-stone.[348]

14. (ان . . . خبير) If you call unto them, they hear not your calling, and *even* if they heard they could not answer you. On the Day of Judgment they will deny your associating.[349] And none can declare to thee[350] *the truth* like *Him Who is* Aware.

SECTION 3

15. (يا يها . . . الحميد) O mankind ! you are the ones that stand in need of Allah,[351] and Allah ! He is the Self-sufficient, the Praiseworthy.

16. (ان . . . . جديد) If He will, He can take you away,[352] and bring about[353] a new creation.[354]

17. (وما . . . بعزيز) And with Allah that shall not be hard.

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344. And nights and days are mere phenomena of nature; not objects of worship.

345. (to His control).

346. (its course) And the twain again are not deities or sub-deities.

347. *i. e.*, your fancied gods.

348. *i. e.*, a thing so insignificant.

349. (them with God with their approval, and shall forsake you altogether).

350. (O reader !).

351. *i. e.*, they who stand in need of Him.

352. (in punishment of your deeds of sin and infidelity).

353. (in your stead).

354. (of beings who will not be so rebellious).

اللهِ الْمَصِيرُ ﴿١٨﴾ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا
يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٢﴾ إِنْ أَنْتَ إِلَّا
نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا
فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾ أَلَمْ تَرَ أَنَّ اللهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ
جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ

18. (ولا . . . المصير) And no bearer of a burden[355] shall bear another's burden,[356] and if one heavy-laden calls[357] for his load[358] naught of it shall be borne,[359] although he be of kin.[360] Thou canst warn only those[361] who fear their Lord, unseen, and establish prayer. And whosoever becomes clean,[362] becomes clean only for himself;[363] and to Allah is the return.[364]

19. (وما . . . البصير) Not alike are the blind[365] and the seeing,[366]

20. (ولا . . . النور) neither darkness and light,

21. (ولا . . . الحرور) nor the shade[367] and the sun's heat.[368]

22. (وما . . . القبور) Nor alike are the living and the dead. Verily Allah makes whosoever He will,[369] to hear and thou[370] canst not make them hear who are in the graves.[371]

23. (ان . . . نذير) Thou art but a warner.[372]

24. (انا . . . نذير) Verily We! We have sent thee with the truth, *as* a bearer of glad tidings and *as* a warner; and there is not a community but there has passed away among them of a warner.

25. (و ان . . . المنير) And if they belie thee, then surely those before them have also belied.[373] Their messengers came to them with evidences[374] and scriptures[375] and a luminous Book.[376]

26. (ثم . . . نكير) Then I took hold of those who disbelieved. So how terrible was My disapproval!

SECTION 4

27. (الم . . . سود) Dost thou not see[377] that Allah sends down water from the sky, and then We thereby bring fruit of diverse hues?[378] And in the mountains are streaks white and red, of diverse hues, and also intensely black.

355. *i. e.*, soul burdened with sins.

356. (in the Hereafter, as supposed by the pagans and also by the Christians). This repudiates the doctrine of atonement altogether.

357. (on another).

358. *i. e.*, that he should bear his load.

359. (by the person who shall be called on).

360. *i. e.*, even so nearly related. Several pagan nations have considered their gods to be their fathers and ancestors.

361. *i. e.* they alone can profit by the preaching and warning.

362. (of infidelity, and accepts Islam).

363. *i. e.*, for the good of his own soul.

364. (of all on the Day of Judgment for requital).

365. *i. e.*, the rebels; the infidels.

366. *i. e.*, the obedient; the believers.

367. (cool and refreshing as it is).

368. (scorching and deadly as it is).

369. (in conformity with His infinite Wisdom).

370. (O Prophet!).

371. *i. e.*, those who obstinately persist in their unbelief.

372. to the infidels; so it is no concern of thine whether they profit by thy preaching or not).

373. (the apostles of their age; and their rejection is no new thing).

374. *i. e.*, clear arguments and miracles.

375. See P. IV. n. 410.

376. See P. IV. n. 411.

377. (O reader!).

378. (and kinds).

وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ۝ إِنَّ الَّذِينَ
يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ ۝ لِيُوَفِّيَهُمْ
أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ۝ وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا
بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ۝ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ
لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ۝ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ

28. (ومن . . . غفور) And of men and beasts and cattle, likewise of diverse colours. Those of His bondmen fear Allah[379] *who* have knowledge.[380] Verily Allah is the Mighty, the Forgiving.

29. (إن . . . تبور) Verily those who read the Book of Allah and establish prayer and expend of that with which We have provided them, secretly and in open, look for[381] a commerce that will not perish——

30. (ليوفيهم . . . شكور) that He may pay them their wages in full and increase to them[382] of His grace; surely He is Forgiving,[383] Appreciative.[384]

31. (والذى . . . بصير) And what We have revealed to thee[385] of the Book——it is the *very* truth confirming what has been before it. Verily Allah is unto His bondmen Aware, Beholder.[386]

32. (ثم . . . الكبير) Afterwards[387] We made those We chose[388] of Our bondmen[389] the inheritors of the Book. Then of them are some who wrong themselves,[390] and of them are some who keep the middle way,[391] and of them are some who go ahead, by Allah's leave, in virtues.[392] That ![393] that is indeed a great grace.[394]

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379. *Cf.* the OT:—'And unto men he said, Behold, the fear of the Lord, that is wisdom.' (Job. 28: 28).

380. (of His greatness).

381. (on the strength of His promise).

382. (superabundantly).

383. So He will readily overlook the faults of his penitent bondmen.

384. (of services to Him). الشكور, applied to God, He who approves, or rewards, or forgives, much, or largely: He who gives large reward for small, or few, works; He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them.' (LL).

385. (O Prophet!).

386. So He will requite everyone accordingly.

387. *i. e.*, after revealing it to the Prophet.

388. (in respect of faith).

389. *i. e.*, the Muslims, who, after the Prophet, are made custodians of the Holy Book, and who as regards their faith are above all other peoples and communities.

390. (by not practising in their individual conduct what they are taught).

391. (by performing their duty, but performing it rather imperfectly).

392. (by shunning vice and performing their duties perfectly).

393. *i. e.*, the inheritance of the Qur'ān.

394. *i. e.*, the highest possible honour bestowed on mankind.

فِيهَا حَرِيرٌ ۝ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ۝ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ
مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ۝ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا
وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ۝ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ
صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ
مِن نَّصِيرٍ ۝ إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي
الْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ

33. (جنت . . . حرير) Gardens Everlasting! These they shall enter wearing therein bracelets of gold and pearls, and their apparel therein *shall be* of silk.[395]

34. (وقالوا . . . شكور) And they will say: *all* praise to Allah Who has taken away grief from us,[396] verily Our Lord is Forgiving, Appreciative.[397]

35. (الذی . . . لغوب) Who has through His grace, lodged us in the everlasting abode, wherein there will not touch us toil and wherein there will not touch us weariness.[398]

36. (والذین . . . كفور) And those who disbelieve, for them shall be Hell Fire. It shall not be decreed to them that they should die,[399] nor shall its torment be lightened for them. Thus do We requite every ingrate.

37. (وهم . . . نصير) And they shall be shouting therein: our Lord! take us out; we will work righteously, not what we have been working. Did We not give you lives long enough so that whosoever would receive admonition could receive it therein? And there came to you a warner;[400] taste therefore.[401] And for the ungodly there will be no helper.

SECTION 5

38. (ان . . . الصدور) Verily Allah is the Knower of the Unseen of the heavens and the earth. Verily He is the Knower of what is in the breasts.

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395. See P. XVII. n. 318.

396. *i. e.*, who has ended all sorrows and grieving anxieties.

397. See n. 384 above.

398. On that plane of blissful existence the freshness of joy will never wear out, and there will be no monotony.

399. (so that there might be an end to their misery).

400. (directly or indirectly) *i. e.*, an apostle of God, either in person or his preaching conveyed through others.

401. (the fruits of your deeds).

كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ۝ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللّٰهِ ۖ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ أَمْ ءَاتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰى بَيِّنَتٍ مِنْهُ ۚ بَلْ
إِنْ يَعِدُ الظّٰلِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ۝ إِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ
أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝ وَأَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمٰنِهِمْ لَئِنْ جَآءَهُمْ نَذِيرٌ لَيَكُونُنَّ
أَهْدٰى مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ۝ اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ
الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ

39. (هوالذى . . . خسارا) He it is Who has made you[402] successors in the earth.[403] So whosoever disbelieves on him *will befall* his infidelity. And for the infidels their infidelity increases naught with their Lord save abhorrence.[404] And for the infidels their infidelity increases naught save loss.[405]

40. (قل . . . . غرورا) Say thou;[406] *what* do you consider of your associate *gods* upon which you call besides Allah? Show me whatsoever they have created of the earth. Or, have they any partnership in the heavens? Or, have We vouchsafed to them[407] a Book so that they stand upon an evidence from it?[408] Nay! the ungodly promise to each other only delusions.[409]

41. (ان . . . غفورا) Verily Allah withholds the heavens and the earth[410] lest they cease;[411] and should they cease, not any one could withhold them after Him.[412] Verily He is ever Forbearing, Forgiving.

42. (واقسمو . . . نفورا) And they[413] swore by Allah with a most solemn oath, that if there came a warner unto them, they would surely be better guided than any of the *other* communities.[414] Then when there did come to them a warner, it increased in them naught save aversion——[415]

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402. (O men of the present generation!).

403. (to the generations past).

404. (in this world).

405. (and ruin in the Hereafter).

406. (O Prophet!).

407. *i. e.*, the pagans.

408. (to authorise their practice).

409. The purport is: 'traditional' religion of polytheism has no basis whatsoever either in reason or in Scriptures.

410. (by His power).

411. (to function). God is not only the Creator or Originator of the universe but also its constant Regulator, Sustainer, and Preserver.

412. (if He were to withdraw His support).

413. *i. e.*, the Makkan pagans.

414. 'The great body of Koraish were careless and indifferent. . . . The more susceptible amongst the citizens listened, perhaps with attention at the first. But when pressed to throw in their lot with the Inquirers, they would answer: "It is well enough for Jews and Christians to follow the purer faith thou speakest of. They, we know, had prophets with a message from heaven. If to us also, a prophet had been sent, we should doubtless have followed his directions, and been as devout and spiritual in our worship as the Jews and Christrians" (Muir, *op. cit.*, pp. 42-43).

415. (from truth).

فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا ﴿٤٣﴾ اَوَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِنْ قَبْلِهِمْ وَكَانُوْۤا اَشَدَّ مِنْهُمْ قُوَّةً ؕ وَمَا كَانَ اللّٰهُ لِيُعْجِزَهٗ مِنْ شَىْءٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ ؕ اِنَّهٗ
كَانَ عَلِيْمًا قَدِيْرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰۤى اَجَلٍ مُّسَمًّى ۚ
فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ﴿٤٥﴾

43. (استكبارا . . . تحويلا) *through their* stiff neckedness in the land and their plotting of evil. And the plotting of evil[416] only infolds its author. Do they then wait[417] only the dispensation of the ancients?[418] And thou[419] wilt not find in the dispensation of Allah a change,[420] nor wilt thou find in the dispensation of Allah a turning off.[421]

44. (اولم . . . قديرا) Have they not journeyed on the earth, so that they might see how has been the end of those before them,[422] although they were stronger in power than these? Allah is not such that aught in the heavens and the earth can frustrate Him. Verily, He is ever Knowing,[423] Potent.[424]

45. (ولو . . . بصيرا) Were Allah to take mankind to task[425] for what they earn, He would not leave a moving creature on its back;[426] but He puts them off till a term assigned, then when that term arrives——then, verily, Allah is ever a Beholder of His bondmen.[427]

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416. (against Islam and the Prophet). The conjunction 'and' couples 'their plotting of evil' with 'aversion'.

417. *i. e.*, the Arab pagans.

418. *i. e.*, the way in which God dealt with the disbelieving nations of old——destruction in the last resort.

419. (O Prophet!).

420. 'so that the offenders may escape unpunished.' (Th).

421. 'so that instead of offenders the innocent ones may happen to be punished.' (Th.).

422. The one lesson of all history is that evil, in the long run, has resulted in evil.

423. So He knows how best to effect His plans.

424. *i. e.*, Able to effect His plans.

425. (immediately).

426. Even the believers would then have been removed, for in the universal Scheme of God, there is no meaning in populating the world with the obedient alone. The world, as it is constituted, demands that good, without its counterpart evil, should have no sense.

427. (and an Awarder of reward and punishment in justice).

APPENDIX IV

Was Muhammad Literate ?

(S. G. Mohiuddin)

In this verse (29 :48) the Qur'ān expressly asserts that the Prophet of Islam was not conversant with the art of reading and writing. In several other verses, the holy Prophet has been called *ummī*, the unlettered, but some of the eminent modern scholars, deemed to be experts on Islam, disregard the Quranic statements as well as testomony of historical facts to raise the doubt that all these references in the Qur'ān are simply allegorical. If we are to establish whether the Prophet was literate or not we should go to the Qur'ān itself to verify and establish our proposition.

Let us, therefore, first find out what the word *ummī*, the epithet used by the Qur'ān for the Prophet, actually means in its particular language and how it was understood by the Arabs when the Qur'ān was revealed to the Prophet. In order to understand this we shall have to turn to the Qur'ān itself which uses the word at several places in different contexts.

> (1) "Among them are unlettered folk who know the Scripture not except from hearsay. They but guess. Therefore woe be unto those who write the Scripture with their own hands and they say : 'This is from Allah,' that they may purchase a small gain therewith."[1]

This verse refers to the Jews of Medina who had themselves foretold the coming of a Prophet, but subsequently rejected his call. They have been called *ummī* because some of the Jews persisted in denying the Truth owing to the ignorance of their own Scripture. Obviously, such Jews were those who did not know the art of reading.

> (2) "That is because they say : There is in the matter of illiterates no call on us."[2]

The Qur'ān quotes here the belief commonly held by the Jews of Arabia that they would not be called to account for their behaviour towards the Arabs and for not subscribing to their faith. The belief was not confined to their behaviour towards the pagan Arabs alone, but towards all non-Jewish races whom they knew as goyim or gentiles, the English synonym of *ummī* in Arabic. To illustrate this point, here are two quotations from the Old Testament. "At the end of every seven years . . . every creditor that lendeth aught unto his neighbour shall release it," but "of a foreigner thou mayest exact it again."[3] At another place the law about usury has been laid down like this : "Unto a stranger thou mayest lend upon usury : but unto thy brother thou shalt not lend upon usury."[4] Naturally,

the Arabic speaking Jews of Arabia held similar beliefs about their Arab brethren. It is to be noted that the Jews called them *ummī*, because the Arabs were not ashamed of it but rather took pride in being called *ummī* or the illiterate people.

(3) "And say unto those who have been vouchsafed the Book and unto the illiterates, accept Islam."[5]

Al-Ummiyūn, juxtaposed in this verse against *Uotul-Kitāb* i. e. 'those who possess the Book' indicates that Arabs have been so named because they did not have a Scripture like the Jews and the Christians.

(4) "Those who follow the apostle, the unlettered Prophet, whom they find written down with them in the Torah and the Gospel."[6]

In this verse the Prophet is called *Al-Nabī-al-Ummī*, because he could neither read nor write. Obviously the Qur'ān cannot itself call its prophet a *goyim*, or, in the derived sense, 'a pagan,' especially when he was called upon to eradicate paganism.

In the four verses quoted above, the Qur'ān uses the word *ummī* to denote those who persist in their wrong ways owing to ignorance, the Arabs as a nation of illiterates, the people without any scripture and those who cannot read or write. If one were to insist, like Winsinck[7] and Horovitz[8], to put the word heathen or pagan wherever *ummī* is used in the Qur'ān, it would hardly be compatible with the first verse, quoted above, where there is a reference to the difference between those who write the Scripture and the *umm'yūn* among the Jews. 'Heathen', thus, carries only a derived and secondary sense of *ummī* as Lane says in his definition of the word: "Whence in a secondary, tropical sense, a heathen: one not having a revealed scripture: so applied by those having a revealed scripture; and particularly an Arab, or *in the proper language of the Arabs* of belonging to, or relating to, the community of the Arabs who did not write or read: and, therefore, metaphorically *applied to anyone not knowing the art of writing nor that of reading.*"[9]

As for the Arab lexicographers, it would be relevant to cite here the definition of *ummī* given by Ibn Manzoor and Zabīdī, the two foremost lexicologists of Arabic. Says Ibn Manzoor: "*Al-ummī* is one who cannot write. Zajāj says that an *ummī* is in the same state as he was when given birth by his mother, that is, he does not know the art of writing and thus he remains in the same state as he was at the time of his birth—Abū Ishāq says that *ummī* is applied to the state of birth because nobody can write without learning the art of writing—and the Prophet is known as *ummī* for the same reason since he could neither write nor read a writing."[10] Zabīdī also says that "*al-ummī* refers to the person who cannot write or retains the state of his birth when he did not know the art of writing."[11] Arab philologists and commentators of the Qur'ān have given different derivations of the word, yet the following three are most common derivations of *al-ummī* according to all of them.[12]

(1) From *Umm* "mother" i.e., one is just as he came from his mother's

womb.

(2) From *Ummah* "people" i.e., a gentile, one who was ignorant; and

(3) From *Umm ul-Qura* "the mother of villages," a name of Mecca, i.e., a native of Mecca.

It would be worthwhile to mention here that *ummī* is emphasised to signify a 'heathen' or a 'pagan' solely because it is considered as a synonym of English 'gentiles' and Hebrew 'goyim.' The latter is a compound of *goi*, which has the same root meaning as *am*, that is, 'people' which occur more than 1,500 times in the Old Testament. In their primary sense they denote a connected body while *goi* and *am* are both applied even to troops and herds of animals. Thus the plural form of *goyim* or *goiim* has the general sense of nations or peoples.[13] In keeping with this original meaning, the word was used for the aggregate of non-Israelite nations as opposed to and contrasted with Israel, socially, politically and religiously. It was only later on, as connoting this contrast, that *goyim* was translated as 'gentiles' or 'heathens.'[14] There is hardly any reason to believe that *ummī* was derived from the Hebrew root of *am* or its pural form *ammin*, but even if it were so, its original meaning must have been in accord with the Arabic roots *umm* and *ummah*, meaning the 'mother' and the 'people.'

It would, thus, be quite clear that the Arabic *ummīyūn* can in no way be treated as identical to the Hebrew 'goyim' or 'pagans' as these are generally understood to mean by certain people. Neither the Arabs ever used the word *ummī* in that sense, nor does the Qur'ān employ it for that purpose. In fact, the Qur'ān uses two more words, *mushrikūn* and *kāfirūn*, drawing a distinction even between those who associate partners to God (*mushrikūn*) and those who deny the unity of God and His transcendence (*kāfirūn*). It would really be difficult to find appropriate approximates to these two words in any other language. The Qur'ān never uses the three words mentioned above indiscriminately. Imām al-Baghawī says in his commentary on *sūrah* xcviii-1, that the Qur'ān always uses the expression *ahl-al kitāb* when it refers to the Jews and Christians, while it always calls the idolaters as *mushrikūn*. *Kafirūn*, on the other hand, is a general word of wider import covering all those who are guilty of infidelity or blasphemy or denial of the revelation of God and His messenger, as, for example, in *sūrah* II-39: "But those who disbelieve (*Wallazīna Kafaru*), and deny our revelations," and *sūrah* xcviii-1: "Those who disbelieve among the people of the Scripture and the idolaters." Therefore, if any word carrying the purport of heathen has been used in the Qur'ān, it is *mushrikūn* and not *ummiyūn* as contended by certain orientalists not fully conversant with the Qurānic terminology.[15]

Muhammad was born in the full light of day and the biography of no other prophet is based upon so much of historical evidence as that of the prophet of Islam. We know more about Muhammad and his times than we do of Luther and Calvin. We cannot, therefore, establish whether the Prophet was literate or

illiterate without the support of history.

Mecca was, in the sixth century, the most important town of Arabia; not only a centre of annual pilgrimage, but also "an extremely cosmopolitan centre, the city which had replaced the ancient Palmyra and the still more ancient Tiema," and its entire population lived on commerce with Asia Minor, Syria, India and China,[16] but except for some fifteen individual mentioned by name, all the pre-Hijrah inhabitants of the city were illiterate.[17] Only the Jews settled in Yemen, Khybar, Yathrib and Teima could boast of ability to read a Scripture, but there is nothing to show that their sacred books had been rendered into Arabic. The Christians were active in the highlands of Yemen, Najrān, Ghassān, Hira, Bahrain and other islands of the Persian Gulf but the first versions of the Christian Scripture in Arabic date from the eighth century.[18] No Arabic version of the Bible, or part of it, existed in the time of the Prophet.[19] The crown and seal of the Arabs' way of life was poetry, and the oldest extant Arabic poems date from 512 A.D., but it was nearly two centuries later that these were committed to writing.[20] There was virtually no prose written before the days of Islam: the Qur'ān is the oldest Arabic Book in prose.[21] Historians refer to *mu'allaqāt* written in order to be hung on the walls of Ka'ba, as the first written records of the Arabs.[22] Do these conditions justify the presumption that 'as a merchant he must have had a certain knowledge of reading and writing ?[23]

"Muhammad was called "a driveller, a star-gazer and a maniac-poet, thorns were strewn in his path, and stones thrown on him. His uncles sneered, and the main body of the citizens treated him with that contemptuous indifference, which must have been harder to bear than active persecution," writes a Western biographer of the Prophet,[24] and he also adds that "there is no single trait in his character upto the time of the Hijrah which calumny itself could couple with imposture."[25] But. the question is, why the Prophet's detractors did not expose his 'pious fraud' by showing that he could very well read and write while he claimed to be an unlettered Prophet ? Would it not have been easier and more reasonable to refute the Prophet's revelations than to persecute the preacher ? If this fact speaks for itself, how are we to account for such an insinuation by a learned scholar who says that "the Prophet wished to pass for an illiterate" ?[26]

Not a moment of the Prophet's life, after his claim to apostleship, was spent in seclusion, away from the gaze of his followers. It is no less significant that the Apostle of God had given definite instructions to his followers that whatever they saw of him, saying or doing, amongst them or alone, in the mosque or in the battlefield, leading prayers or conducting wars, on the pulpit or in a closet, should invariably be brought to the notice of others. His wives, in consequence, freely talked about his private affairs while seventy of his followers lived close to his house in the mosque to learn all about him. Then, there were inhabitants of Madina who attended congregational prayers led by the Prophet, five times every day, for

ten long years. There were also occasions when even a larger number of people gathered round him, as, in the expeditions, when they spent a number of days with him. Everyone knew that it was a bounden duty lying upon him to tell others whatever he knew about the Messenger of God. Nothing about his life from the closet of his sleeping chamber to the market place thus ever remained a secret, and every bit of it was recorded and handed down from generation to generation. It is, therefore, no wonder that we have several collections of reports about him which run into several hundred thousands. There are reports considered trustworthy on the criteria of criticism evolved by subsequent scholars, as well as those rejected by them. Is it not reasonable, then, in the given circumstances, to expect plenty of reports about the ability of the Prophet to read and write ?

There is, however, one report, handed down from six sources, on the authority of Barā b. 'Azib, which has given rise to the speculation that the Prophet was probably conversant with the arts of reading and writing.[27] Owing to the bearing of these reports on the question under consideration it would be advisable to examine them here even at the risk of burdening this paper with some details. Ibn Is'hāq reports that while dictating the treaty of Hudaibiya, the Prophet asked 'Ali to write : "This is what Muhammad the Apostle of God has agreed with Suhayl b. 'Amr." But Suhayl, the emissary of the Quraish, interrupted, "If I witnessed that you were God's Apostle I would not have fought you. Write your own name and the name of your father." The Prophet turned patiently to 'Ali and said, "Write ; This is what Muhammad b. 'Abdullāh has agreed with Suhayl b. 'Amr."[28] Further details of the incident, as transmitted by different narrators from Barā b. 'Azib, and preserved by Bukhāri and Muslim, are as follows :—

(1) The Apostle said to 'Ali, "Strike out these words." He replied, "I cannot rub out the words." Thereupon the Apostle deleted those words.[29]

(2) Then the Apostle said to 'Ali, "Strike out 'the Apostle of God.'" He replied, "By God, I will not strike out your name."[29-A]

(3) As the Prophet did not know how to write, he said to 'Ali, "Strike out 'the Apostle of God.' He replied. "By God, I will not strike out these words." Thereupon the Apostle asked 'Ali to point out the place where those words were written. Then 'Ali pointed out the place where the words were written and the Prophet wiped out the words with his own hand.[29-B]

(4) Then the Apostle took the document in his hands and although he did not know how to write, he wrote : "this is the treaty concluded by Muhammad b. 'Abdullah."[30]

(5) On the refusal of 'Ali, the Apostle himself wiped out the words "the Apostle of God."[31]

(6) The Apostle asked 'Ali to point out the place where the words "the Apostle of God" were written. 'Ali showed him the place and the

Prophet wrote "Ibn 'Abdullāh," after wiping out those words.[32]

It is noteworthy that all these reports come down, from different narrators, on the authority of the same person. The second report is incomplete while the first and the fifth do not suggest that the Prophet knew reading and writing. The fourth and the sixth reports say that the Prophet wrote a few words in the document but one of these also asserts that the Prophet did not know how to write and thus contradicts itself. The third one, more detailed than the rest, is quite clear and leaves no doubt that the Prophet had not written anything nor was he able to read the document. Thus, four out of six narrators do not allude to the Prophets' knowledge of reading or writing. Furthermore, the way all the narrators, except the third one, have condensed their reports, as well as the discrepancy between their narrations emanating from the same source, go to show that they have not reported the happening in exact words heard by them.

Now, this is the testimony of history about the ability of the Prophet to read and write. There has been no dearth of scholars, even in the West, who have reached the conclusion that the Prophet did not know how to read and write. "As to the acquired learning," writes Sale, "it is confessed he had none at all; having had no other education than what was customary in his tribe, neglected, and perhaps despised, what we call literature."[33] Another competent scholar, Dr. Theodor Noldeke, testifies; "For though it remains an open question whether Mohammad was actually ignorant of reading and writing, it is certain that he had neither read the Bible nor any other books."[34] The same author writes at another place that the Prophet "did not himself understand the language of writing."[35] There are, in fact, many more[36] among the Western scholars who, too, have arrived at the same conclusion.

We should now turn to the question why the unfamiliarity of the Prophet with the arts of reading and writing is an article of belief for the Muslims and whether the acceptance of the Quranic revelations as the word of God depends, in any way, on this belief. The question assumes importance because the parallelization of the Qur'ān with the person of Christ by some scholars to illustrate the nature of the Qur'ān has led many writers to introduce the Christian concept of Mary's virginity into Islam. The Qur'ān, undoubtedly, adduces the Prophet's inability to read and write as one of the proofs of its divine origin, but this is by no means the only reason for the acceptance of the Qur'ān as the Word of God. There are many more verses in the Qur'ān which clearly state that it is a revelation from God. Some of these are given here to illustrate the point :

> "He hath revealed unto thee (Muhammad) the Scripture with truth, concerning that which was (revealed) before it, even as He revealed the Torah and the Gospel."[37]
>
> "And if ye are in doubt concerning that which We reveal unto our slave (Muhammad), then produce a sūrah of the like thereof, and call your

witnesses beside Allah if ye are truthful. And if ye do it not—and ye can never do it—then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones."[38]

"Lo ! Those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo ! it is an unassailable Scripture. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise."[39]

"It is not poet's speech—little is it that ye believe ! Nor diviner's speech—little is it that ye remember ! It is a revelation from the Lord of the Worlds."[40]

Truly speaking, one who has joined his faith to the apostleship of Muhammad, must accept the divine origin of the Qur'ān, irrespective of the fact, whether he was literate or not. If the Muslims believe that the Prophet was unlettered, it is because the Qur'ān says so specifically, and not because their faith in the divine origin of the Qur'ān depends on it. The matter is thus significant for the Muslims insofar as the fact about Muhammad's lack of the knowledge of reading and writing finds a place in the Divine Writ; but, it has, perhaps, greater significance for those who deny it. By accepting the incontrovertible fact of Muhammad's inability to read and write, the question so pertinently posed by Rodwell : "If he was indeed the illiterate person, the Muslim represent him to have been, then it would be hard to escape the inference that the Koran is, as they assert it to be, a standing miracle,"[41] stares them in the face demanding an answer. It is, indeed, an inexplicable dilemma for those who deny the divine origin of the Qur'ān.

There is yet one more factor in which lies the clue to the insistence on Muhammad's ability to read and write. Living in an age deeply influenced by the materialistic way of thought, people tend to believe that every effect must have a 'cause.' That is why they reject everything beyond the material world, although, unfortunately, the ways of God are infinitely varied and complicated, and it is rarely possible to discern the cause of everything even though it may present itself as a hard fact before our eyes. When, therefore, they are asked to acknowledge that t · Qur'ān was revealed to an unlettered Prophet, most of them are apt to dismiss it as belonging to the realm of faith and belief. May be that some steeped in the lore of other religions like Christianity which does not go beyond inspiration, find it difficult to appreciate the Islamic concept of revelation and prophethood. But the reason for rejecting Islamic stand-point in this regard is modern rationalism basing itself on the exclusive validity of judgements of human reason which is but a reflection of Intellect tending towards the secular by nature, because human reason, although real on its own level, is but a limitation and dispersion of the Intellect and to that extent rooted in that illusory void which separates our existence from the ultimate reality.

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1. *The Qur'ān* II : 78-79
2. *Ibid* : III : 75
3. Deut. 15 : 1-3
4. Deut. 23 : 20
5. *The Qur'ān* III : 20
6. *Ibid*, VII : 157—Another verse of the Qur'an xxix-48 says even more explicitly : "And thou (Muhammad) was not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood."
7. Winsinck, *Acta Orient*, II, p. 191
8. Horovitz, *Kuranische Untersuchungen*, p. 52
9. Lane's *Arabic English Lexicon* (Williams and Norgate), (Italics mine)
10. Ibn Manzoor, Lisān *al-'Arab*, Vol. XIV, pp. 299-300
11. Zabidi, *Tāj ul-'Urūs Sharh al-Qamūs*, vol. VIII, p. 191
12. Thomas Patric Hughes, *Dictionary of Islam*, London 1885, p. 654
13. *Dictionary of the Bible*, New York, 1899, *Art.* Gentiles.
14. *Encyclopaedia Biblica*, London, 1914, *Art.* Gentiles
15. Use of the word *ummī* in the sense of one not learned or illiterate ever since the Qur'ān's use of the word in that sense is well-illustrated by an example. 'Abd al-Wabhāb ibn Ahmad Sha'rani (897/1492—973/1565) an eminent and learned *sufī Shāikh* of Egypt had taken 'Ali al-Khawwās (d. 1532), an illuminated illiterate, as his spiritual director. Although he says that 'Ali was an *ummī* i. e., could not read or write, he calls himself, in relation to his *murshid* an *ummī* and 'Ali, the *'ālim* in the discipline of mysticism. (Sha'rani, *at-Tabaqāt al-Kubra*, Cairo, 1945, vol. II, pp. 135.153)
16. De Lacy O'Leary : *Arabia before Muhammad*, London, 1927, pp. 82 & 184; see also John Bagot Glubb, *The Life and Times of Muhammad*, London, 1970, pp. 66-67
17. H. R. Gibbs and J. H. Kramers, *The Sohrter Encyclopaedia of Islam*, Leiden 1935, p. 370.—Baladuri has given the names of 17 individuals who knew how to read and write in Mecca. He also says that the art of writing was introduced in Mecca by some people of Hirah (now Kufa) in the time of the father of Abū Sufyān. This latter was a contemporary of the Prophet. (*Futūh al-Buldān*, Leyden, p. 471-72).
18. Kilgour, *The Gospels in many years*, pp. 10-11
19. *Semitic Studies*, (in the memory of Rev. Dr. Kohut), Berlin, 1897, p. 185
20. Muhammad 'Ali, *Muhammad the Prophet*, p. 29
21. Nicholson, *Literary History of the Arabs*, Cambridge, 1962, p. 125
22. Muhammad 'Ali, *op. cit*, p. 21
23. Gibbs and Kramers, *op. cit*, p. 392
24. R. Bosworth Smith : *Muhammad and Mohammadanism*, London, 1876, pp. 117-18
25. *Ibid*, p. 127
26. R. A. Nicholson, *op. cit*, p. 151

27. There is one more report handed down by Mujahid and narrated by Ibn 'Ali Shayba and Umar b. Shu'aba saying that the Prophet had learnt how to read and write shortly before his death, but it had been field to be a *hadith al-maqt'u* or an intersected tradition since Mujahid who is a *tābi'ī* is unable to name the companion of the Prophet from whom he learnt it and hence the tradition is unreliable. Also, as Hāfiz Ibn Kathīr says that there is no reason why this important fact would not have come to the notice of other companions and reported by them or by their disciples and descendants (*See Tafsīr Ibn Kathīr*)

28. Ibn Ishāq's *Sirat Rasulallah* (The Life of Mohhmmad) tr. A. Guilaume, London, 1955), pp 504

29. Al-Bukhārī, Muhammad b. Ismail, *Al-Jāmi al-Sahīh*, Delhi, "Kitāb-us-Sulh", and "Kitāb al-Jizya".

29-A & B. *Ibid.*

30. *Ibid*, Kitāb-al-Maghāzi.

31. Muslim b. al Hallāj al-Quashairi, *Sahīh*, Cairo, 1374/1955, "Kitāb-al-Jihād".

32. *Ibid.*

33. George Sale, *The Koran Prilliminery Discourse*, London (Fradrick Warne and Co.), p. 30

34. *Historian's History of the World*, London, 1908, p. 11

35. *Ibid*, p. 113

36. D. G. Hagarth, *Arabia*, Oxford, 1922, p. 20; Bertram Thomas, *The Arabs*, London, 1937, p. 43; Arthur Gilman, *The Saracenes*, London, 1883, p. 60

37. III . 3

38. II : 23-24

39. XLI : 41-42

40. LXIX : 41-43

41. J. H. Rodwell, *The Koran*, London, 1876, p. 21

سُوْرَةُ يٰسٓ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَهِيَ ثَلٰثٌ وَّثَمٰنُوْنَ اٰيَةً وَّخَمْسُ رُكُوْعَاتٍ

يٰسٓ ۚ ﴿١﴾ وَالْقُرْاٰنِ الْحَكِيْمِ ﴿٢﴾ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿٣﴾ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤﴾ تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ﴿٥﴾
لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿٧﴾ اِنَّا جَعَلْنَا
فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ﴿٨﴾ وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ
سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ﴿٩﴾ وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ﴿١٠﴾ اِنَّمَا تُنْذِرُ
مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ

Sūrah Yā-sin

Ya-Sin.[1] XXXVI

(Makkan, 5 Sections and 83 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يٰسٓ) Yā-Sīn.

2. (والقرآن الحكيم) By the Qur'ān full of wisdom,

3. (انك . . . المرسلين) verily thou art of the sent ones,[2]

4. (على . . . مستقيم) upon the straight path.[3]

5. (تنزيل . . الرحيم) *This is* a revelation of the Mighty, the Merciful,

6. (لتنذر . . . غفلون) that thou mayest warn[4] a people whose fathers were not warned,[5] so they are neglectful.[6]

7. (لقد . . . يؤمنون) Assuredly the word[7] has been justified against most of them,[8] so they shall not believe.

8. (انا . . . مقمحون) Surely We have placed on their necks shackles which are up to the chins; so that their heads are forced up.[9]

9. (وجعلنا . . . يبصرون) And We have placed before them a barrier[10] and behind them a barrier,[11] so We have covered them;[12] so that they do not see.[13]

10. (وسواء . . . يؤمنون) It is alike to them,[14] whether thou warnest them[15] or warnest them not; they will never have faith.[16]

---

1. The chapter is regarded with special reverence by the faithful, and is usually loudly recited on the approach of death. The word یاسین is said to be an abbreviation of یا انسان 'O man!'

2. (O Prophet).

3. (towards God, so that anybody who would follow thee could become sure of his salvation).

4. (primarily, and in the first instance).

5. (in the near past by a prophet directly). The reference is to the Arab nation and does not preclude the possibility of their having received prophetic messages indirectly or through other nations and peoples.

6. (of the commandments of God).

7. *i. e.*, the sentence of God.

8. The sentence of punishment hath become necessitated as suitable to the requirements of justice, or as being just or right, to take effect upon the greater number of them.' (LL)

9. *i. e.* they cannot lower their heads and cannot see.

10. (to prevent their looking forward).

11. (to prevent their looking backward).

12. (with darkness).

13. The whole passage is a vivid description of utter blindness and unshakeable obstinacy on the part of the perverse and wilful opponents of truth and light.

14. (in point of futility).

15. (as is obviously thy duty, O Prophet !)

16. Because they have no will to believe.

بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ﴿١١﴾ اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ وَكُلَّ شَيْءٍ
اَحْصَيْنٰهُ فِيْۤ اِمَامٍ مُّبِيْنٍ ﴿١٢﴾ وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿١٣﴾ اِذْ اَرْسَلْنَآ
اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْۤا اِنَّاۤ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿١٤﴾ قَالُوْا مَاۤ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا وَمَاۤ
اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ ﴿١٥﴾ قَالُوْا رَبُّنَا يَعْلَمُ اِنَّاۤ اِلَيْكُمْ لَمُرْسَلُوْنَ ﴿١٦﴾ وَمَا عَلَيْنَاۤ اِلَّا
الْبَلٰغُ الْمُبِيْنُ ﴿١٧﴾ قَالُوْۤا اِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿١٨﴾
قَالُوْا طَآئِرُكُمْ مَّعَكُمْ اَئِنْ ذُكِّرْتُمْ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿١٩﴾ وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ
اتَّبِعُوا الْمُرْسَلِيْنَ ﴿٢٠﴾ اتَّبِعُوْا مَنْ لَّا يَسْئَلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿٢١﴾

11. (انما . . . كريم) Thou canst warn[17] him only who follows the admonition and fears the Compassionate, Unseen.[18] Bear thou to him the glad tidings of forgiveness[19] and a generous wage.[20]

12. (انا . . . . مبين) Verily We ! We shall rise the dead;[21] and We write down[22] what they have forwarded[23] and what they have left behind.[24] And everything[25] We have counted up in a luminous Record.[26]

SECTION 2

13. (واضرب . . المرسلون) And recount thou to them[27] similitude of the residents of a town,[28] when there came thereto the sent ones;[29]

14. (اذ . . . مرسلون) When We sent to them two. Then they belied the twain; so We strengthened *them* with a third, and they said: we are envoys unto you.

15. (قالوا . . . تكذبون) They said: you are but human beings like ourselves,[30] the Compassionate has not sent down aught,[31] you are only lying.

16. (قالوا . . . لمرسلون) *The envoys* said: our Lord knows that surely we are envoys[32] to you.

17. (وما . . . المبين) and on us is naught but manifest preaching.[33]

18. (قالوا . . . . اليم) They said: surely we augur ill of you;[34] and if you do not desist,[35] we shall certainly stone you, and there will befall you from us an affictive chastisement.

19. (قالوا . . . مسرفون) *The envoys* said; your evil augury be with you.[36] What ! *do you call it ill luck* because you are admonished? Aye ! You are a people extravagant.[37]

20. (وجاء . . . المرسلين) And there came a man running from the end of the town.[38] He said;[39] my people, follow the envoys——

21. (اتبعوا . . . مهتدون) follow those who do not ask any wage of you,[40] and who are *rightly* guided.

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17. (with effect).

18. It was the indifference of the Arab pagans that was the root cause of infidelity. They never gave a serious thought to the after-life.

19. (from sins).

20. (for good works).

21. (on the Day of Resurrection).

22. (in angelic records).

23. *i. e.*, their own works, good or bad, which they shall find.

24. *i. e.*, their good or evil example which they shall have left behind them.

25. (which is yet to happen) *i. e.*, every future event.

26. *i. e.*, the Book of Divine decrees: the Preserved Tablet. امام is not only 'a leader,' or 'an exempler' but also 'a book, or written record.' (LL)

27. *i. e.*, the Makkan pagans.

28. *i. e.*, a certain town peopled with pagans. Several commentators have identified the town, though not on very strong grounds, with Antakiya or Antioch, the capital of Syria under the Romans, and a very important city in the annals of early Christianity. 'The squalid village of Antakiyah marks the spot of Antioch 'the great' and 'the beautiful.' The city occupied as honourable places as the mother-church of Gentile Christianity and the centre of the missionary enterprise which carried the new faith to Europe. Here, too, Jesus' followers were first called "Christians." (*New Standard Bible Dictionary*, p. 51) 'Josephus calls her the third city of the Empire, next to Rome and Alexandria.' (DB. I. p. 104)

29. *i. e.*, several apostles of God.

30. (and not supermen or demi-gods, so you cannot be the messengers of God).

31. (by way of Revelation).

32. *i. e.*, the apostles of God.

33. (of the Message).

34. *i. e.*, you are harbingers of ill-luck. Omens and portents, so important and potent with the polytheistic peoples everywhere, have not been without their influence even with the Christian nations. 'It was to be expected that some at least of the superstitions of heathenism would survive in the church. In fact they did survive, and none more vigorously than the observation of omens and portents, which Christianity has never been able to extinguish.' (DCA. II p. 1461)

35. (from your preaching).

36. *i. e.*, whatever ill-luck there is in consequence of your own malevolence.

37. *i. e.*, a people given to transgression.

38. (who had already embraced the true faith).

39. (addressing his fellow-citizens out of the sincerity of his heart).

40. (for themselves) *i. e.*, who are not moved by self-interest.

وَمَا لِيَ لَآ أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ۝ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ
لَّا تُغْنِ عَنِّي شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ۝ إِنِّيٓ إِذًا لَّفِي ضَلَٰلٍ مُّبِينٍ ۝ إِنِّيٓ ءَامَنتُ بِرَبِّكُمْ فَاسْمَعُونِ ۝
قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَٰلَيْتَ قَوْمِي يَعْلَمُونَ ۝ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ۝ وَمَآ أَنزَلْنَا عَلَىٰ
قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ السَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ۝ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ
خَٰمِدُونَ ۝ يَٰحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم
مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝ وَإِن

PART XXIII

22. (وما . . . ترجعون) And why should I not worship Him *alone* Who has originated me,[41] and to Whom you shall be returned.[42]

23. (ءاتخذ . . . ينقذون) Shall I take, besides Him gods when, the Compassionate intends me any harm, their intercession will not avail me at all, nor would they save me?[43]

24. (انى . . . مبين) Verily then I[44] should be in clear error.

25. (انى . . . فاسمعون) Verily *now* I believe in your Lord,[45] so listen to me.[46]

26. (قيل . . . يعلمون) It was said:[47] enter thou the Garden. He said:[48] would that my people knew——

27. (بما . . . المكرمين) that my Lord has forgiven me,[49] and has made me of the honoured ones.[50]

28. (وما . . . منزلين) And We sent not against his people[51] after him,[52] a host[53] from heaven, and We have not been sending down *any such*

29. (ان . . . خمدون) It was but one shout,[54] and lo! they were extinct.[55]

30. (يحسرة . . . يستهزءون) Ah the misery of *Our* bondmen[56]! there comes not to them any messenger *of Ours* but him they have been mocking.

31. (الم . . . يرجعون) Do they[57] not see how many of the generations[58] before thom We have destroyed? Surely to them they shall not return.

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41. *i. e.*, it is manifestly reasonable on my part to believe in and worship my Maker.

42. (after death, for final judgment).

43. (so that the 'gods' have no power either in themselves or through their influence with Almighty).

44. *i. e.*, if I were still to practise polytheism.

45. (to the exclusion of all false deities).

46. (and follow my Lord).

47. (to him at his death, after he had been stoned by his unbelieving community).

48. (after entering the Paradise).

49. (my sinful past).

50. All this he felt impelled to utter by his sheer love for his people and his devotedness to them.

51. (to avenge his death).

52. *i. e.*, after he had been slain.

53. (of angels).

54. The punishment came in this form.

55. Literally 'became extinguished ashes.'

56. *i. e.*, such of them as are infidels.

57. *i. e.*, the later-day infidels.

58. (of rejecters and scoffers).

كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَءَايَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا
فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا
يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَءَايَةٌ
لَّهُمُ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ
قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ
النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ

32. (وان . . . محضرون) And surely all, every one *of them*, shall be brought to Us.

SECTION 3

33. (وآية . . . يأكلون) And a sign[59] unto them[60] is dead land. We revive it and thereout We bring forth grain, so that they eat of it.

34. (وجعلنا . . . العيون) And We place therein the gardens of date-palms[61] and vines,[62] and therein We cause springs to gush forth——

35. (ليأكلوا . . . يشكرون) that they may eat the fruit thereof. And their hands worked it not.[63] Will they not, therefore, give thanks?

36. (سبحن الذى . . . يعلمون) Hallowed be He, Who has created all the pairs[64] of what the earth grows and of themselves,[65] and of what they know not.

37. (وآية . . . مظلمون) And a sign[66] with them is night,[67] We draw off the day therefrom, and lo! they are darkened.

38. (والشمس . . . العليم) And the sun runs[68] to its assigned term; that is the disposition of the Mighty,[69] the Knowing.[70]

39. (والقمر . . . القديم) And the moon! for it We have decreed mansions[71] till it reverts[72] like[73] the old branch of a palm-tree.[74]

40. (لاالشمس . . . يسبحون) It is not permitted to sun to overtake the moon,[75] nor can the night outstrip the day;[76] each in an orbit, they float.

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59. (of Our majesty and providence).

60. *i. e.*, unto mankind.

61. 'Among the Arabian flora the date-palm tree is the queen. It bears the most common and esteemed fruit: the fruit par excellence. Together with milk it provides the chief item on the menu of the Bedouin, and except for camel flesh, is his only solid food. Its crushed stones furnish the cakes which are the everyday meal of the camel. To possess 'the two black ones' *i. e.*, warter and dates, is the dream of every Bedouin.' (Hitti, *op. cit.*, p. 19).

62. In Arabia 'among the domestic plants the grape-vine, introduced from Syria, after the fourth Christian century, is well represented in al-Ta'if.' (Hitti, *op. cit.* p. 19).

63. *i. e.*, fruit and grains are the handiwork of God, not of man.

64. One of the recent scientific discoveries is that everything in nature exists in pairs as male and female. Not only the vegetable and animal life but even the rock crystals and electricity have their sets of opposites. See also P. XXVII. n. 23.

65. Such as men and women.

66. (of Our majesty and providence).

67. Which is not a deity to be adored or worshipped. In the Hindu mythology *Ratri* (night), the sister of Dawn, is conceived of as a goddess.

68. (in its daily rotation as well as annual revolution). This may refer to the apparent motion of the sun and to its path among the stars. The apparent annual path of the sun lies through twelve constellations as groups of stars, and the zone which these stars occupy is called the zodiac. Within this zone is also found the orbit of the moon. Or the reference may be to the rotation of the sun above its axis and its actual motion in space. The solar system, like all the other systems of bodies in space, is in motion. Not only the system as a whole is rushing bodi y through the space but each individual member of the system has spinning motion of its own.

69. *i. e.*, One who has power over even the biggest of heavenly bodies.

70. *i. e.*, One whose every decree is governed by His all-pervading wisdom and knowledge.

71. (to traverse).

72. (at the end of the lunar month after passing through the 28 constellations, one every night).

73. (in respect of slenderness and curvature).

74. (withered and shrunken). 'When a palm branch grows old, it shrinks, and becomes crooked and yellow, not ill representing the appearance of the new moon.' (Sale).

75. (in its course). The sun and the moon both traverse the belt of the zodiac, yet they never catch up each other.

76. Each one is subject to God's laws.

وَمَالِيَ ٢٣ يٰسٓ ٣٦

فِي الْفُلْكِ الْمَشْحُونِ ۝ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ ۝ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ
يُنقَذُونَ ۝ إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ
تُرْحَمُونَ ۝ وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۝ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا
رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ۝ وَ
يَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۝ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝ وَنُفِخَ فِي الصُّورِ فَإِذَا

41. (وآية . . . المشحون) And a sign[77] unto them is that We bear their offspring in a laden ship.[78]

42. (وخلقنا . . . يركبون) And We have created for them of the like thereunto[79] so on them they ride.

43. (وان . . . ينقذون) And if We will, We *shall* drown them, and there will be no shout[80] for them, nor will they be saved.

44. (الا . . . حين) unless *it be* a mercy from Us, and as an enjoyment for a season.

45. (و اذا . . . . ترحمون) And when it is said to them: fear what is before you[81] and what is behind you,[82] that perchance you may find mercy, *they withdraw*.

46. (وما . . . معرضين) And not a sign of the signs of their Lord comes to them, but they are ever backsliders therefrom.

47. (و اذا . . . مبين) And when it is said to them: expend[83] of that with which Allah has provided you, those who disbelieve say to the faithful: shall we feed those whom Allah *Himself* would have fed, had He willed?[84] You are but in error manifest.

48. (و يقولون . . . صدقين) And they say:[85] when will the Promise[86] be *fulfilled*, if you say sooth?

49. (ما . . . يخصمون) They await not but a single shout[87] *which* shall seize them while they are *yet* wrangling.[88]

50. (فلا . . . يرجعون) And they will not be able to make a disposition,[89] nor to their family they will return.[90]

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77. (of Our majesty and providence).

78. *i. e.*, ship filled with merchandise.

79. *i. e.*, other articles for conveyance and transport, which may include not only the railways, motor-cars, and lorries but also the entire aircraft.

80. (of help).

81. *i. e.*, the punishment of this world.

82. *i. e.*, the punishment of the Hereafter.

83. (in alms and charity).

84. Thus the richer Quraish spoke of the indigent Muslims.

85. (jeeringly to the Muslims).

86. (of Resurrection).

87. *i. e.*, the first blast of the Trumpet.

88. (among themselves).

89. (of their affairs).

90. Death and extinction would be instantaneous, affording them no respite whatsoever.

ومالی ۲۳ — یٰس ۳۶

هم من الاجداث الى ربهم ينسلون ۝ قالوا يويلنا من بعثنا من مرقدنا ۜ هذا ما وعد الرحمن وصدق
المرسلون ۝ ان كانت الا صيحة واحدة فاذا هم جميع لدينا محضرون ۝ فاليوم لا تظلم نفس شيئا ولا تجزون
الا ما كنتم تعملون ۝ ان اصحب الجنة اليوم في شغل فكهون ۝ هم وازواجهم في ظلل على الارآئك
متكئون ۝ لهم فيها فاكهة ولهم ما يدعون ۝ سلم قولا من رب رحيم ۝ وامتازوا اليوم ايها
المجرمون ۝ الم اعهد اليكم يبني ادم ان لا تعبدوا الشيطن ۚ انه لكم عدو مبين ۝ وان اعبدوني ۚ
هذا صراط مستقيم ۝

SECTION 4

51. (ونفخ . . . ينسلون) And the trumpet will be blown,[91] and lo! from their tombs they shall be hastening to their Lord.[92]

52. (قالوا . . . المرسلون) They will say:[93] Ah woe to us! who has roused us from our sleeping-place?[94] This is[95] what the Compassionate had promised, and truly spake the sent ones.[96]

53. (ان . . . محضرون) It[97] shall be but one Shout; and lo! they shall all be brought together before Us.[98]

54. (فاليوم . . . تعملون) Today no soul shall be wronged at all; nor shall you be requited[99] but for what you have been doing.

55. (ان . . . فكهون) Verily the dwellers of the Garden Today shall be happily employed.[100]

56. (هم . . . متكئون) They and their mates shall be reclining on couches in shade.

57. (لهم . . . يدعون) Theirs shall be fruit[101] therein, and theirs shall be whatsoever they ask for.

58. (سلم . . . رحيم) Peace shall be the word[102] from the Lord Merciful.

59. (وامتازوا . . . المجرمون) And separate yourselves,[103] this Day, O you culprits![104]

60. (الم . . . مبين) Children of Adam! did I not enjoin you, that you shall not serve Satan; verily he is your manifest foe?

61. (وان . . . مستقيم) And that, you shall worship Me! this is the straight path.

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91. (for a second time which will be a signal for general Resurrection).

92. (to witness the Judgement).

93. (frightened at the extreme horrors of the Judgment Day).

94. Or 'sepulchres.' Thus they would refer to their probationary lives in the interval between their death and resurrection.

95. ——a voice will proclaim——

96. ——whose warnings seemed to you incredible——

97. *i. e.*, the second blast of the Trumpet.

98. So that no merit shall go unrewarded, nor shall any penalty be exacted unmerited.

99. (O wicked ones !).

100. (in whatever they do).

101. *i. e.*, enjoyment of every sort.

102. (of greeting addressed to the righteous).

103. (from the men of faith).

104. *i. e.*, those guilty of infidelity and blasphemy.

يٰسٓ ٣٦ — وَمَالِيَ ٢٣

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ
تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ
لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا
وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ ۚ إِنْ هُوَ ع
إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا
عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ
وَمَشَارِبُ

62. (ولقد . . . تعقلون) And *yet* he has assuredly led astray a great multitude of you. Why do you not reflect?

63. (هذه . . . توعدون) Yonder is Hell which you were promised.

64. (اصلوها . . . تكفرون) Roast therein Today for that you have been disbelieving.

65. (اليوم . . . يكسبون) Today We will seal up their mouths,[105] and their hands shall speak to Us and their feet shall bear witness to what they have been earning.[106]

66. (ولو . . . يبصرون) And if We willed,[107] We would surely wipe out their eyes so that they would struggle for the way;[108] how then would they see?

67. (ولو نشآء . . . يرجعون) And if We willed,[109] We would surely transform them[110] in their places, so that they would be able neither to go forward nor to return.[111]

SECTION 5

68. (ومن . . . يعقلون) And whom We grant long life We reverse him in creation;[112] why then they do not reflect?

69. (و ما . . . مبين) And We have not taught him[113] poetry, nor does it become him.[114] This is but an Admonition[115] and a luminous Recital——

70. (لينذر . . . الكفرين) in order that it may warn him who is alive,[116] and that the sentence[117] may be justified on the infidels.[118]

71. (اولم . . ملكون) Do they[119] not see that We have created for them,[120] of what Our hands have created, cattle, so that they are their owners[121].

72. (وذ للنها . . . يا كلون) And to them We have subdued them[122] so that some of them they have for riding. and on some of them they feed?

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105. (so that they shall not be able to open them in their own defence).

106. And this testimony of the hands and feet will make the guilty dumbfounded.

107. (in Our universal Scheme, to punish them in this very world).

108. (and grope unsuccessfully).

109. See n. 107 above.

110. (into certain ugly shapes).

111. (but as nothing of the sort has happened, and their sight and power of motion are unimpaired, they have the choice of their own way, and great is their responsibility).

112. *i. e.*, in nature and constitution, so that he is made to go back to weakness after strength.

113. *i. e.*, the Prophet.

114. *i. e.*, the thing is much beneath him. This is said in answer to the pagan Arabs who held the holy Prophet to be a poet. Now, a poet in their parlance, did not mean a versifier. Poetry according to them, as according to most primitive peoples, was not a fine art, but a sort of magical utterance, inspired by powers from the Unseen; and the poet in their estimation was more allied to a soothsayer than to a literary composer. 'The Arabian poet (*Sdhā'ir*), as the name indicates, was originally one endowed with knowledge hidden from the common man, which knowledge he received from a demon, his special *shaytān* (satan). As a poet he was in league with the unseen powers and could by his curses bring evil upon the enemy. Sataire (*hijā'*) was therefore a very early form of Arabic poetry.' (Hitti, *op. cit.*, p. 94) · · · his disavowal does not refer primarily to the poetic art, but rather to the person and character of the poets themselves. He, the divinely inspired Prophet, could have nothing to do with men who owed their inspiration to demons and gloried in the ideals of paganism which he was striving to overthrew.' (Nicholson, *op. cit.* p. 159). See also P. XIX. n. 368.

115. (from God summoning mankind to piety and devotion, and not allowing them to indulge in vain fancies and superstitions).

116. *i. e.*, who possesses a living conscience.

117. (of damnation in the Hereafter).

118. Who do not choose to profit by the clear Divine admonitions.

119. *i. e.*, the polytheists.

120. *i. e.*, mankind.

121. (so that the cattle are to serve man, and not man to serve them). This emphasises the fact that all cattle, however much some varieties of whom may be sacred to the polytheists, are no more than created beings. Pastoral communities such as those of India and Egypt have been noted for cow and bull cults.

122. *i. e* the cattle.

ومالي ٢٣ يس ٣٦

أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ
مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي
أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾
أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ
شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

73. (ولهم ... يشكرون) And they have therefrom *other* benefits[123] and drinks[124]. Will they not then give thanks[125] ?

74. (اتخذوا ... ينصرون) And they have taken besides Allah gods, hoping that they may haply be succoured[126].

75. (لا ... محضرون) They[127] are not able to give them succour, whereas they shall be against them host brought forward[128].

76. (فلا ... يعلنون) So let not their speech grieve thee[129]. Verily We ! We know what they conceal and what they disclose[130].

77. (اولم ... مبين) Does not man see[131] that We have created him of sperm[132] ? Yet lo ! he is a manifest opponent[133].

78. (وضرب ... رميم) And he[134] recounts for Us a similitude and forgets his creation. He says : who shall quicken the bones after they are decayed ?

79. (قل ... عليم) Say thou[135] : He shall quicken them Who brought forth them for the first time[136]. And He is the Knower of every *manner of* a creation[137]——

80. (الذى ... توقدون) Who gives you fire out of the green tree[138], and lo ! you kindle[139] therewith.

81. (اوليس ... العليم) Is not He Who created the heavens and earth *for the first time* able to create[140] the like of them ? Yea ! He is the Supreme Creator, the Knower.

82. (انما ... فيكون) His affair, when He intends a thing, is only that He[141] says to it[142] : be, and it becomes[143].

83. (فسبحن ... ترجعون) Wherefore hallowed be He, in Whose hand is the governance of everything, and to Whom you shall be returned.[144]

123. For instance, they get leather from their skins and furs, etc.

124. (from their milk).

125. (and come to acknowledge the unity of God).

126. (by those gods).

127. *i. e.*, these gods.

128. *i. e.*, the associate-gods instead of proving a help to their worshippers on the Day of Judgment will appear as a band hostile to them.

129. (O Prophet !).

130. (and shall requite them accordingly).

131. (who rejects the doctrine of Resurrection).

132. (mean and contemptible). See P. XXIX. n. 507.

133. (against Us, oblivious of his low origin).

134. (in his arrogance).

135. (O Prophet !).

136. It would be interesting at this juncture to recall a passage from the Zoroastrian scriptures. 'Zaratusht questions Ormazd in this connection . . . regarding the question of forming again the bodies of the dead, inasmuch as the material frames of the dead have perished and been reduced to dust. Ormazd, thereupon, tells the prophet that even as it was possible for him to have created something from nothing, when nothing at all existed, and as he was able to create the sky and the earth, the sun and the moon, and the stars, fire and water, clouds and wind, grain and mankind, in fact everything that formerly had no existence, it would not be difficult for him at the Resurrection to form anew something that had already existed. The spirit of the earth, the water, the plants, and the fire will at that time restore the bones, blood, hair, life and other materials which had been committed to them by God in the beginning, and in this manner the bodies will be formed anew. (Dhalla, *Zoroastrian Theology*, pp. 284-90).

137. (whether it be original creation or restoration).

138. The Arab method of producing fire was by rubbing two pieces of wood. The verse may also imply a condemnation of fire-worship——so general in the Aryan religions——by making it plain that fire is as much a created object as other things of the world.

139. (your own fires). 'These two methods, percussion and friction, have always been the chief ways of making fire . . . Friction has been by far the most widespread method among primitive people.' (EBr. IX. p. 263). See also P. XXVII. n. 400.

140. (once again).

141. (out of His mere Will, without needing any material or helper).

142. *i. e.*, unto the thing proposed, and as yet non-existent except in His knowledge.

143. (by a single act of His all-powerful Will). His word of command is all that is needed to bring it into existence according to His Plan; and this is the clearest evidence of His absolute omnipotence.

144. (on the Judgment-Day, O mankind !).

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالصّٰٓفّٰتِ صَفًّا ﴿١﴾ فَالزّٰجِرٰتِ زَجْرًا ﴿٢﴾ فَالتّٰلِيٰتِ ذِكْرًا ﴿٣﴾ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ الْمَشَارِقِ ﴿٥﴾ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ﴿٧﴾ لَا يَسَّمَّعُوْنَ
اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ﴿٩﴾ اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ
شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ

Sūrat-us-Ṣāffāt

The Ranks. XXXVII

(Makkan, 5 Sections and 182 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والصفت صفا) By the *angels* ranged in ranks[144],

2. (فالزجرت زجرا) By the *angels* driving away[145],

3. (فالتليت ذكرا) By the *angels* reciting the praise[146].

4. (ان الهكم لواحد) Verily your God is One[147].

5. (رب . . . المشارق) Lord of the heavens and the earth[148], and what is in-between[149], and Lord of the easts[150].

6. (انا . . . الكواكب) Verily We ! We have adorned the nearest[151] heaven with adornment——the stars——

7. (وحفظا . . . مارد) and have *placed therein* a guard against any devil froward.

8. (لا يسمعون . . . جانب) They[152] cannot listen to the exalted assembly[153], and[154] they are darted at from every side[155],

9. (دحورا . . . واصب) with a driving fusillade, and theirs shall be a perpetual torment !

10. (الا . . . ثاقب) except him who snatches away *a word* by stealth and then pursues him a glowing flame[156],

144. (in heaven, glorifying God and in readiness to perform His commandments).

145. (devils). Or, 'By the angels who are the drivers of the clouds.' (LL)

146. (of God).

147. Not One in Three, and Three in One; nor One in Many and Many in One; but an absolute Unity.

148. (and there are no such monstrosities as Heaven-god and Earth-god.

149. Which completely uproots the threefold division of Vedic gods into the Celestial gods (such as Dyaus, Varuna and Surya). Atmospheric gods (such as Indra, Vayu and Apah), and Terrestrial deities (such as Agni, Prithvi and Sarasvati). *Cf.* ERE. XII. pp. 603 ff.

150. مشارق in the plural signifies the different points of the horizon from whence the sun rises in the course of the year. The reference here is to the rising of the stars (Th). See also P. XXIX. n. 225.

151. (with reference to the earth). السماء الدنيا is 'The nearest heaven: *i. e.*, the lowest: the heaven that is the nearest to us.' (LL)

152. *i. e.*, those devils.

153. (of angels in the heaven, who are everready to execute God's commandments).

154. ——when they dare——

155. (to repel them). See P. XIV. n. 31.

156. See P. XIV. n. 32. 'Prior to the mission of the Prophet, the genii and devils or rather spirits of the air, had access to the outskirts of heaven, and by assiduous eavesdropping secured some of the secrets of the upper world, which they communicated to soothsayers and diviners upon the earth. But on the advent of Muḥammed they were driven from the skies, and, whenever they dared to approach, flaming bolts were hurled at them, appearing to mankind like falling stars.' (Muir, *op. cit.*, pp. 52-53).

وقالي ٢٠ الصّٰفّٰت ٣٧

لازب ۝ بل عجبت ويسخرون ۝ وإذا ذكروا لا يذكرون ۝ وإذا رأوا آية يستسخرون ۝ وقالوا
إن هذا إلا سحر مبين ۝ أإذا متنا وكنا ترابا وعظاما أإنا لمبعوثون ۝ أوآباؤنا الأولون ۝ قل نعم
وأنتم داخرون ۝ فإنما هي زجرة واحدة فإذا هم ينظرون ۝ وقالوا يا ويلنا هذا يوم الدين ۝
هذا يوم الفصل الذي كنتم به تكذبون ۝ احشروا الذين ظلموا وأزواجهم وما كانوا يعبدون ۝ من
دون الله فاهدوهم إلى صراط الجحيم ۝ وقفوهم إنهم مسئولون ۝ ما لكم لا تناصرون ۝ بل هم
اليوم مستسلمون ۝ وأقبل بعضهم على بعض يتساءلون ۝ قالوا إنكم كنتم تأتوننا عن اليمين ۝ قالوا بل

11. (فاستفتهم . . . لازب) Ask them[157] thou[158]: are they stronger in structure or those *others*[159] whom We have created? Verily We! We have created them[160] of a sticky clay[161].

12. (بل . . . ويسخرون) Verily thou marvellest[162], and they scoff[163].

13. (واذا . . . يذكرون) And when they are admonished, they receive no admonition.

14. (واذا . . . يستسخرون) And when they see a sign[164], they turn to scoffing.

15. (وقالوا . . . مبين) And they say: this *Qur'an* is naught but a manifest magic.[165]

16. (اذا . . . لمبعوثون) When we have become dead and become dust and bones, shall we then verily be raised?

17. (اوآباؤنا . . . اولون) And *also* our forefathers?

18. (قل . . . داخرون) Say thou[166]: yea: and verily *then* you[167] shall be despicable.

19. (فانما . . . ينظرون) It shall be a single shout[168], and lo! they[169] shall be staring.

20. (وقالوا . . . الدين) And they will say[170]: woe unto us this is the Day of Requital.

21. (هذا . . . تكذبون) This is the Day of Judgement[171], which you were wont to belie.

SECTION 2

22. (احشروا . . . يعبدون) Gather together[172] those who did wrong[173] and their companions[174], and what they were wont to worship[175],

23. (من . . . الجحيم) beside Allah, and lead them on to the path of Flaming Fire;

24. (وقفوهم . . . مسؤلون) and stop them, verily they are to be questioned;[176]

25. (مالكم . . . تناصرون) what is the matter with you that you do not succour one another[177]?

26. (بل . . . مستسلمون) Nay[178] ! on that Day they will be entirely submissive[179].

27. (واقبل . . . يتساءلون) And they will advance towards each other mutually questioning.

28. (قالوا . . . عن اليمين) They will[180] say[181] : verily you ! you were wont to come to us imposing.[182]

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157. *i. e.*, the Makkan pagans.
158. (O Prophet !).
159. (mentioned in the foregoing verses).
160. *i. e.*, mankind.
161. (the weakness of which material is evident).
162. (at their denial of the power of God in regard to Resurrection).
163. (at the arguments advanced to convince them).
164. (by way of miracle).
165. *i. e.*, its charm and effectiveness are due to its being a work of magic.
166. (O Prophet !).
167. (who deny the doctrine of Resurrection to-day).
168. The reference is to the second blast of the Trumpet.
169. (made alive once more).
170. (in utter despair).
171. *i. e.*, the Day of Deciding judicially between what is true and what is false.
172. (O angels !).
173. *i. e.*, the ringleaders of infidelity and impiety.
174. زوج in addition to its other meanings is also : 'A consociate, an associate, or a comrade . . . And a fellow, or like.' (LL)
175. *i. e.*, idols and devils.
176. (and called to account before God's tribunal). This will be further said to the angels.
177. (as you promised to do each other while in the world, O offenders !).
178. *i. e.*, nothing of mutual help will ensue.
179. (to the judgment of God).
180. *i. e.*, the seduced ones.
181. (to those who were their seducers).
182. *i. e.*, with force, to compel us. عن اليمين literally is 'from the right hand' ; and the right hand is symbolic of power and authority.

لَمْ تَكُونُوا مُؤْمِنِينَ ۝ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطٰنٍ بَلْ كُنتُمْ قَوْمًا طٰغِينَ ۝ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا
لَذَآئِقُونَ ۝ فَأَغْوَيْنٰكُمْ إِنَّا كُنَّا غٰوِينَ ۝ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ۝ إِنَّا كَذٰلِكَ نَفْعَلُ
بِالْمُجْرِمِينَ ۝ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَآ إِلٰهَ إِلَّا اللّٰهُ يَسْتَكْبِرُونَ ۝ وَيَقُولُونَ أَئِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ
مَّجْنُونٍ ۝ بَلْ جَآءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ۝ إِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْأَلِيمِ ۝ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ
تَعْمَلُونَ ۝ إِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِينَ ۝ أُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ۝ فَوَاكِهُ وَهُم مُّكْرَمُونَ ۝ فِي جَنّٰتِ
النَّعِيمِ ۝ عَلٰى سُرُرٍ مُّتَقٰبِلِينَ ۝ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ۝ بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِينَ ۝

29. (قالوا . . . مومنين) They[183] will say : nay ! you *yourselves* were unbelievers ;

30. (وما . . . طغين) and we had over you no authority[184], but you were a people exorbitant.

31. (فحق . . . لذائقون) So on us has been justified the sentence of our Lord: surely we are to taste[185].

32. (فاغوينكم . . . غاوين) We seduced you astary ; verily we were *ourselves* the seduced ones.

33. (فانهم . . . مشتركون) So on the Day they *all* will be sharers in the torment.

34. (انا . . . بالمجرمين) Verily We, We in this way deal with the culprits.

35. (انهم . . . يستكبرون) Of a surety, when it was said to them : there is no god but Allah, they ever grew stiff-necked.

36. (ويقولون . . . مجنون) and said : are we going to abandon our gods on account of a poet distracted[186] ?

37. (بل . . . المرسلين) Aye ! he has come with the truth and he confirms the sent ones[187].

38. (انكم . . . الاليم) Verily you[188] are going to taste a torment afflictive.

39. (وما . . . تعملون) And you shall be requited not except for what you have been working.

40. (الا . . . المخلصين) But the bondmen of Allah, the sincere ones——

41. (اولئك . . . معلوم) those ! theirs shall be a provision known[189].

42. (فواكه . . . مكرمون) fruits[190] ; and they shall be honoured.

43. (فى . . . النعيم) in Gardens of Delight,

44. (على . . . متقابلين) on couches, facing one another.

45. (يطاف . . . معين) Round shall be passed a cup unto them[191], filled with limpid drink,

46. (بيضاء . . . للشربين) white ; a pleasure to the dinkers.

183. *i. e.*, the seducers.

184. (to compel you).

185. (the consequences of our sins).

186. 'The Koran was denounced at times, as the effusion of a frenzied poet. (Muir, *op. cit.*, p. 78).

187. (before him).

188. (both the seducers and the seduced).

189. (to them as promised in several parts of the Holy Qurān).

190. (delicious and juicy) فاكهة is not only 'Fruit, of any kind,' but also 'Sweetmeat,' and 'A thing, or things the eating whereof is enjoyed.' (LL)

191. (by the heavenly attendants).

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ۝ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ۝ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ۝ فَأَقْبَلَ
بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۝ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ۝ يَقُولُ أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ ۝
أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ ۝ قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ۝ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ۝ قَالَ
تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ ۝ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ۝ أَفَمَا نَحْنُ بِمَيِّتِينَ ۝ إِلَّا
مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝ إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ۝ أَذَٰلِكَ
خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ۝ إِنَّا جَعَلْنَاهَا فِتْنَةً

47. (لا . . . ينزفون) No headiness there shall be in it, nor shall they be inebriated with it.

48. (وعندهم . . . عين) And with them shall be *damsels* of refraining looks[192] large-eyed[193],

49. (كانهن . . . مكنون) as though they were[194] eggs[195] preserved[196].

50. (فاقبل . . . يتساءلون) Then they[197] will advance towards one another, mutually questioning[198].

51. (قال . . . قرين) And a speaker from among them will say : verily there was[109] a mate[200] of mine,

52. (يقول . . . المصدقين) who said : art thou of them who confess *to the doctrine of Resurrection :*

53. (ءاذا . . . لمدينون) are we, when we are dead and have become dust and bones, going to be requited ?

54. (قال . . . مطلعون) *Allah* will say : will you look down[201] ?

55. (فاطلع . . . الجحيم) Then he[202] will look down and see him[203] in the midst of the Flaming Fire.

56. (قال . . . لتردين) And he will say : by Allah, thou hadst what causedst me to perish,

57. (ولولا . . . المحضرين) and but for the favour of my Lord, I would have been of those brought forward[201].

58. (افما . . . بميتين) Are we[205] then not to die *any more*[206] ?

59. (الا . . . بمعذبين) save our first death[207], and are we not to be chastised?

60. (ان . . . العظيم) Verily this[208]! that is the supreme achievement.

61. (لمثل . . . العملون) For the like of it[209] let the workers work.

62. (اذالك . . . الزقوم) Is this better as an entertainment or the tree of Zaqqūm[210] ?

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192. Supremely modest and chaste as these maidens would be, they shall restrain their glances from beholding any besides their spouses.

193. *i. e.*, big with grace and beauty.

194. *i. e.*, the heavenly maidens.

195. (of an ostrich). The likeness of a modest maiden with an egg is in respect of her colour as well as in her being closely guarded and protected as beneath the wing. 'This may seem an odd comparison to an European; but the Orientals think nothing comes so near the colour of a fine woman's skin as that of an ostrich's egg when kept perfectly clean.' (Sale).

196. *i. e.*, guarded by fe athers from dust and stain.

197. *i. e.*, the inmates of Paradise.

198. i. *e.*, (as to the memories of the world).

199. (on the earth).

200. Evidently a materialist and a sceptic like many of the pagan Arabs.

201. (O men of Paradise!) *i.e.*, would you like to look at the man who had spoken thus? The phrase is equivalent with تحبون ان تطلعوا.

202. *i. e.* the narrator of the above incident.

203. *i. e.* his former associate or mate.

204. (to eternal doom like thee).

205. *i. e.*, the dwellers of Paradise.

206. (any more). This he shall say to his companions in the Paradise in an ecstasy of delight and joy.

207. (which we have already met, and which has brought us to this abode of delight).

208. *i. e.*, the realisation of our highest aspirations.

209. *i. e.*, for the achieving of such bliss.

210. زقوم is 'Any deadly food. The food of the people of the fire of Hell. A certain tree in Hell.........A certain tree having small leaves, sticking and bitter, found in Tihāmah'. (LL) The tree is here symbolic of the life-conditions in Hell.

لِلظّٰلِمِينَ ﴿٦٣﴾ اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْٓ اَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ﴿٦٥﴾ فَاِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِـُٔوْنَ
مِنْهَا الْبُطُوْنَ ﴿٦٦﴾ ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ﴿٦٧﴾ ثُمَّ اِنَّ مَرْجِعَهُمْ لَاِلَى الْجَحِيْمِ ﴿٦٨﴾ اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ
ضَآلِّيْنَ ﴿٦٩﴾ فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ الْاَوَّلِيْنَ ﴿٧١﴾ وَلَقَدْ اَرْسَلْنَا فِيْهِمْ
مُّنْذِرِيْنَ ﴿٧٢﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ﴿٧٣﴾ اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿٧٤﴾ وَلَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ ع
الْمُجِيْبُوْنَ ﴿٧٥﴾ وَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِى
الْاٰخِرِيْنَ ﴿٧٨﴾ سَلٰمٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ ﴿٧٩﴾ اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿٨٠﴾

63. (انا . . . للظالمين) Verily We ! We have made it a temptation[211] for the ungodly[212].

64. (انها . . . الجحيم) Verily it is a tree that springs forth in the bottom of Flaming Fire[213].

65. (طلعها . . . الشياطين) the fruit of it is as though it were the hoods of the serpents[214].

66. (فانهم . . . البطون) And verily they must eat of it and must fill *their* bellies from it.

67. (ثم . . . حميم) And on the top of it thereafter[215] they shall have a draught of boiling water[216].

68. (ثم . . . الجحيم) And thereafter their return is verily to the Flaming Fire.

69. (انهم . . . ضالين) Verily they[217] found their fathers gone astray;

70. (انهم . . . يهرعون) so they are rushing in their footsteps.

71. (ولقد . . . الاولين) And assurdly many of the ancients went astray before them.

72. (ولقد . . . منذرين) And assuredly We sent warners among them.

73. (فانظر . . . المنذرين) So behold what has been the end of those who had been warned[218],

74. (الا . . . المخلصين) save the sincere bondmen of Allah[219].

SECTION 3

75. (ولقد . . . المجيبون) And assuredly Nūḥ cried unto Us[220] and We are the Best of the answerers.

76. (ونجينه . . . العظيم) And We rescued him and his people[221] from the great affliction[222].

77. (وجعلنا . . . البقين) And his offspring ! them We made the survivors[223].

78. (وتركنا . . . الاخرين) And for him We left among the posterity[224].

79. (سلام . . . العلمين) peace be on Nūḥ among the worlds.
80. (انا . . . المحسنين) Verily We ! We thus recompense the well-doers.

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211. فتنة is a 'trial whereby the condition of a man may be evinced . . . . or a means whereby the condition of a man is envinced, in respect of good and of evil ; hence it often means a temptation.' (LL)

212. (to see which of them rejects and which of them believes).

213. As the word زقوم in another sense means 'fresh butter with dates,' the Makkan pagans had mockingly said, 'well, we will enjoy these foods with the greater relish.' The verse answers such scoffers.

214. so hideous to behold !

215. *i. e.*, to make it even more hideous.

216. (to drink).

217. *i. e.*, the present-day infidels.

218. (but who heeded not).

219. (who were on the other hand rewarded for their merits).

220. (for help).

221. اهل ! here stands for 'those who followed him,' and does not signify Noah's family.

222. (while the rest perished).

223. Who peopled the earth. It is from Noah that the genealogies of the present races of mankind make their start.

224. (the following salutation).

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٨٢﴾ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ وقف لازم
سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُم بِرَبِّ
ٱلْعَٰلَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا
تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾
وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ
ٱلْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِى مِنَ

81. (انه . . . المومنين) Verily he was of Our believing bondmen.

82. (ثم . . . الاخرين) Then We drowned the others.

83. (وان . . . لابراهيم) And of his sect[225] was Ibrāhīm.

84. (اذ جاء . . . سليم) *Recall* when he came to his Lord with a whole heart[226].

85. (اذ قال . . . تعبدون) *Recall* when he said to his father and his people[227]: what is it that you worship ?

86. (ائفكا . . . تريدون) Is it a falsehood —— gods besides Allah —— that you seek ?

87. (فما . . . العلمين) What then, is your opinion of the Lord of the worlds ?[228]

88. (فنظر . . . النجوم) Then[229] he cast a glance on the stars[230].

89. (فقال . . . سقيم) And he said[231] : I am *about to be* sick[232].

90. (فتولوا . . . مدبرين) Then they departed from him turning their backs.

91. (فراغ . . . تاكلون) Then he slipped to their gods[233] and said[234]: do you not eat[235] ?

92. (مالكم . . . تنطقون) What is the matter that you do not speak ?

93. (فراغ . . . باليمين) Then he slipped to them striking *them* with *his* right hand[236],

94. (فاقبلوا . . . يزفون) Then they[237] advanced toward him[238], hastening.

95. (قال . . . تنحتون) He said[239] : do you worship what you carve[240]——

96. (والله . . . تعملون) Whereas Allah has created you and what you make.

97. (قالوا . . . الجحيم) They said[241] : build for him a building and cast him into the flaming fire[242].

98. (فارادوا . . . الاسفلين) And they devised a plot for him[243], but We made them the humble[244].

99. (وقال . . . سيهدين) And he said : verily I am going to my Lord[245] Who will guide me[246].

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225. *i. e.*, agreeing with him in the fundamentals of religion.

226. *i. e.*, free from all taint of vice.

227. Who were polytheists of the most degraded type———worshippers of idols as well as of stars. 'Mesopotamian religion was the worship of these high gods, clearly associated with a fertility cult : but no less prominent in the beliefs of the people were the innumerable evil spirits whose attentions had to be warded off by incantations and charms.' (Gregory, *op, cit.*, p. 13).

228. *i. e.*, do you realise or not that He, the Creator of the universe, is One and Unique ?

229. (on a certain occasion).

230. (as if to gather some future knowledge from the aspect of the heavens). As a pastoral people chiefly occupied with the cultivation of the land and the care of flocks and hens, and also as a people addicted to divination the Chaladaens were constrained to have a constant look at the stars and planets.

231. (to his people who were asking him to accompany them to a great festival they were celebrating).

232. (and so I shall not be able to accompany you).

233. *i. e.*, idols.

234. (unto them scoffingly).

235. (of the offerings that are set before you).

236. *i. e.*, with might and main, and demolished them.

237. *i. e.*, the worshippers.

238. (after they were informed of what had happened).

239. (an order to put them to shame).

240. (with your own hands). The reference is to the stone images and idols of the Babylonians. Compare the exhortation of a Christian addressed to the idolaters :—'O vain and blind ! can you believe in images of wood and stone? Do you imagine that they have eyes to see, or ears to hear, or hands to help ye ? Is your mute thing carved by man's art a goddess ?——hath it made mankind?——also ! by mankind was it made. Lo ! convince yourselves of its nothingness—of your folly.' (Lytton, *The Last Days of Pompeii*, p. 343). See also P. VII. nn. 526, 527 : P. XVI. nn. 153, 158 P. XVII. n. 137.

241. (among themselves). 'They' refers to the counsellors of the king and the wise men of the state. Worsted in argument they think of resorting to the extreme penalty of law. See P. XVII. n. 147.

242. 'A building' here means a furnace. 'The furnace was heated to a great and consuming heat. . .The women, carrying their children with them, ascended to the roofs of their houses, and the men gathered in great numbers : but all stood far off, for none dared approach the great heat to look into the furnace ; (Polano, *op. cit.*, p. 38).

243. A. *Cf.* the Talmud :—'And both Abram and Charan were brought before the king, and in the presence of all the inhabitants their robes were removed

from them, their hands and feet were bound, and they were cast into the flaming furnace. Now the heat of the fire was so great that the twelve men who cast them therein were consumed by it.' (Polano, *op. cit.*, p. 39).

244. (and delivered him). *Cf.* the Talmud:—'God has compassion upon his servant Abram, and though the ropes which bound him were burned from off his limbs, he walked upright through the fire, unharmed.... And the servants of the king called out to their master : Behold Abram walks unhurt through the flames, the ropes with which we bound him are consumed, yet he is uninjured. . .The king was lost in amazement, and commanded his officers to take Abram out of the fire. They were not able, however, to execute his order, for the forks of flame blazed in their faces and they fled from the great heat... Their second attempt was fruitless as the first and in it eight men were burned to death. Then the king called to Abram, saying : "Servant of the God of Heaven, come forth from the fire and stand before me." And Abram walked out of the fire and the furnace and stood before the king. And when the king saw that not even an hair of Abram's head was singed by the flames, he expressed wonder and amazement...And the princes of the king bowed before Abram.' (Polano, *op. cit.*, pp. 39-40). See also **P. XVII. nn. 149, 151.**

245. *i. e.*, I am leaving my people and my land for the sake of my Lord.

246. (to the place where He has commanded me to go).

الصّٰلِحِيْنَ ﴿١٠٠﴾ فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْۤ اَرٰى فِى الْمَنَامِ اَنِّيْۤ اَذْبَحُكَ
فَانْظُرْ مَاذَا تَرٰى ؕ قَالَ يٰۤاَبَتِ افْعَلْ مَا تُؤْمَرُ ۫ سَتَجِدُنِيْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾ فَلَمَّاۤ اَسْلَمَا وَتَلَّهٗ
لِلْجَبِيْنِ ﴿١٠٣﴾ وَنَادَيْنٰهُ اَنْ يّٰۤاِبْرٰهِيْمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿١٠٥﴾ اِنَّ هٰذَا لَهُوَ
الْبَلٰٓؤُا الْمُبِيْنُ ﴿١٠٦﴾ وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ﴿١٠٨﴾ سَلٰمٌ عَلٰۤى اِبْرٰهِيْمَ ﴿١٠٩﴾ كَذٰلِكَ
نَجْزِى الْمُحْسِنِيْنَ ﴿١١٠﴾ اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١١١﴾ وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿١١٢﴾ وَبٰرَكْنَا
عَلَيْهِ وَعَلٰۤى اِسْحٰقَ ؕ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ﴿١١٣﴾ وَلَقَدْ مَنَنَّا

100. (رب . . . الصلحين) Lord[247] ! bestow on me a *son who will be* of the righteous[248].

101. (فبشرنه . . . حليم) Wherefore We gave him the glad tidings of a gentle boy[249].

102. (فلما . . . الصبرين) And when the boy[250] attained *the age of* running with him[251], he said : son ! I have seen in a dream[252] that I am slaughtering thee[253]; so look, what considerest thou ? He said : father ! do what[254] thou art commanded : thou wilt find me, Allah willing, of the patient.

103. (فلما . . . للجبين) Then when the twain submitted themselves, and[255] he had prostrated him[256] on the temple[257].

104. (ونادينه . . . يابراهيم) We cried to him : Ibrāhīm !

105. (قد . . . المحسنين) of a surety thou hast fulfilled the vision[258]. Verily We ! thus do We recompense the well-doers.

106. (ان . . . المبين) Verily that ! that was a manifest trial[259].

107. (وفدينه . . . عظيم) And We ransomed him[260] with a mighty victim[261].

108. (وتركنا . . . أخرين) And for him We left among the posterity[262] :

109. (سلم . . . ابراهيم) peace be upon Ibrāhīm[263].

110. (كذالك . . . المحسنين) Verily We ! thus do We recompense the well-doers.

111. (انه . . المومنين) Verily he was of Our believing bondmen.

112 (وبشرنه . . الصلحين) And We gave him the glad tidings of Is-ḥāq, a prophet, *and* of the righteous.

113. (وبركنا . . . مبين) And We blessed him and Is-ḥāq[264] ; and of their offspring *some* are well-doers, and *some* who wrong themselves manifestly[265]

247. Thus Abraham prayed after he had arrived in the holy land of Syria.

248. Notice that Abraham prays not only for a son but for a son who would grow up in righteousness and piety ; and the great prophet's prayer was sure to be granted.

249. (and mild-tempered). The epithet contradicts the ferocity of temperament attributed to Ismā'īl by the Jews and Christians.

250. Ismā'īl, the son of promise and the first-born of Abraham.

251. 'And when he attained to working with him : or, and when he was able to assist him in his working.' (LL) The first son born to the father occupied a prominent place in the Hebrew family.' (JE. III, p. 222).

252. And the dreams of prophets must come true and be fulfilled. منام literally is the time of sleep, and this state of partial consiousness, in the case of the prophets, is one of the moments chosen for divine communications to man.

253. *i. e.*, am offering thee as a sacrifice to God by His command.

254. (as a matter of course).

255. *i. e.*, Abraham.

256. *i, e..* Ismā'īl, who was for 14 years, the only son of Abraham. *Cf.* the OT :—And he said, 'Take now thy son, thine only son Isaac—' (Ge. 22 : 2) The word 'Isaac' in the context is clearly an interpolation, since he was never 'the *only* son', of his father. For a repetition of the epithet 'only son' *see* verse 12 of the same chapter of Ge. 'For now I know that thou fearest God seeing thou hast not withheld thy son, thine only son from me.'

257. (and was on the point of drawing knife across his throat). 'And Abraham stretched his hand, and took the knife to slay his son.' (Ge. 22 : 10).

258. Taking the intention for the deed.

259. According to the Bible, it was in the 'the land of Moriah.' (Ge. 22 :2) which took Abraham three days to reach (22 : 4), where this 'tremendous trial' took place. The Biblical scholars are not unanimous at all in locating this region. 'What was originally denoted by this designation is very obscure.' (DB.III. p. 437). 'Great obscurity hangs about this name.' (EBi. c. 3200). To an unsophisticated mind the 'Moriah' seems to be a very close approximation to 'Marwa'—a hill near Makka.

260. *i. e.*, Ismā'īl.

261. *i. e.*, a fine ram from Heaven. ذبح is 'An animal prepared for slaughter or sacrifice, *i. e.*, intended victim.' (LL)

262. (the following salutation).

263. That Abraham (peace be on him !) holds to this day a unique place of veneration not only among the Muslims of the world but also among the Christians and Jews is in part a fulfilment of this prophecy.

264. (with abundant progeny, and with a multitude of prophets among them).

265. (by their ungodly ways).

على موسى وهرون ۝ ونجينهما وقومهما من الكرب العظيم ۝ ونصرنهم فكانوا هم الغلبين ۝ واتينهما
الكتب المستبين ۝ وهدينهما الصراط المستقيم ۝ وتركنا عليهما في الاخرين ۝ سلم على موسى وهرون
انا كذلك نجزي المحسنين ۝ انهما من عبادنا المؤمنين ۝ وان الياس لمن المرسلين ۝ اذ قال
لقومه الا تتقون ۝ اتدعون بعلا وتذرون احسن الخالقين ۝ الله ربكم ورب ابائكم الاولين ۝
فكذبوه فانهم لمحضرون ۝ الا عباد الله المخلصين ۝ وتركنا عليه في الاخرين ۝ سلم على ال ياسين
انا كذلك نجزي المحسنين ۝ انه من عبادنا المؤمنين ۝ وان لوطا لمن

SECTION 4

114. (ولقد . . . هارون) And assuredly We gave grace to Mūsā and Hārūn.

115. (ونجينهما . . . العظيم) And delivered them and their people from the great affliction[266].

116. (ونصرنهم . . . الغلبين) And We succoured them[267], so they became the victors.

117. (واتينهما . . . المستبين) And We vouchsafed to the twain[268] a Book luminous.

118. (وهدينهما . . . المستقيم) And We led the twain on to the straight path.

119. (وتركنا . . . الاخرين) And We left for the twain among the posterity[269] :

120. (سلام . . . هارون) peace be unto Māsā and Hārūn.

121. (انا . . . المحسنين) Verily We I thus do We recompense the well-doers.

122. (انهما . . . المؤمنين) Verily the twain were of Our believing bondmen.

123. (وان . . . المرسلين) And verily, Ilyās[270] was of the sent ones.

124. (اذ قال . . . تتقون) *Recall* when he said to his people[271] : do you not fear ?

125. (اتدعون . . . الخالقين) Do you call upon B'āl[272], and forsake the Best of creators[273] ?

126. (الله . . . الاولين) Allah, your Lord, and the Lord of your forefathers ?

127. (فكذبوه . . . لمحضرون) Then they belied him[274], so verily they are to be brought up[275],

128. (الا . . . المخلصين) except the sincere bondmen of Allah.

129. (وتركنا . . . الاخرين) And We left for him among the posterity[276]:

130. (سلام . . . الياسين) peace be on Ilyasin[277].

181. (انا . . . محسنين) Verily We I thus do We recompense the well-doers.

132. (انه . . . المؤمنين) Verily he was of Our believing bondmen.

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266. *i. e.*, from the Egyptian oppression.

267. (against the Egyptians).

268. *i. e.*, unto Moses primarily and principally, and unto Aaron as his lieutenant.

269. (the following salutation).

270. Identified both by the Jews and the Christians with Elijah of the Bible, who 'was a prophet in Israel in the first half of the ninth pre-Christian century, under king Ahab.' (JE. V. p. 121). He 'came from the land east of the Jordan, to wage war, in the name of the God of his fathers, against the worship of Baal.' (*ib*) He 'was among the greatest and most original of the Hebrew prophets ......and is not unworthy of a place by the side of Moses.' (EBi.c. 1270) 'The loftiest prophets of the OT, raised up by J" at a crisis in the history of Israel to save the nation from lapsing into heathenism.'(DB. I.p.687)Foremost prophet of the Northern Kingdom, whose activity......falls chiefly in the reign of Ahab (876-853). He is known as the Fishlite, probably because he was a native of Fishlite in Gibad... He performed some miracles, among them the restoration to life of a poor widow's son...Elijah like Enoch, is said to have been translated to heaven——apotheosis due no doubt to his great zeal for God and his insistence upon the spiritual and ethical value of Hebrew monotheism.' (VJE. p. 201)

271. *i. e.*, the people of Samaria.

272. 'B'al is a primitive title of divinities, which is found in all branches of the Semitic race.' (ERE. II. p. 283). Hence the use of the name in the Qur'ān with an indefinite article بعلا . The particular Baal mentioned in connection with Elijah is the Baal of Tyre. 'And Ahab the son of Omri did evil in the sight of the Lord above all that were before him,...and went and served Ba-al and worshipped him. And he reared up an altar for Ba-al in the house of Ba-al which he had built in Samaria.' (1 Ki. 16 : 30-32). 'When the Israelites invaded Western Palestine and passed over from a nomadic to an agricultural life, they learned from the older inhabitants not only how to plough and sow and reap but also the religious rites which were a part of Canaanite——the worship of the Baals who gave the increase of the land, the festivals of the husbandman's year.'(EBi.c.402-3). 'The *Baalim* were mainly active gods of fertility (the bull served as a holy animal) and their worship was connected with ecstatic frenzy and lewdness...The Hebrew prophets combated the worship of Baal that had become prevalent among the Israelites.' (VJE. p. 64).

273. 'And Elijah came unto all the people, and said, How long halt ye between two opinions ? if the Lord be God, follow him : but if Ba-al, then follow him. And the people answered him not a word.' (1 Ki. 18 : 21 ; Also JE. II. p.380). For 'the best of creators' see P. XVIII. n. 15. The phrase allows the existence of the other 'creators than God'. This suggests the teachings of modern thinkers, such as Bergson and Iqbal, who hold that the universe is not yet a completed act, but is still in the course of becoming. 'The process of creation is still going on and man

too takes his share in it, inasmuch as he helps to bring order into at least a portion of the chaos.'

274. Perhaps under Jezebel, when the prophet had to flee for his life, see 1Ki. 19:2, 3. 'Particularly dangerous was the cult of the Phonecian *Baal* (Melkart) introduced by Jezebel, and against which Elijah and Elisha inveighed.' (VJE. p. 64) 'Elijah forced on the popular mind the conviction that Jehovah and Melkart were mutually exclusive.' (DB. I. p. 210).

275. (and arraigned before their Lord).

276. (the following salutation).

277. Another form of the word Elyas, adopted here for the sake of rhyme.

المرسلين ﴿١٣٣﴾ اذ نجينه واهله اجمعين ﴿١٣٤﴾ الا عجوزا في الغبرين ﴿١٣٥﴾ ثم دمرنا الاخرين ﴿١٣٦﴾ وانكم لتمرون عليهم
مصبحين ﴿١٣٧﴾ وباليل افلا تعقلون ﴿١٣٨﴾ وان يونس لمن المرسلين ﴿١٣٩﴾ اذ ابق الى الفلك المشحون ﴿١٤٠﴾ فساهم
فكان من المدحضين ﴿١٤١﴾ فالتقمه الحوت وهو مليم ﴿١٤٢﴾ فلولا انه كان من المسبحين ﴿١٤٣﴾ للبث
في بطنه الى يوم يبعثون ﴿١٤٤﴾ فنبذنه بالعراء وهو سقيم ﴿١٤٥﴾ وانبتنا عليه شجرة من يقطين ﴿١٤٦﴾ وارسلنه
الى مائة الف او يزيدون ﴿١٤٧﴾ فامنوا فمتعنهم الى حين ﴿١٤٨﴾ فاستفتهم الربك البنات ولهم البنون ﴿١٤٩﴾ ام خلقنا
الملئكة اناثا وهم شهدون ﴿١٥٠﴾ الا انهم من افكهم ليقولون ﴿١٥١﴾

133. (وان . . . مرسلين) And verily Lūṭ was among the sent ones.

134. (اذ . . . اجمعين) *Recall* when We delivered him and his household, all,

135. (الا . . . الغابرين) save an old woman among the lingerers[278].

136. (ثم . . . الاخرين) Then We annihilated the others.

137. (وانكم . . . مصبحين) And surely you pass by them[279] in the morning.

138. (وباليل . . . تعقلون) And at night[280]; will you not then reflect[281]?

SECTION 5

139. (وان . . . المرسلين) And verily Yūnus[282] was of the sent ones.

140. (اذ . . . المشحون) *Recall* when he ran away[283] to a laden ship[284].

141. (فساهم . . . المدحضين) Then he joined the lots[285] and was of the condemned.[286]

142. (فالتقمه . . . مليم) And[287] fish swallowed him[288], while he was reproaching *himself*.[289]

143. (فلولا . . . المسبحين) And had he not been of them who hallow *Him*.[290]

144. (للبث . . . يبعثون) He would have tarried in its belly till the Day when they[291] are raised.

145. (فنبذنه . . . سقيم) Then We cast him on a bare desert[292] whilst he was sick.

146. (وانبتنا . . . يقطين) And We caused to grow over him[293] a tree, a gourd.

147. (وارسلنه . . . يزيدون) And We had sent him to a hundred thousand[294]: rather they exceeded[295].

148. (فامنوا . . . حين) And they believed[296]; so We let them enjoy *life* for a season[297].

149. (فاستفتهم . . البنون) Now ask thou them:[298] are there daughters for thy Lord and sons for them?[299]

150. (ام . . . شاهدون) Or, did We create angels female while they were witnesses?[300]

151. (الا . . . ليقولون) Lo! verily It is of their falsehood that they say.

278. See P. VIII. n. 571 ; P. XIX. n. 301.

279. *i. e.*, their sites ; the places where they once dwelt.

280. (during your frequent travels, O Makkans !) The ruins of the people of Lot lay on the trade route between Arabia and Syria.

281. Would you have no wisdom therefrom ?

282. See P. XI. n. 402 ff.

283. (like a slave from his master's captivity, angry with his people, because the punishment wherewith he had threatened them did not fall upon them). أبق is 'A slave ranaway, or fled, or went away, from his master, without being induced to do so by fear, or severity of work......In the Kuran it is said of Jonah, because he fled from his people without the permission of his Lord.' (LL)

284. (and that ship, after he had embarked, was seized by tempest in the midst of the sea). 'But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.' (Jon. 1 : 4)

285. The sailors, thinking that the ill-luck was caused by there being on board the ship some fugitive slave, wanted to discover him by casting lots. Then the mariners were afraid..And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us.' (Jon. 1 : 5, 7)

286. *i. e.*, one of them, upon whom the lot fell. 'So they cast lots, and the lot fell upon Jonah.' (Jon. 1 : 7)

287. (after he had been cast into the sea, according to the custom of the country, as the result of being found guilty by lots). 'So they took up Jonah, and cast him forth into the sea : and the sea ceased from her raging.' (Jon. 1 : 15)

288. 'Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.' (Jon. 1:17) According to the Jewish rabbis, 'this fish had so large a mouth and throat that Jonah found it as easy to pass into its belly as he would have found it to enter the portals of a very large synagogue.' (JE. VII. p. 227). According to the Bible, Jonah 'went down to Joppa ; and he found a ship going to Tarshish.' (Jon. 1 : 3), which voyage suggests the Mediterranean. Our commentators mention the river Tigris, on the right bank of which stood the city of Nineveh ; and this 'river contains great numbers of fish.' (JE. XII. p. 145) Sharks and other fish of very large size have even recently been known to swallow human beings. During the last World War, in July 1942, a certain captain G. D. Hodges' ship was torpedoed and sunk north of Cuba. In the month of November a shark was caught off the coast of Cuba, and in its stomach was found a signet ring which bore the initials 'G. D.' The circuit court admitted it as a piece of evidence of the captain's death in the belly of the shark.

289. (for having gone to the sea, and embarked on the ship, without the expres spermission of his Lord).

290. 'Then Jonah prayed unto the Lord his God out of the fish's belly.' (Jon. 2 :1)

291. *i. e.*, mankind.

292. 'And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.' (Jon. 2 : 10)

293. (to shade him).

294. The number of adult population. The reference is to Ninevah, the ancient capital of the Assyrian empire, which lay opposite the modern city of Mosul. Assyria was at the height of its power and Ninevah was the metropolis of the world (VJE, p. 325).

295. (that number). Taking in view the total population. 'Now Ninevah was an exceeding great city of three days' journey' (Jon. 3 : 3) : 'that great city wherein are more than six score thousand persons.' (Jon. 4 : 11) 'The actual extent of Ninevah proper is about 1,800 acres, or about two-thirds the size of Rome within Aurelian's Wall. It would contain a population of 175,000 on the allowance of 50 sq. yds. to a person.' (EBi. c- 3421) 'Captain Jones, who made a trigonometrical survey of the city in 1853, estimates that allowing 50 square yards to each inhabitant, the population may have amounted to about 174,000 souls.' (DB. III. p. 554)

296. (on the approach of the punishment wherewith they had been threatened).

297. *i. e.*, until the expiration of their terms of life.

298. *i. e.*, the Arab pagans, O Prophet !

299. *i. e.*, while they are ashamed of having daughters for themselves they feel no shame in attributing them to God. The emotional side of Semitic heathenism was always very much connected with the worship of female deities partly through the associations of maternity, which appealed to the purest and tenderest feelings, and partly through other associations connected with woman, which too often appeals to the sensuality so strongly developed in the Semitic race.' (Robertson Smith, *Religion of the Semites*, p. 59). 'In point of fact, goddesses play a great part in Semitic religion, and that not merely in the subordinate role of wives of the gods.' (*ib.* p. 52)

300. (thereof), See P. V. n. 513; P. XV, n. 108.

وَلَدَ اللّٰهُ ۙ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۵۲﴾ اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ ﴿۱۵۳﴾ مَا لَكُمْ كَيْفَ تَحْكُمُوْنَ ﴿۱۵۴﴾ اَفَلَا تَذَكَّرُوْنَ ﴿۱۵۵﴾ اَمْ
لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ﴿۱۵۶﴾ فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۵۷﴾ وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ؕ وَلَقَدْ عَلِمَتِ
الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ ﴿۱۵۸﴾ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ﴿۱۵۹﴾ اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۱۶۰﴾ فَاِنَّكُمْ وَمَا تَعْبُدُوْنَ ﴿۱۶۱﴾
مَآ اَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ ﴿۱۶۲﴾ اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ ﴿۱۶۳﴾ وَمَا مِنَّآ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ﴿۱۶۴﴾ وَّاِنَّا لَنَحْنُ الصَّآفُّوْنَ ﴿۱۶۵﴾
وَاِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ ﴿۱۶۶﴾ وَاِنْ كَانُوْا لَيَقُوْلُوْنَ ﴿۱۶۷﴾ لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَ ﴿۱۶۸﴾ لَكُنَّا عِبَادَ اللّٰهِ

المخلصين ۵

152. (ولداللہ . . لکذبون) Allah has begotten. Verily they are the liars.

153. (اصطفی . . البنین) Has He chosen daughters above sons ?[301]

154. (ما لکم . . . تحکمون) What ails you ? How do you judge ?

155. (افلا . . . تذکرون) Will you not then be admonished ?

156. (ام . . . مبین) Or, is there for you a clear authority ?[302]

157. (فاتوا . . . صدقین) Then bring your Book, if you say sooth.

158. (وجعلوا . . لمحضرون) And they have made a kinship between Him and the jinn,[303] whereas the jinn assuredly know that they are to be brought up.[304]

159. (سبحن . . یصفون) Hallowed be Allah from what they associate *to Him.*

160. (الا . . . المخلصین) Except the sincere bondmen of Allah.

161. (فانکم . . . تعبدون) So neither you[305] nor what you worship,

162. (ما انتم . . . بفتنین) can tempt *anyone to rebel* against Him[306],

163. (الا . . . الجحیم) save him who[307] is to roast in the Flaming Fire[308].

164. (وما . . . معلوم) None of us[309] there is but has a station[310] assigned.

165. (وانا . . . الصافون) And verily we ! we are ranged in ranks[311].

166. (وانا . . . المسبحون) And verily we ! we hallow[312].

167. (وان . . . لیقولون) And they[313] surely were wont to say[314] :

168. (لو . . . الاولین) had we an admonition[315] *as had* the ancients,

169. (لکنا . . . المخلصین) surely we would have been the sincere bondmen of Allah[316].

301. The interrogative here is expressive of reproof. See 299 above.

302. *i. e.*, some authority for this astonishing polytheistic belief in old scriptures.

303. See P. XXII. n. 263.

304. (like other helpless creatures for final judgment).

305. (O infidels !)

306. Lit. 'Ye cannot against Him be tempters.' The purport is : far from having any other power you cannot even seduce anyone except him who is himself inclined to go astray, and for whom therefore it is decreed in Divine knowledge that he shall be a companion of the Fire.

307. (in the Divine knowledge).

308. (and who is himself paving his way to Hell).

309. Thus say the angels.

310. *i. e.*, so far from being gods or demi-gods we are but His servants obediently serving Him and carrying His commands, and cannot go beyond the limits imposed on us by our Maker.

311. (attending the commands of God).

312. (His praise and glory).

313. *i. e.*, the Arab pagans.

314. (before the advent of the holy Prophet).

315. *i. e.*, a Book of revelations.

316. (and would surely have accepted that guidance).

فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ ۝ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ۝ اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ۝ وَاِنَّ جُنْدَنَا
لَهُمُ الْغٰلِبُوْنَ ۝ فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ۝ وَّاَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ۝ اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ۝ فَاِذَا نَزَلَ
بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ۝ وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ۝ وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ۝ سُبْحٰنَ رَبِّكَ رَبِّ
الْعِزَّةِ عَمَّا يَصِفُوْنَ ۝ وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۝ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

170. (فکفروا . . يعلمون) Yet[317] they disbelieve therein[318] : Presently[319] they shall *come* to know[320].

171. (واقد . . . المرسلين) And assuredly Our word has gone forth[321] for Our bondmen, the sent ones,

172. (انهم . . المنصورون) that verily they shall be made triumphant[322].

173. (وان . . . الغلبون) And verily Our host[323] ! they are *to* overcome.

174. (فتول . . . حين) So turn thou aside[324] from them[325] for a season.

175. (والبصرهم . . يبصرون) And see them thou[326], they *themselves* shall presently[327] see.

176. (افبعذابنا . . يستعجلون) Do they seek Our torment to hasten on ?

177. (فاذا . . . المنذرين) Then when it descends to them, face to face, a hapless morn that shall be for those who had been warned[328].

178. (وتول . . . حين) And turn thou aside[329] from them for a season.

179. (وابصر . . يبصرون) And see thou[330] : they themselves shall presently see.

180. (سبحن . . يصفون) Hallowed be thy Lord, the Lord of Majesty, from what they associate[331] *to Him* !

181. (وسلم . . المرسلين) And peace be unto the sent ones[332].

182. (والحمد . . العلمين) And *all* praise to Allah, the Lord of the worlds !

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317. (now that the Qur'ān has come).

318. (contrary to what they had promised and professed).

319. *i. e.*, at the time of their death.

320. (the consequences of their infidelity).

321. (in the Book of Divine decrees ; in the Preserved Tablet).

322. (over the infidels).

323. *i. e.*, the followers of Our prophets and apostles.

324. (when the Divine succour is assured, O Prophet !)

325. *i. e.*, the persecutors.

326. *i. e.*, look at the calamities that are sure to befall them.

327. *i. e.*, at the time of their death certainly, and possibly even before that.

328. (and warned in vain).

329. (and be comforted, O Prophet !)

330. (their plight in the Hereafter and also in this world).

331. (to Him). *i. e.*, such crude and superstitious doctrines as that He has got a peer, or a 'Son', or a 'Mother', or a 'Daughter,' etc. In many cults and myths, as, for instance, in the religion of Greece, the God-Father, the Goddess-Mother, and the Son or the Daughter 'are all assumed as essential to the drama of Divine life.' (DB. V. p. 122)

332. (who are to be followed and obeyed).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

صٓ وَالْقُرْاٰنِ ذِي الذِّكْرِ ۝١ بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ ۝٢ كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِيْنَ
مَنَاصٍ ۝٣ وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۝٤ اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا اِنَّ هٰذَا لَشَيْءٌ
عُجَابٌ ۝٥ وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ اِنَّ هٰذَا لَشَيْءٌ يُّرَادُ ۝٦ مَا سَمِعْنَا بِهٰذَا فِي الْمِلَّةِ
الْاٰخِرَةِ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۝٧ ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ

Sūrat-us- Sād

Sad. XXXVIII

(Makkan, 5 Sections and 88 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1.

1. (ص . . . الذكر) Sād. By the Qur'an full of admonition[333].

2. (بل . . . شقاق) Verily[334] those who disbelieve are in vainglory[335] and schism[336].

3. (كم . . . مناص) How many a generation We have destroyed before them[337] and they cried[338], but the time to flee[339] was past[340].

4. (وعجبوا . . . كذاب) And they[341] marvel that there should come to them a warner from amongst them[342]. And the infidels say : this is a magic[343] *and* a lie[344]

5. (اجعل . . . عجاب) Does he make the gods, One God[345] ? Surely that is a thing extraordinary[346].

6. (وانطلق . . . يراد) The chiefs among them departed *saying*[347] : go and perseve in your gods; surely this[348] is a thing designed[349].

7. (ما . . . . اختلاق) We have not heard of it in the later faith[350]; this is naught but an invention[351]

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333. (that the infidels are entirely in the wrong).
334. بل , a particle of digression, is here synonymous with ان (LL).
335. (and obstinacy).
336. *i. e.*, opposition to the truth.
337. *i. e.*, before the time of the present-day infidels.
338. (for mercy).
339. (and petitioning).
340. لات is only an indeclinable form of ليس .

341. *i. e.*, the Arab pagans.

342. *i. e.*, a mere mortal like themselves.

343. (in his aspect of a miracle-worker).

344. (in his claims of inspiration and Divine revelation).

345. So that was the only real 'offence' of the Prophet of God!—his preaching of the One True God in place of so many separate godlings!

346. (and therefore must be rejected unheard and condemned forthwith). In the realm of polytheism the number of gods, higher and lower, and sub-deities is such that one is, in fact, overwhelmed by their vast medley. 'Starting from the theology of savage tribes, the student arrives at the polytheistic hierarchies of the Aryan nations. In ancient Greece, the cloud-compelling Heaven-god reigns over such deities as the god of War and the goddess of Love, the Sun-god and the Moon-goddess...In modern India, Brahma, Vishnu, Siva reign pre-eminent over a series of divinities...such figures as Indra of Heaven and Surya of the Sun, Agni of the Fire...the divine Rivers, and below these the ranks of nymphs, elves, demons, ministering spirits of heaven and earth.' (PC. II. p. 251)

347. (to one another). ان is here explicative used in place of يقولون (LL).

348. *i. e.*, the preaching of this new prophet.

349. (against us to draw us from their worship).

350. *i. e.*, whatever may have been the practice in the remote past, we have never come across this strange doctrine of the unity of God in the religion of our immediate ancestors.

351. (on his part).

ص ٣٨ ومالي ٢٣

من بيننا ۚ بل هم في شك من ذكري ۚ بل لما يذوقوا عذاب ﴿٨﴾ أم عندهم خزائن رحمة ربك العزيز
الوهاب ﴿٩﴾ أم لهم ملك السموت والأرض وما بينهما ۖ فليرتقوا في الأسباب ﴿١٠﴾ جند ما هنالك مهزوم من
الأحزاب ﴿١١﴾ كذبت قبلهم قوم نوح وعاد وفرعون ذو الأوتاد ﴿١٢﴾ وثمود وقوم لوط وأصحب لئيكة ۚ أولئك
الأحزاب ﴿١٣﴾ إن كل إلا كذب الرسل فحق عقاب ﴿١٤﴾ وما ينظر هؤلاء إلا صيحة وحدة ما لها من فواق ﴿١٥﴾ وقالوا ربنا
عجل لنا قطنا قبل يوم الحساب ﴿١٦﴾ اصبر على ما يقولون واذكر عبدنا داود ذا الأيد ۖ إنه أواب ﴿١٧﴾ إنا سخرنا الجبال معه
يسبحن بالعشي والإشراق ﴿١٨﴾ والطير

8. (انزل . . . عذاب) What, has out of us[352], upon him[353] been sent down the admonition ? Yea ! they are in doubt concerning My admonition[354]. Yea ! they have not[355] yet tasted My chastisement[356].

9. (ام . . . الوهاب) Or *is it* that with them there are treasures of the mercy of thy Lord[357], the Bestower ?

10. (ام . . . الاسباب) Or *is it* that theirs is the dominion of the heavens and the earth and what is in-between[358] ? *If so,* let them ascend[359] by steps.

11. (جند . . الاحزاب) Here[360] there is a host of the confederates *only* to be defeated[361].

12. (كذبت . . . الاوتاد) Before them there have belied[362] the people of Nūḥ and the 'Aād and Fir'awn, the owner of the stakes[363],

13. (وثمود . . الاحزاب) and the Thamūd, and the people of Lūṭ, and the dwellers of the wood[364], these were the confederates[365].

14 (ان . . . عقاب) There was not one[366] but did not belie the messengers; so My wrath was just[367].

SECTION 2

15. (وما . . . فواق) And these wait but for one cry[368] which will not be deferred.

16. (وقالوا . . . يوم الحساب) And they[369] say: our Lord ! hasten our portion to us before the Day of Reckoning[370].

17. (اصبر . . . اواب) Bear thou[371] with what they say, and remember Our bondman Dāūd, endued with strength[372]; verily he was oft-returning *to Us*[373].

18. (انا . . الاشراق) Verily We *so* subjected the mountains that they hallowed *Us* with him[374] at nightfall and sunrise.

352. (to the exclusion of our chiefs).
353. —a mere orphan—
354. (itself) *i. e.*, they have wrong notions of the very nature of Revelation.

355. لما is compounded of لم and ماالمزيدة, and means 'not yet.' (WGAL. II. p. 41)

356. Which is sufficient to open the eyes of the most perverse and obstinate of the rejectors.

357. (so that they may honour and exalt whomsoever they like).

358. *i. e.*, are they the masters of the physical worlds of God ?

359. (to heaven).

360. *i. e.*, in the city of Makka.

361. (and vanquished, so their opposition, however vehement, need not alarm thee). The passage is prophetic of Muslim victory of Badr.

362. (the apostles of their times).

363. See P. XXX, n. 336.

364. (near Madyan) See P. XIV, n. 91.

365. (against the messengers of God).

366. (of them).

367. (on them).

368. *i. e.*, the second blast of the Trumpet.

369. *i. e.*, the scoffers.

370. *i. e.*, bring our punishment here and now, immediately; why postpone it to the Day of Judgment ?

371. (O Prophet !)

372. 'He was a man of valour in a very extraordinary degree.' ("Ant." VII. 15 : 2) 'His military capacity is proved by the uniform success he achieved as a commander... To these qualities he added astute diplomacy and far-seeing statemanship.' (EBr. VII. p. 78). He was the real founder of the Hebrew empire. 'Israel rallied to David...and under David's leadership the supremacy of the Hebrew kingdom was decisively established.' (UHW. I. p. 677 : see also II. p. 817). 'David was brave, generous and magnanimous. He was a master-spirit who drew others to him and for whom they would gladly lay down their lives.' (NSBD. p. 173).

373. That David's was a deeply religious personality is admitted even by unfriendly critics. 'David himself was sincerely loyal to Jehovah, Israel's God. His battles were fought and his victories won in the name of Jehovah. None of his public acts was marked by any disloyalty or unfaithfulness to Jehovah...Through David the popular conception of the power of Jehovah must have been greatly strengthened.' (NSBD. p. 172) 'He was a sincerely religious man, a devout worshipper of Yahweh' (EBr. VII. p. 78) 'David's piety was so great that his prayers were able to bring things from heaven down to earth' (JE. IV. p. 455).

374. See P. XVII. n. 171.

وَمَالِيَ ٢٣ ص ٣٨

مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ
وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي
الْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ
لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٢٥﴾ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ

19. (والطير . . . اواب) And *so did* the birds *also*, gathering[375]; all oft returning *to Him* on his account[376].

20. (وشددنا . الخطاب) And We strengthened[377] his dominion and vouchsafed to him wisdom[378] and decisive speech[379].

21. (وهل . . . المحراب) And has the news of the contending parties[380] reached thee[381], when they walled *his* apartment[382] ?

22. (اذ دخلوا . . . الصراط) When they went in to Dāūd, he was frightened at them[383]. They said : have no fear; *we are* two contending parties[384]. One of us has oppressed the other; so judge between us with truth[385], and be not iniquitous, and guide us to the even path.

23. (ان . . . الخطاب) Verily[386] this my brother[387] has ninety-nine ewes while I have a solitary ewe, and he says : entrust it to me, and he has overcome me in argument[388]

24. (قال . . . اناب) *Dāūd* said : assuredly he has wronged thee in demanding thy ewe in addition to his ewes and surely many of the partners oppress each other save such as believe and work righteous *deeds*, and few are they[389]. And Dāūd imagined[390] that We had tried him[391]. So he asked forgiveness of his Lord, and he fell down bowing[392] and turned in penitence[393].

25. (فغفرنا . . . مآب) So We forgave him that ; and verily for him is an access to Us[394] and a happy retreat.

375. (round him for the purpose).

376. *i. e.*, all of them hymned the praise of God in unison with him.

377. 'David raised the land to the highest state of prosperity and glory, and by his conquests made the united kingdom the most powerful state of the age. To do this other qualities than mere military capacity were required...His talent enabled him to weld together the mixed southern clans which became incorporated under Judah, and to build up a monarchy which represented the highest conception of national life possible under the circumstances.' (EBr. VII. p. 858. 11th. Ed.)

'His real monument was the united kingdom which he established, its influence stretching right up into Syria : it was the most powerful Empire that Palestine ever produced.' (EBr. VII. p. 78) 'Greatly loved in his day, deeply revered by those who came after him. David was perhaps the most winsome character in Hebrew story, lovable, because so human, even in his faults. A great warrior, and a great statesman, his importance as the real constructor of the Hebrew kingdom can hardly be overestimated.' (*ib*) 'It is no easy task to gather into one view the various traits of character which the history of David's life has displayed before us. One feels so petty beside this great man : one's own feebleness is in such marked contrast to his strength, that, however one may strive to appreciate his many excellences, one is conscious of being unable to do justice to them.' (Deane, ***David : His Life and Times***, p. 205). David's work for Israel was of greatest importance...His fame will endure as Israel's greatest ruler after Moses. He not only reunited Israel and gave it for the first time a strong, well-organised, and well-administered government but he gave it a new national consciousness.....Under him for the first time Israel had a capital city, a central government, a standing army, a court, and a supreme court of justice.' (NSBD. p. 172).

378. حكم , in addition to its other meanings, also means 'Equity or justice, in judgment or judicial decision.' (LL) 'We may safely assert that... no ancient Israelite exercised such a personal charm as David, and that he owed this not merely to his physical but also to his moral qualities. In him the better elements of the Israelitish character start at once into a new life.' (EBi. c. 1033) 'He knew well how to wait his opportunity, and instead of snatching at the kingship in haste allowed the fruit to ripen until it fell into his hands, all the while strengthening his hold upon his fellow countrymen. His choice of Jerusalem as capital is an excellent example of his wisdom.' (EBr. VII. p. 78) 'He was a discerner of men and knew how to use each in the place for which he was best fitted. As a king he showed a kingly dignity and bearing, but was withal affable and approachable. Politically he was shrewd and far-seeing, and his military skill gave him victory in all his wars. His people trusted and loved him as a just ruler'. (NSBD. p. 173).

379. David 'was also of very great abilities in understanding, and apprehensive of present and future circumstances, when he was to manage any affairs.' ('Ant.' VII. 15 : 2). 'Heading a kingdom which he had made, and giving to it institutions, military, civil, religious–he is energetic, laborious, unsparing of trouble, fertile in expedients, courageous in danger, self-relying, sufficient, in all transactions competent.' (Deane, ***David : His Life and Time***, p. 211)

380. (in the reign of David).

381. (O Prophet !)

382. *i. e.*, the oratory of David, which was well-guarded, and meant for prayers and devotion. They were perhaps prevented from going in to him by the door, because of his being engaged in devotion.

383. (for their having invaded his privacy in this peculiar manner).

384. (and have come to seek redress at thy hands).

385. (and equity).

386. Thus one of them proceeded.

387. (in faith).

388. Or 'in dispute.'

389. Here 'ما is redundant, denoting vagueness and wonder, or a corroborative of fewness.' (LL)

390. (in his righteousness, after the parties had gone).

391. (through this incident).

392. (in thanksgiving.) Or 'prostrating himself.'

393. (for what he, judging himself by his own standard, considered himself guilty).

394. (in Paradise).

خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ
سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ
الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ
نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ۚ نِعْمَ
الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ﴿٣٠﴾ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي
حَتَّىٰ تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ

26. (يداؤد . . الحساب) O Dāūd[395] ! We have appointed thee a vicegerent in the earth[396]; so judge between mankind with truth[397], and do not follow *thy* desire[398], lest it cause thee to err from the path of Allah. Verily those who err from the path of Allah, to them shall be a severe torment for they ignored the Day of Resurrection.

SECTION 3

27. (وما . . . من النار) And We have not created the heavens and the earth and what is in-between in vain[399]. That[400] is the conjecture of those who disbelieve[401]. And woe unto those who disbelieve——the Fire[402] !

28. (ام . . . كالفجار) Shall We make those who believe and work righteous *deeds* like unto the corrupters in the earth[403]? Or shall We make the pious like unto the ungodly[404]?

29. (كتب . . الالباب) *This is* a Book blessed[405], We have sent down unto thee[406] that they[407] may ponder the revelations thereof, and that there may be admonished men of understanding.

30. (ووهبنا . . . اواب) And We vouchsafed to Dā ūd Sulaimān[408]. An excellent bondman[409] ! he was oft-returning[410].

31. (اذ عرض . . الجياد) *Recall* when there were presented to him[411] at eventide[412] coursers swift-footed[413].

32. (فقال . . بالحجاب) He said[414] : verily I have loved *earthly* good above the remembrance of my Lord[415] until *the sun* has disappeared behind the veil.

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395. (God addressed him thus).

396. (to execute and enforce His laws). 'David was not only a warrior but also a wise and energetic ruler.' (JE. IV. p. 455) 'This man was of an excellent character, and was endowed with all virtues that were desirable in a king, and in one that had the preservation of so many tribes committed to him.' ('Ant.' VII. 15 : 2) 'We can readily understand that the Jews of later days looked back

to David as the ideal king and pictured the ruler of the happy day for which they hoped as a second David.' (EBr. VII. p. 78, 11th Ed.)

397. (and justice) 'To the chief civil duty of a king--the administration of justice—David paid the utmost attention.' (EBi. c. 1031) 'In after-times his name became the symbol of a righteous rule.' (c. 1034) 'He was prudent and moderate, and kind to such as were under any calamities : he was righteous, and humane ; which are good qualities, peculiarly fit for kings : nor was he guilty of any offence in the exercise of so great an authority.' ('Ant.' VII. 15 : 2)

398. (of thy heart). David's character 'should be judged by his habitual recognition of a generous standard of conduct, by the undoubted purity and lofty justice of an administration which was never stained by selfish considerations or motives of personal reasons, and finally by the calm courage which enabled him to hold an even and noble course in the face of dangers and treachery.' (EBr. VII. p. 858. 11th Ed.) 'Further criticism of records has only confirmed the eulogy given to David by Robertson Smith in 1877—that the administration of justice was never stained by selfish considerations or motives of personal rancour.' (EBi. c. 1034)

399. *i. e.*, without a serious purpose.

400. *i. e.*, the doctrine that there is no purpose behind the universe, or that it is the outcome of a mere fortuitious concourse of atoms.

401. *i. e.*, of the materialists.

402. مِن is here only explicative.

403. Which negatives the very purpose of creation.

404. Which is tantamount to a negation of the moral government.

405. *i. e.*, abounding in advantage or ability.

406. (O Prophet !)

407. *i. e.*, mankind.

408. 'And the wealth accumulated under his long rule has become proverbial.' (UHW, I. p. 677).

409. (of God). See P. I. nn. 442, 443.

410. This repudiates altogether the charges of idolatry brought against Solomon by the Bible. (1. Ki. 11 : 4-9).

411. (on the occasion of a holy war).

412. *i. e.*, after the sun had set, and the hour of his prayer was rather delayed.

413. 'And Solomon gathered together chariots and horsemen : and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots.' (1. Ki. 10 : 26) 'Solomon's traffic in horses, and the sums for which he procured them for the kings of the Hittites and of Syria were among the most memorable features of his land commerce.') (Farrar, *Solomon : His Life and Times*, p. 140) For large importation of horses by Solomon in Palestine see also JE. VI. p. 470 : EBi. c. 2125.

414. (grieving at the prayer delayed).

415. *i. e.*, the performance of my prayer.

والاعناق ﴿٣٣﴾ ولقد فتنا سليمن والقينا على كرسيه جسدا ثم اناب ﴿٣٤﴾ قال رب اغفر لي وهب لي ملكا لا ينبغي
لاحد من بعدي انك انت الوهاب ﴿٣٥﴾ فسخرنا له الريح تجري بامره رخاء حيث اصاب ﴿٣٦﴾ والشيطين كل
بناء وغواص ﴿٣٧﴾ واخرين مقرنين في الاصفاد ﴿٣٨﴾ هذا عطاؤنا فامنن او امسك بغير حساب ﴿٣٩﴾ وان له عندنا
لزلفى وحسن ماب ﴿٤٠﴾ واذكر عبدنا ايوب اذ نادى ربه اني مسني الشيطن بنصب وعذاب ﴿٤١﴾ اركض
برجلك هذا مغتسل بارد وشراب ﴿٤٢﴾ ووهبنا له اهله ومثلهم معهم رحمة منا وذكرى لاولي الالباب ﴿٤٣﴾ وخذ
بيدك ضغثا فاضرب به ولا تحنث انا وجدنه صابرا نعم العبد انه

33. (ردوها . . الاعناق) Bring them[416] back to me[417], and[418] he set about slashing *their* legs and necks[419].

34. (ولقد . . . اناب) And assuredly We tried Sulaimān[420], and set upon his throne a *mere* body[421]. And then he was penitent[422].

35. (قال . . . الوهاب) He said,[423] Lord ! forgive me[424], and bestow on me a dominion[425] which no one may obtain besides me[426]. Verily Thou ! Thou art the Bestower[427].

36. (فسخرنا . . اصاب) Then We subjected to him the wind ; it ran gently by his command witherward he directed[428].

37. (والشيطين . . غواص) And *We subjected to him* the evil ones[429]: every builder[430] and diver[431].

38. (وآخرين . . الاصفاد) And others abound in fetters[432].

39. (هذا . . . حساب) This is Our gift[433], so spend thou or withhold, without *rendering* an account[434].

40. (وان . . . ماب) And verily for him is an approach to Us[435], and a happy end.

SECTION 4

41. (واذكر . . عذاب) And remember thou[436] Our bondman Ayyūb[437] when he cried to his Lord[438]: verily Satan has touched me with affliction[439] and suffering[440].

42. (اركض . . . شراب) Stamp thou *the ground* with thy foot[441]; yonder is *water*[442], to wash in, cool, and to drink.

43. (ووهبنا . الالباب) And We bestowed on him his household[443] and along with them the like thereof[444], out of mercy from Us, and a remembrance to men of understanding.

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416. *i. e.*, those horses.
417. This Solomon said to those around him.
418. (to atone for his momentary negligence.)

419. *i. e.*, slaughtering them as a sacrifice to God.

420. (in another way).

421. On a certain night, it is related, Solomon said that he would go in to his seventy wives, and thus would beget seventy sons, every one of whom would be a warrior in God's cause. Unhappily he omitted to add 'if God will,' which omission, though no sin in itself, was unworthy of a prophet of God. The consequence was that instead of 70, he had only one son, and that also a misshap, undeveloped invalid.

422. (of that slight negligence, as befitted a man of his deep spiritual susceptibilities).

423. The desire in Solomon's heart for begetting a number of sons was not for its own sake, but in order to obtain recruits for God's army. Now on reflection he prays for a state of things when need for an extremely efficient army should no longer exist, so that his entire time and attention should be devoted to acts of prayer and worship.

424. (for the past).

425. Which worldly power was evidently intended to be used for God's service.

426. (in my life-time, so that I may have no occasion for such negligence in future). 'History, Poetry and Legend combine to magnify the splendour of Solomon... He filled an unusually large space in the eyes of his contemporaries.' (Farrar, *Solomon : His Life and Time*, p. 129) For the greatness and splendour of Solomon's empire see P. XIX. n. 420.

427. (see that it is not difficult at all for Thee to grant this prayer).

428. See P. XVII. v. 81 : P. XXII. nn. 175, 177.

429. See P. XVII. n. 177.

430. (of wonderful structures). See P. XVII. n. 179.

431. (that brought up pearls from the sea). See P. XVII. n. 178.

432. (by way of punishment for their unruly behaviour).

433. Thus God said to Solomon.

434. *i. e.*, thou art owner and master in the full sense.

435. (in the Hereafter).

436. (O Prophet !).

437. 'There was a man in the land of Uz, whose name was Job : and that man was perfect and upright, and one that feared God and eschewed evil.' (Job. 1 : 1) 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ?' (Job. 1:8). The land of Uz lay on the eastern borders of Palestine, near the desert of Arabia. Repeatedly in the Bible, he is classed with such personages as Noah aud David. 'These three men, Noah, David, and Job.' (Ezek. 14 : 14, 19) : and these are mentioned as the three most righteous men. His

age and his epoch are matters of uncertainty. According to the rabbis, 'he lived in the time of Jacob's sons;... was born when Jacob and his children entered Egypt;... and died when the Israelites left that country.' Consequently he lived 210 years. (JE. VII. p. 193). 'Tradition places the home of the patriarch in the Hurān, where a monastery bearing his name exists. He is said to have been a native of *Jol'an*, and early Arabian authors state that he was born in the neighbourhood of *Nuwā*. Not far from the monastery is shown the *Makam Eyy'ub*, or Station of Job, his well, and the trough in which he is said to have washed after his trials were over... The currency of the tradition among both Christians and Mohammadans living in the district implies that it is of considerable antiquity.' (DB. IV. p. 842) See also P. XVII. n. 181.

438. (after the loss of his sons and himself being afflicted with a loathsome disease).

439. *i. e.*, mental distress.

440. *i. e.*, physical diseases. Job, a prophet of God as he is, attributes, out of sheer respect, his ailments to the devil, though everything was from God.

441. Thus God said to Job.

442. (for thee)

443. *i. e.*, We restored to him his family.

444. *i. e.*, not only were they restored but also their number was doubled. 'Also the Lord gave Job twice as much as he had before... So the Lord blessed the latter end of Job more than his beginning.' (Job. 42 : 10, 12)

ومالي ٢٣ ص ٣٨

أَوَّابٌ ﴿٤٤﴾ وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ
عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾ وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾ هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ
لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّاتِ عَدْنٍ مُفَتَّحَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾ مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِنْدَهُمْ
قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾ هَٰذَا ۚ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾
جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾ هَٰذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ ۖ لَا
مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ صَالُو ا

44. (وخذ . . . اواب) And[445] take in thy hand a handful of twigs[446], and strike with it[447] and break not thy oath[448]. Verily We ! We found him patient[449]. An excellent bondman[450] ! verily he was oft-returning[451].

45. (و اذكر . . الا بصار) And remember thou Our bondmen, Ibrāhīm and Is-hāq and Ya'qūb[452] *all* owners of might and vision[453].

46. (انا . . . الدار) Verily We ! We distinguished them with a distinct quality : the remembrance of the Abode[454].

47. (وانهم . . الاخيار) And verily they are of the elect of the excellent ones[455] with Us.

48. (و اذكر . . الاخيار) And remember Ismā'īl and Al-Yas'a[456] and Zul-kifl[457]; all of the excellent ones[458].

49. (هذا . . . ماب) This is an admonition[459]. And verily for the pious is a happy retreat——

50. (جنات . . . الابواب) Gardens Everlasting, the portals of which remain opened for them.

51. (متكئين . . . وشراب) Therein they will recline; therein they will call for plenteous fruit and drink.

52. (وعندهم . . اتراب) And with them will be *virgins* of refraining looks[460] and of equal age[461].

53. (هذا . . . الحساب) This it is which you are promised for the Day of Resurrection[462].

54. (ان . . . نفاد) Verily this is of Our provision ; there will be no ceasing of it.

55. (هذا . . . ماب) This[463] *for the righteous.* And verily for the exorbitant there shall be an evil retreat——

56. (جهنم . . . المهاد) Hell, wherein they roast, a wretched couch[464].

57. (هذا . . . وغساق) This—let them taste it, scalding water and corruption[465].

58. (وآخر . . . ازواج) and other *torments*, like them conjoined.

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445. (God said this to him further). Job, when he fell ill and had a very prolonged and loathsome illness was attended to very devotedly by his wife. Once the devil appeared to her, and taking advantage of her distracted condition reminded her of her past prosperity, and promised her that if she would worship him he would not only heal her husband, but restore to them whatever they had lost. On coming home she wanted to sound her husband on the subject. But hardly had she mentioned the proposal when the prophet Job was incensed at the very audacity of it, and swore forthwith to punish his wife with hundred stripes.

446. ضغث is 'A handful of herbs;... or a handful of twigs of trees or shrubs;... or whatever is collected together, and grasped with the hand.' Here it means, 'A bundle of rushes, a hundred in number, consisting of slender stalks without leaves, whereof mats are made.' (LL)

447. (thy wife). She was by now restored to her former youth and beauty. Job, to satisfy his oath taken in a mood of moral indignation, is now directed by God to strike her one simple blow with a palm-branch having a hundred leaves.

448. (by abstaining from striking her altogether). The obligation of the oath is rescinded as a matter of special mercy.

449. See P. XVII. n. 181 ff.

45 . 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.' (Job. 2 : 3)

451. (to Us). 'Then Job answered the Lord, and said....Wherefore I abhor myself, and repent in dust and ashes.' (Job. 42 : 116).

452. All of whom resisted and overcame evil.

453. *i. e.*, men of action as well as of knowledge and understanding. This is added to vindicate their character from the charges of immorality brought against them by the Biblical writers.

454. *i. e.*, they were men of true devotion and piety.

455. *i. e.*, among the most honoured of the honoured ones, and not men of doubtful and mixed character as painted in the writings of the Jews and Christians.

456. See P. VII. n. 569.

457. Prophet Ezekiel of the Bible, noted for his splendid visions and literary imagery. Very little is known of his personal history beyond the fact that he was asked and consecrated to the ministry in the fifth year of his captivity in Babylon, and that the period of his ministry lasts probably from 592 B. C. to 570 B. C.

'Ezekiel and Jeremiah were contemporary prophets, though the latter was the much older of the two.' (Dummelow *op. cit.*, p. 489) 'One of the great literary prophets, a son of Buzi, of priestly lineage. . .Highly respected on account of his piety and sagacity.' (VJE. p. 219) 'He is supposed to have been born during the reign of Josiah and to have been a younger contemporary of Jeremiah. . .He was carried captive with Jehoichin to Babylonia in 597. . . He is sometimes styled as the prophet of reconstruction. Others call him "the father of Judaism," since he placed the emphasis on love of God, need of holiness, and pre-eminence of the spiritual over the political aspect of communal life, thus cementing the real foundations of historical Judaism.' (*ib*). See also P. XVII. n. 188.

458. This is added to correct and contradict the darker side of their nature as depicted in the Bible.

459. (so that he who follows it shall fare well).

460. *i. e.*, who shall refrain from looking at any besides their spouses.

461. *i. e.*, of the same age as their spouses.

462. (O believers !).

463. *i. e.*, so far with regard to the rewards of the righteous.

464. (to lie on).

465. (flowing from the bodies of the damned).

النَّارِ ﴿٥٩﴾ قَالُوا بَلْ أَنتُمْ لَا مَرْحَبًا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ ﴿٦٠﴾ قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي
النَّارِ ﴿٦١﴾ وَقَالُوا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ
أَهْلِ النَّارِ ﴿٦٤﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلٰهٍ إِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾ رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾
قُلْ هُوَ نَبَؤٌا عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلٰى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحٰى إِلَيَّ إِلَّا أَنَّمَا أَنَا
نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا

59. (هذا . . . النار) This is a crowd,[466] rushing in along with you; no welcome for them ; they are to roast in the Fire.

60. (قالوا . . . القرار) They[467] will say[468]: nay ! it is you for whom there is no welcome; it is you who have brought it upon us. Ill shall be *their* resting-place.

61. (قالوا . . . فی النار) They[469] will say : our Lord ! whosoever has brought this upon us, to him increase doubly the torment of the Fire.

62. (وقالوا . . الاشرار) And they[470] will say : what is the matter that we do not see the men whom we counted among the evil ones[471]

63. (اتخذنهم . . . الابصار) Did we take them for a butt of mockery *so unjustly*, or are they deluding *our* eyes[472] ?

64. (ان . . . اهل النار) Verily this is very truth : this wrangling[473] of the inmates of the Fire.

SECTION 5

65. (قل . . . القهار) Say thou[474] : I am but a warner, and there is no god but Allah, the One[475], the Subduer[476].

66. (رب . . . الغفار) Lord of the heavens and the earth and whatsoever is in-between them, the Mighty, the Forgiver.

67. (قل . . . عظیم) Say thou [477]: it[478] is a great news[479].

68. (انتم . . . معرضون) You are averting therefrom[480].

69. (ماکان. . . یختصمون) I had no knowledge of the chiefs on high[481] when they were disputing.[482]

70. (ان . . . مبین) Naught is revealed to me[483] except that I am a manifest warner.

71. (اذ قال . . . طین) *Recall* when thy Lord said to the angels : I am *about* to create a human being from clay;

466. (of the culprits). Thus the damned will say to one another.

467. *i. e.*, the seduced ones ; the followers.

468. (to the seduced, the ringleaders).

469. *i. e.*, the seduced ones.

470. *i. e.*, the inmates of Hell; both the seducers and the seduced.

471. *i. e.*, whom we, viewing with our distorted vision, took for the erring ones.

472. (while they are with us in Hell).

473. *i. e.*, this mutual incrimination.

474. (O Prophet !)

475. (with no 'Persons' and 'Incarnations'). The number of the pagan gods is almost unthinkable. In the Hindu Pantheon 'there is often mention of thirty-three, or three times eleven, once of three thousand three hundred and thirty-nine; in the Atharva-Veda this last number is still further increased, the Gandharvas alone amounting to six thousand three hundred and thirty-three.' (Barth, *op. cit.*, p. 25).

476. See P. XII. n. 496.

477. (O Prophet !)

478. *i. e.*, the Message I bring.

479. (worthy of being listened to with heart and soul).

480. (as a mere man, and by myself).

481. *i. e.*, angels.

482. (concerning Adam).

483. *i. e.*, Revelation is the only source of my knowledge concerning the happenings on high, and so you ought to believe in me.

ص ۳۸ ومالي ۲۳

لَهُ سٰجِدِيْنَ ۝ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ۝ اِلَّآ اِبْلِيْسَ ۭ اِسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ۝ قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ اَنْ
تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۭ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ۝ قَالَ اَنَا خَيْرٌ مِّنْهُ ۭ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ۝ قَالَ
فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ۝ وَّاِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ ۝ قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝ قَالَ فَاِنَّكَ مِنَ
الْمُنْظَرِيْنَ ۝ اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ۝ قَالَ فَبِعِزَّتِكَ لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ۝ اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ۝ قَالَ
فَالْحَقُّ وَالْحَقَّ اَقُوْلُ ۝ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ اَجْمَعِيْنَ ۝ قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّمَآ اَنَا
مِنَ الْمُتَكَلِّفِيْنَ ۝ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝ وَلَتَعْلَمُنَّ نَبَاَهٗ بَعْدَ حِيْنٍ ۝

72. (فاذا . . . ساجدين) Then when I have created him and breathed into him of My spirit[484], fall down before him prostrate[485].

73. (فسجد . . . اجمعون) The angels fell prostrate; all of them.

74. (الا . . . كافرين) Not so Iblīs[486]. He grew stiff-necked, and became of the infidels.

75. (قال . . . العالين) Allah said : Iblis! what does prevent thee from prostrating thyself before what I have created with my both hands ?[487] Hast thou been stiff-necked[488], or art thou of the exalted ones[489].

76. (قال . . . طين) Iblīs said[490] : I am better than he[491] : me thou hast created of fire[492], and him Thou hast created of clay[493].

77. (قال . . . رجيم) *Allah* said : get thee forth herefrom[494], verily thou art driven away.[495]

78. (وان . . . يوم الدين) And verily My curse shall be on thee till the Day of Requital[496].

79. (قال . . . يبعثون) *Iblīs* said : Lord! respite me till the Day whereon they are raised up[497].

80. (قال . . . المنظرين) *Allah* said : verily,thou art of those respited.

81. (الى . . . المعلوم) till the Day of the time appointed[498].

82. (قال . . . اجمعين) *Iblīs* said : by Thy Majesty, then I shall surely seduce them[499], all,

83. (الا . . . المخلصين) save Thy sincere bondmen among them[500].

84. (قال . . . اقول) *Allah* said : the truth is, and *it is* the truth I always say,

85. (لاملئن . . اجمعين) that I shall fill Hell with thee and such of them as shall follow thee. all together.

86. (قل ... المتكلفين) Say thou[501]: I ask of you[502] no wage for it[503] nor am I of the affecters[504].

87. (ان ... للعلمين) It is naught but an admonition to the worlds.

88. (ولتعلمن ... حين) And you shall surely come to know of its truth after a season[505].

484. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and men became a living soul.' (Ge. 2 : 7) Note that this spirit of God breathed into man was never withdrawn from him. Hence there is no doctrine of the 'fall of man' in Islam:

485. See P. I. nn. 149, 150.

486. See P. I. n. 151.

487. 'The Muslim mystics explain this as meaning with both the glorious and the terrific attributes of God, whereas the angels were created by the exercise of only one class of attributes.' (Pickthall)

488. *i. e.*, hast thou through arrogance an exaggerated idea of thyself ?

489. *i. e.*, or art thou really too high in rank to bow to the command of God ?

490. (choosing in effect the latter alternative).

491. (and so I ought not be asked to do obeisance to a being lower than myself).

492. (which is a superior element).

493. (which is an inferior element).

494. See S. XV. v. 34.

495. (from God's grace and mercy).

496. (so that there is no chance whatever of forgiveness).

497. *i. e.*, the dead.

498. *i.* e., the time of Resurrection.

499. *i. e.*, mankind ; the progeny of Adam.

500. *i. e.*, marked by Thy grace. 'In the Louvre there is a picture, by Guido Reni, of St. Michael with his foot on Satan's neck. The richness of the picture is in large part due to the fiend's figure being there. The richness of its allegorical meaning also is due to his being there——that is, the world is all the richer for having a devil in it, so long as we keep our foot upon his neck. In the religious consciousness, that is just the position in which the fiend, the negative or tragic principle, is found ; and for that very reason the religious conciousness is so rich from the emotional point of view.' (James, *Varieties of Religious Experience*, p, 50).

501. (O Prophet !)

502. (O pagans).

503. *i. e.*, for my preaching. The purport is: I have no thought of gain or any other such motive for forging the role of an apostle.

504. *i. e.*, nor am I led by nature or habit to practice deceit and falsehood.

505. (but then it shall be of no avail).

سُورَةُ الزُّمَرِ مَكِّيَّةٌ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ سَبْعُونَ وَخَمْسُ آيَةً وَثَمَانُ رُكُوعَاتٍ

تَنْزِيْلُ الْكِتٰبِ مِنَ اللهِ الْعَزِيْزِ الْحَكِيْمِ ۝١ اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللهَ مُخْلِصًا لَّهُ الدِّيْنَ ۝٢ اَلَا لِلّٰهِ الدِّيْنُ
الْخَالِصُ ۚ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللهِ زُلْفٰى ۭ اِنَّ اللهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا
هُمْ فِيْهِ يَخْتَلِفُوْنَ ڛ اِنَّ اللهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ۝٣ لَوْ اَرَادَ اللهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَاۗءُ ۙ سُبْحٰنَهٗ ۭ
هُوَ اللهُ الْوَاحِدُ الْقَهَّارُ ۝٤ خَلَقَ السَّمٰوٰتِ

Sūrat-uz-Zumar

The troops. XXXIX

(Makkan, 8 Sections and 75 Verses)

In the name of Allah, the Compassionate, the Merciful.

1. (تنزيل . . الحكيم) The revelation of *this* Book is from Allah, the Mighty[506], the Wise[507].

2. (انا . . . الدين) Verily We! We have sent down the Book to thee[508] with truth: so worship thou Allah, making exclusion[509] for Him in religion.

3. (الا . . . كفار) Lo! for Allah is the religion exclusive.[510] and those who take patrons[511] besides Him, *saying*[512]: we do not worship them save in order that they may bring us nigh unto Allah[513]—verily Allah will judge between them[514] concerning that wherein they differ[515]. Verily Allah does not guide him who is[516] a liar *and* ingrate.

4. (لو . . . القهار) Had Allah willed to take a son, He would have chosen whomsoever He pleased out of what He has created[517]. Hallowed be He[518]! He is Allah, the One[519], the Subduer.[520]

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506. *i. e.*, Able to punish the opponents of His will immediately.

507. *i. e.*, One who gives respite to the transgressors in accordance with His universal Scheme.

508. (O Prophet !)

509. *i. e.*, sincere and exclusive obeisance is due to God and to re-establish them on the earth was the mission of the holy Prophet.

510. Zeal and enthusiasm must follow true religion and piety.

511. (as more intimately connected with the affairs of man and more responsive to his invocations).

512. *i.e.*, apologising for their cult of saints, angles, incarnations, and other gods!

513. *i. e.*, the ever recurring plea of the polytheistic people. Compare and contrast with this absolute, pure, and unadulterated monotheism of Islam the palpably polytheistic attitude of Christianity. 'The faithful who belong to the Church militant upon earth, in offering their prayers to God, call at the same time to their aid the saints who belong to the Church in heaven; and these, standing on the highest steps of approach to God, by their prayers and intercessions purify, strengthen, and offer before God the prayers of the faithful living upon earth, and by the will of God work graciously and beneficently upon them.' ('Longer Orthodox Catechism,' quoted in ERE. XI. p. 51) 'We ask God to grant blessings, we ask the saints to be our advocates. To God we say; "Have mercy on us"; to the saints we commonly say : "Pray for us"...We beg of them, as they are pitiful, to take compassion on us and interpose in our behalf.' ('Roman Catechism', quoted in ERE. XI. p. 51) This mentality, perhaps, is at the root of the primitive manes-worship and the Christian cults of the dead. 'A crowd of saints, who were once men and women, now form an order of inferior deities, active in the affairs of men and receiving from them reverence and prayer.' (PC. II. p. 120)

514. *i. e.*, the true believers on the one hand and the polytheists on the other.

515. *i. e.*, respective divine honours to be offered to those Mediators and gods and goddesses.

516. (by habit and choice).

517. *i.e.*, that 'Son' as a created being would have been in any case inferior to Him. The argument is : assuming that God betook for Himself a Son, is that Son an uncreated Being like Himself, or a created being inferior to Him and belonging to another class ? If the former, then the clear conclusion is a doctrine of Dualism; if the latter, does it befit a Perfect Being to beget one who is imperfect ?

518. (from all such blasphemous notions).

519. *i. e.*, admitting of no duality or plurality in His person.

520. *i. e.*, admitting of no partnership in His attributes. See P. XII. n. 496.

والارض بالحق يكور اليل على النهار ويكور النهار على اليل وسخر الشمس والقمر كل يجري لاجل مسمى الا هو
العزيز الغفار ۝ خلقكم من نفس واحدة ثم جعل منها زوجها وانزل لكم من الانعام ثمنية ازواج يخلقكم في
بطون امهتكم خلقا من بعد خلق في ظلمت ثلث ذلكم الله ربكم له الملك لا اله الا هو فانى تصرفون ۝ ان تكفروا
فان الله غني عنكم ولا يرضى لعباده الكفر وان تشكروا يرضه لكم ولا تزر وازرة وزر اخرى ثم الى ربكم مرجعكم
فينبئكم بما كنتم تعملون انه عليم بذات الصدور ۝ واذا مس الانسان ضر

5. (خلق . . . الغفار) He has created the heavens and the earth with a purpose[521]. He rolleth the night around the day, and He rolleth the day around the night[522] and He has subjected the sun and the moon[523] each running on for a term appointed. lo ! He is the Mighty[524], the Forgiving[525].

6. (خلقكم . . . تصرفون) He created you[526] of a single soul[527] and made his spouse[528] therefrom[529]; and of the cattle He sent down unto you[530] eight kinds[531]. He creates you in the bellies of your mothers, one creation after creation,[532] in threefold darkness.[533] Such is Allah, your Lord. His is the dominion, there is no god but He. Whither then turn you away[534] ?

7. (ان . . . الصدور) If you disbelieve, then verily Allah is independent of you[535]. And he does not approve of infidelity in His bondmen[536]. And if you return thanks[537], He approves of that in you. No burdened soul shall have another's burdened[538]. Your return is thereafter to your Lord, and He shall declare to you what you have been doing[539], verily He is Knower of innumerate secrets .

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521. *i. e.*, with a definite purpose ; and not aimlessly or sportively.

522. 'Professor Whitehead describes the universe, not as something static but as a structure of events possessing the character of a continuous creative flow. This quality of Nature's passage in time is perhaps the most significant aspect of experience which the Qurān especially emphasizes.' (Iqbal, *Reconstruction of Religious Thought in Islam*, p. 61)

523. (to His laws). Being no deities or sub-deities, these two heavenly bodies, like all created beings, are subservient to Him and His laws.

524. So He shall punish those who reject His signs.

525. So He shall forgive them who repent after their rejection.

526. (O mankind !) See P. IV. n. 476.

527. (which He originated). The Holy Qurān makes it absolutely plain that all the present varieties of mankind have descended from a single undivided

stock, and that the white-, the black-, and the red-skinned people of to-day,——the typical Negrito and the typical Caucasian——have sprung from one common ancestor. 'Specific unity of mankind is shown, in the words of a recent authority on anthropology, in the prevailing physical and mental uniformity of all peoples. According to E. B. Tylor all tribes of men, from the blackest to the whitest, the most savage to the most cultured, have such general likeness, in the structure of their bodies and the working of their minds, as is easiest and best accounted for by their being descended from a common ancestry, however, distant" (ERE.V,p. 522). The question of the unity of mankind has occupied a prominent position among the ethnological attempts to survey the cultural history of the non-historic peoples.. World-wide distribution of similar cultural types could not possibly have taken place at early stage of human civilization, if, as some believed it to have been, the origin of humanity would not have been one, but manifold and parallel, in various regions of the globe. To this evidence, moreover, the observations of physical anthropology have still to be added. The various social, *i. e.*, the bodily types of the human race, are different in superficial details, such as colour of skin, hair and eyes, form of nose, lips, eyelids or structure of the hair. But still, the human body is fundamentally the same among all the nations of the world.' (Ehrenfels in *The Islamic Culture*, for Oct. 1940, pp. 439, 440). The Qurān is clear and emphatic in asserting the basic unity of mankind and in proclaiming that Man is of one kind. See also P. IV. n. 477; IX. n. 346.

528. *i. e.*, Eve the first woman.

529. *i. e.*, from that soul.

530. *i. e.*, four classes, male and female, of sheep, goats, camels and oxen.

531. *i. e.*, for your general domestic use.

532. *i. e.*, by various stages.

533. The embryo is covered by a membrane, which is in the womb, which again is in the belly; hence the three veils of darkness.

534. (O polytheists !)

535. (so you cannot harm Him possibly).

536. (in their interest, as it is to their own hurt).

537. (to Him, by accepting true doctrines).

538. (in the Hereafter). This does away with the doctrine of atonement altogether.

539. (and shall recompense you accordingly).

دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوٓا إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن
سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾ أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ ع
وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾ قُلْ يَا عِبَادِ الَّذِينَ
آمَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ
حِسَابٍ ﴿١٠﴾ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

8. (واذ . . . النار) And when *some* hurt touches man, he calls upon his Lord, turning to him in penitence. Then when He bestows upon him a favour from Himself, he forgets that for which he had called *on Him* before, and sets up peers to Allah that he may lead astray *others* from His path. Say thou[540] : enjoy thou life in thy inf delity for a while[541], verily thou art of the inmates of the Fire.

9. (امن . ... الباب) Is he who is devout in the watches of the night prostrating himself and standing, bewaring of the Hereafter and hoping for the mercy of His Lord *to be dealt with like* a *wicked infidel ?* Say thou[542] : shall they who know and those who know not be *held* equal[543] ? *It is* only men of understanding who receive admonition.

SECTION 2

10. (قل . . . حساب) Say thou[544]: My faithful bondmen! fear your Lord. For those who do good in this world there is good[545]; and Allah's earth is spacious[546]. Surely the steadfast will be paid their wages in full without reckoning[547].

11. (قل . . . الدين) Say thou[548]: verily I am bidden to worship Allah, making religion exclusive for Him[549].

12. (وامرت . . . المسلمين) And I am bidden *this,* in order that I may be the first[550] of those who submit[551].

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540. (O Prophet !)

541. *i. e.*, during the brief little life of this world, O infidels !

542. (O Prophet !)

543. (in the sight of God).

544. (to the believers on My behalf, O Prophet !

545. (as compensation and reward).

546. So let him who cannot safely exercise his religion in his native land, emigrate to a place of liberty and security.

547. *i. e.*, to their heart's content, and even more.

548. (O Prophet !)

549. *i. e.*, to the total exclusion of every other worship.

550. (in order that others may follow me).

551. (themselves to God; and others should follow my lead).

قل اني اخاف ان عصيت ربي عذاب يوم عظيم ﴿١٣﴾ قل الله اعبد مخلصا له ديني ﴿١٤﴾ فاعبدوا ما شئتم من دونه
قل ان الخسرين الذين خسروا انفسهم واهليهم يوم القيمة الا ذلك هو الخسران المبين ﴿١٥﴾ لهم من فوقهم ظلل
من النار ومن تحتهم ظلل ذلك يخوف الله به عباده يعباد فاتقون ﴿١٦﴾ والذين اجتنبوا الطاغوت ان يعبدوها
وانابوا الى الله لهم البشرى فبشر عباد ﴿١٧﴾ الذين يستمعون القول فيتبعون احسنه اولئك الذين هدىهم الله
واولئك هم اولوا الالباب ﴿١٨﴾ افمن حق عليه كلمة العذاب افانت تنقذ

13. (قل . . . عظيم) Say thou[552]: I[553] fear, if I disobeyed my Lord, chastisement of an awful Day[554].

14. (قل . . . دينى) Say thou: *it is* Allah I worship, making faith for Him exclusive.

15. (فاعبدوا . . . المبين) So worship whatever you will besides Him[555] *O pagans!* Say thou: the *real* losers are those who shall have lost themselves[556] and their households[557] on the Day of Judgement. Lo! that will be a manifest loss[558].

16. (لهم . . . فاتقون) For them! coverings of Fire will be above them and beneath them. With this Allah frightens His bondmen. My bondmen therefore fear Me.

17. (والذين . . . عباد) And those who shun the devils lest they should worship them and turn to Allah in penitence, for them are glad tidings[559]. So give thou[560] glad tidings to My bondmen.

18. (الذين . . . الباب) who listen to the Word and follow the excellent thereof[561]. Those are they whom Allah has guided, and those are men of understanding.

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552. (O Prophet !)

553. ——ever I am——

554. Even sinless prophets enjoy no privileged position in God's universal Law.

555. (and you will soon see the result, O pagans !)

556. (by their own errors).

557. (by having caused them to err).

558. (and real). *Cf.* the NT. 'For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? (Mt. 16 : 26)

559. (of forgiveness).

560. (O Prophet !)

561. Which means the whole of it.

مَنْ فِي النَّارِ ﴿١٩﴾ لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْاَنْهٰرُ وَعْدَ اللّٰهِ لَا يُخْلِفُ
اللّٰهُ الْمِيْعَادَ ﴿٢٠﴾ اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ يَنَابِيْعَ فِي الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا اَلْوَانُهٗ ثُمَّ
يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا اِنَّ فِي ذٰلِكَ لَذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٢١﴾ اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ
لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ اُولٰٓئِكَ فِي ضَلٰلٍ مُّبِيْنٍ ﴿٢٢﴾ اَللّٰهُ نَزَّلَ اَحْسَنَ
الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ
ذٰلِكَ هُدَى اللّٰهِ يَهْدِي بِهٖ

19. (افمن . . . النار) Is he then on whom is justified the decree of torment——wilt thou[562] rescue him who is[563] in the Fire ?

20. (لكن . . . الميعاد) But those who fear their Lord, for them are lofty chambers with lofty chambers above them, built[564], whereunder rivers flow: the promise of Allah, and Allah fails not his appointment.

21. (الم . . . الالباب) Dost thou not[565] see that Allah sends down water from the sky, and causes it to enter springs in the earth, and thereby produces corn various-coloured. Thereafter it[566] withers and thou seest it turn yellow; then He makes it chaff. Verily herein is admonition for men of understanding.

SECTION 3

22. (افمن . . . مبين) Shall he then whose breast Allah has expanded for Islam, so that he *follows* a light from His Lord *be as he whose heart is hardened* ? Then woe to those who hearts are hardened against remembrance of Allah.[567] They are in a manifest error.

562. (O Prophet !)

563. (as if already).

564. (already for them). Paradise consists of stages, one above another.

565. (O reader !)

566. *i. e.*, the produce.

567. *Cf.* the OT :—'Happy is the man that feareth always : but he that hardeneth his heart shall fall into mischief.' (Pr. 28 : 14) And the NT :—'He hath blinded their eyes, and hardened their heart that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them.' (Jn. 12 : 40)

الزمر ٣٩ ومالي ٢٣

مَنْ يَّشَآءُ ۭ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٢٣﴾ اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْۗءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ۭ وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا
مَا كُنْتُمْ تَكْسِبُوْنَ ﴿٢٤﴾ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٢٥﴾ فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي
الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٢٦﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ
لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٧﴾ قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٢٨﴾ ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَاۗءُ مُتَشٰكِسُوْنَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ ۭ هَلْ يَسْتَوِيٰنِ مَثَلًا ۭ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٩﴾ اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ﴿٣٠﴾ ثُمَّ اِنَّكُمْ
يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ﴿٣١﴾

23. (الله . . . هاد) Allah has revealed[568] the most excellent discourse, a Book consimilar[569], oft-repeated[570], at which trembles the skins of those who fear their Lord[571]; then their skins and hearts soften to the rememberance of Allah.[572] This is Allah's guidence to which He guides whom He will[573]; and whom Allah sends astray, for him there is no guide[574].

24. (افمن . . . تكسبون) Is he, then, who will shield himself with his face from the evils of torment on the Day of Resurrection[575] *be as he who is secure therefrom* ? And it will be said to the ungodly: taste what you have been earning.

25. (كذب . . . يشعرون) Those who belied[576] before them[577], on them came the torment from whence they knew not[578].

26. (فاذاقهم . . . يعلمون) Allah made them taste humiliation in this world; and surely the torment of the Hereafter is greater——if they but know.

27. (ولقد . . . يتذكرون) And assuredly We have propounded in this Qurān every manner of similitudes for mankind, that haply they may be admonished.

28. (قرآنا . . يتقون) An Arabic Qurān[579], without any crookedness[580], that haply they may fear[581].

29. (ضرب . . . يعلمون) Allah propounds a similitude: a man has several partners[582], quarreling[583], and a man the property of one man[584]. Are the two equal in likeness[585] ? But most of them know not[586].

30. (انك . . . ميتون) Verily thou[587] art mortal and they[588] are mortals.

31. (ثم . . . تختصمون) Then on the Day of Resurrection you[589] shall be contending before your Lord[590].

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568. (in parts; on many different occasions).

569. *i. e.*, or 'self-resembling' alike all through in the excellence of its contents. The whole of the Qurān, although revealed piecemeal and during a long

interval of about 22 years and dealing with facts and events far removed from each other is yet a Book consistent with itself, and comformable in its various parts.

570. *i. e.*, with the teachings constantly reiterated.

571. Which is a proof of their being moved by the Word of God.

572. *i. e.*, they are overcome by love and favour of God.

573. Such as those who are soft of heart.

574. Such as those who are hard-hearted.

575. To shield oneself by one's face is to expose oneself fully to the punishment ; and this conveys a true picture of utter helplessness.

576. (the apostles of their age).

577. *i. e.*, the present-day infidels.

578. The punishment they received arrived in such a way and at such a time, and was of so tremendous a magnitude that the rejectors were taken quite aback.

579. See P. XIV. nn. 342, 343.

580. *i. e.*, with no defect, doubt, or contradiction ; and unlike Christianity, without any 'mysteries of faith.' 'It must not be forgotten that this claim of the Qurān to miraculous eloquence,..was and is to the Arab incontrovertible.' (Palmer, 'The Qurān,' Intro. p. L) See also P. XV. n. 286.

581. (their Lord).

582. (as his masters).

583. (among themselves).

584. In the parable the distraction of the mind of the polytheist caused by service to so many gods is evident. Equally clear is the serenity of mind attending the worshipper of the only True God. *Cf.* the NT ;—'No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other.' (Mt. 6 ; 24) Also Lk. 16 : 13.

585. 'Here is the secret of the transformation which Islam effects for the African animist...The monotheist, set free from the terrors of the animistic demon-world, or from the uncertainties and confessions of the polytheistic pantheon, lifts his face to heaven and gives his worship to the Supreme alone, and asks help from a Power which, he is assured, has no rival.' (ERE. X. p. 171)

586. *i. e.*, realize not even this single truth.

587. (O Prophet !)

588. *i. e.*, the infidels.

589. *i. e.*, the two contending parties of believers and unbelievers.

590. *i. e.*, shall come contending, and receive final judgement.

الزمر ٣٩ فمن اظلم ٢٤

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ بِالصِّدْقِ اِذْ جَآءَهٗ ؕ اَلَيْسَ فِىْ جَهَنَّمَ مَثْوًى
لِّلْكٰفِرِيْنَ ﴿٣٢﴾ وَالَّذِىْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖۤ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿٣٣﴾ لَهُمْ مَّا يَشَآءُوْنَ
عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ﴿٣٤﴾ لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِىْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ
بِاَحْسَنِ الَّذِىْ كَانُوْا يَعْمَلُوْنَ ﴿٣٥﴾ اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ وَمَنْ
يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٣٦﴾ وَمَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ بِعَزِيْزٍ ذِى انْتِقَامٍ ﴿٣٧﴾ وَلَئِنْ
سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ
اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ

PART XXIV

32. (فمن . . . للكفرين) And who is a greater wrong-doer than he who fabricates[1] a lie against Allah, and belies the truth when it comes to him ?[2] Will not be the abode in Hell for the infidels ?

33, (والذى . . . المتقون) And whosoever brings the truth[3] and *whosoever* gives credence to it——these ! they are the pious.

34. (لهم . . . المحسنين) Theirs shall be whatever they will desire with their Lord[4]; that is the wage of the well-doers.

35. (ليكفر . . . يعملون) *This will be in order* that Allah may expiate from them the evil of what they may have worked, and may recompense them their wage for the best of what they have been working.

36. (اليس . . . هاد) Is Allah not sufficient[5] for His bondmen[6] ? Yet they[7] would frighten thee[8] with those besides Him[9]. And whom Al ah sends astray[10], for him there will be no guide.

37. (ومن . . . انتقام) And whom Allah guides for him there will be no misleader. Is not Allah Mighty *and* Lord of Retribution ?[11]

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1. (associating others with Him as co-partners).

2. (through His prophet).

3. (from God either directly or through His prophets).

4. (whether of material objects or of intellectual pleasures or of spiritual ends).

5. (as a Protector).

6. *i. e.*, for all His creatures in general, for the holy Prophet—the bondman par excellence—in particular. On the use of 'Our bondman' or 'His bondman' for the holy Prophet see P. I. n. 98, and p. XV. n. 2.

7. *i. e.*, the idolaters in their ignorance.

8. (O Prophet !)

9. *i. e.*, with the vengeance of their gods.

10. (in consequence of their own obduracy).

11. See P. III, n. 220; XIII. n. 511 : XXI. n. 210.

ضُرِّهٖٓ اَوْ اَرَادَنِیْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ حَسْبِیَ اللّٰهُ ؕ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿۳۸﴾
قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰی مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ﴿۳۹﴾ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيْمٌ ﴿۴۰﴾ اِنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰی فَلِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ
عَلَيْهَا ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿۴۱﴾ اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِیْ لَمْ تَمُتْ فِیْ مَنَامِهَا ۚ فَيُمْسِكُ
الَّتِیْ قَضٰی عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰۤی اِلٰۤی اَجَلٍ مُّسَمًّی ؕ اِنَّ فِیْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۴۲﴾ اَمِ
اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَآءَ ؕ قُلْ اَوَلَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْـًٔا وَّلَا يَعْقِلُوْنَ ﴿۴۳﴾ قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ؕ لَهٗ

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

38. (ولئن . . . المتوكلون) Wert thou[12] to ask them[13]: who has created the heavens and the earth? They will surely say: Allah,[14] Say thou[15]: consider you then that those whom you call upon besides Allah,——could they, if Allah intended some hurt for me, remove His hurt? Or if He intended some mercy for me, could they withhold His mercy?[16] Say thou: enough for me is Allah; in Him the trusting put their trust.

39. (قل . . . تعلمون) Say thou: O my people![17] act according to your station; I am going to act *in my way*; presently you shall come to know——

40. (من . . . مقيم) on whom comes a humiliating torment[18] and on whom alights a lasting torment[19].

41. (انا . . . بوكيل) Verily We! We have sent down to thee[20] the Book for mankind[21] with truth. Then whoever receives guidance it is for this own soul[22], and whoever strays, strays only to its hurt; and thou art not a guardian over them[23].

SECTION 5

42. (الله . . . يتفكرون) Allah it is Who takes away the souls[24] at *the time of* their death and those who do not die in their sleep[25]; then He withholds those[26] on whom He has decreed death, and sends back *the rest*[27] for an appointed term[28]. Verily herein are signs[29] for those who ponder.

43. (ام . . . يعقلون) Have they[30] taken *others for* intercessors[31] besides Allah? Say thou: what! even though they[32] own not aught and understand not?

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12. (O Prophet!)

13. *i. e.*, the pagans of Makka.

14. The Makkans believed 'in a supreme God whom they called Allah'. (ERE.I.p. 326) 'Wellhausen cites a large number of passages in which pre-Islamic Arabs mentioned Allah as a great deity'. (p. 664). The offence of the Arabs was not that they denied the Supreme Being or the Creator; they fully recognized His existence, but they associated other deities with Him.

15. (to confute them).

16. *i. e.*, have these associate-gods of yours any power either for good or for evil in the presence of the Almighty ? In the philosophy underlying the religion of polytheism, *nature* is throughout divine. Everything which is impressive by reason of its sublimity is supposed to be capable of affecting man for good or evil, and therefore becomes a direct object of adoration and worship. It is this position the Qurān is so merciless in assailing.

17. *i. e.*, the Arabs.

18. (in this world).

19. (in the Hereafter).

20. (O Prophet !).

21. *i. e.*, for their benefit and instruction.

22. *i. e.*, for the benefit and advantage of his own soul.

23. *i. e.*, responsible for their actions.

24. (of men in toto).

25. (partially). Life itself ceases at the time of death, while conscious life undergoes temporary cessation during every act of sleep.

26. (souls) *i. e.*, does not permit them again to return into their bodies.

27. (to their bodies, when they are awake).

28. *i. e.*, till the time of their death.

29. (of His providence).

30. *i. e.*, the pagans.

31. (and therefore as objects of adoration and worship).

32. *i. e.*, images and idols.

ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ
عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا
بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا
كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ
إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ ۚ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا

44. (قل . . . ترجعون) Say thou: Allah's is intercession altogether[33]. His is the dominion of the heavens and the earth; then[34] to Him you shall be returned[35].

45. (واذا . . يستبشرون) When mention is made of Allah alone[36], the hearts of those who believe not in the Hereafter[37] shrink *with aversion*; and when mention is made of those besides Him,[38] lo! they rejoice[39].

46. (قل . . . مختلفون) Say thou[40]: Allah! Creator of the heavens and the earth[41]! Knower of the hidden and the open! Thou shalt judge between them[42] concerning what they have been differing in.

47. (ولو . . . يحتسبون) And were the ungodly[43] to own[44] all that is on the earth, and with it as much again, they will seek surely to ransom therewith[45] from the torment of the Day of Judgment, and there will become apparent to them from Allah what they had not been reckoning[46].

48. (وبدالهم . . يستهزؤن) And there will become apparent to them the evils of what they earned, and there will surround them what they had been mocking at.

49. (فاذا . . . يعلمون) When hurt touches a man[47] he calls on Us[48], and afterwards when We have changed it into a favour from Us, he says[49]: I have obtained it[50] by *force of my* knowledge[51]. Aye! it is a trial[52], but most of them know not.

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33. *i. e.*, none can presume to intercede with Him, unless by His permission. This strikes at the very root of Saviourhood and Mediation of Christ and others. Referring to four passages in the NT says a modern spokesman of Christianity:—'In all these passages Christ is represented as mediating between God and man. God and man have been estranged. The relation which normally subsists between them has been destroyed, and the work of the mediator is to restore it. In 1 Timothy this work is explicitly connected with the redemptive death of Christ; there is one mediator between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all'. (ERE. VIII. p. 516). The Christians pride themselves on calling this faith the religion of Mediation. 'While the word "mediator" is

rarely met with, the idea contained in it is one of the most vital and influential thoughts in religion. Nearly every religion bears witness to it...(It) is found more clearly and forcibly expressed in Christianity than in any other type of religion. So prominent and characteristic is the idea that we might define Christianity in the abstract as Theism plus Mediation...for it is this idea that most distinguishes the religion of the NT from pure Theism.' (D.B. III. p. 311-12).

34. (after the expiry of your life in this world).

35. (so Him alone you are to worhip).

36. (as the One and Only God).

37. *i. e.*, those who are not true monotheists.

38. Whether as independent gods, co-equal with God or as subordinate associate-gods.

39. Although the pagans of Makka were familier with the idea of a Creator, Allah, yet this belief 'had little significance in their lives, as in the Maker of the universe they did not see their Lawgiver and Judge, but held themselves dependant for their good and evil fortune upon all manner of beings which they rendered favourable or harmless by animistic practices.' (Hurgronje, *Mohammedanism*, p. 29) Not very different is the case of the Christians. Look at their invocation of the saints, their veneration of relics and their use of images. And look at their Litany of the Blessed Virgin :—'We fly to thy patronage, O holy Mother of God ! despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed virgin, Lord, have mercy on us. Christ, have mercy on us...God the Father of Heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, One God, have mercy on us......Lord of God, who takes away the sins of the world, have mercy on us. Pray for us, O holy Mother of God.' (*Butler's Catechism*, pp. 9-12). See also P.I.n. 523).

40. (O Prophet !)

41. (out of nothing ; merely from Thy all-powerful will).

42. (finally and demonstrably on the Day of Judgment).

43. (to themselves while they were in the world) *i. e.*, who were guilty of infidelity and polytheism.

44. (in the Hereafter).

45. (but in vain).

46. *i. e.*, in the first place, the fact of Resurrection itself, and next, the horrors thereof.

47. *i. e.*, an infidel.

48. (devotedly and exclusively).

49. (in forgetfulness of God).

50. *i. e.*, that relief.

51. (and wisdom) *i. e.*, as a result of my own resources and exertions.

52. (from the Lord).

عَنۡهُمۡ مَّا كَانُوۡا يَكۡسِبُوۡنَ ۝ فَاَصَابَهُمۡ سَيِّاٰتُ مَا كَسَبُوۡا ؕ وَالَّذِيۡنَ ظَلَمُوۡا مِنۡ هٰۤؤُلَاۤءِ سَيُصِيۡبُهُمۡ سَيِّاٰتُ
مَا كَسَبُوۡا ۙ وَمَا هُمۡ بِمُعۡجِزِيۡنَ ۝ اَوَلَمۡ يَعۡلَمُوۡۤا اَنَّ اللّٰهَ يَبۡسُطُ الرِّزۡقَ لِمَنۡ يَّشَآءُ وَيَقۡدِرُ ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيٰتٍ
لِّقَوۡمٍ يُّؤۡمِنُوۡنَ ۝ قُلۡ يٰعِبَادِىَ الَّذِيۡنَ اَسۡرَفُوۡا عَلٰٓى اَنۡفُسِهِمۡ لَا تَقۡنَطُوۡا مِنۡ رَّحۡمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغۡفِرُ الذُّنُوۡبَ
جَمِيۡعًا ؕ اِنَّهٗ هُوَ الۡغَفُوۡرُ الرَّحِيۡمُ ۝ وَاَنِيۡبُوۡۤا اِلٰى رَبِّكُمۡ وَاَسۡلِمُوۡا لَهٗ مِنۡ قَبۡلِ اَنۡ يَّاۡتِيَكُمُ الۡعَذَابُ ثُمَّ لَا
تُنۡصَرُوۡنَ ۝ وَاتَّبِعُوۡۤا اَحۡسَنَ مَاۤ اُنۡزِلَ اِلَيۡكُمۡ مِّنۡ رَّبِّكُمۡ مِّنۡ قَبۡلِ اَنۡ يَّاۡتِيَكُمُ الۡعَذَابُ بَغۡتَةً وَّاَنۡتُمۡ لَا
تَشۡعُرُوۡنَ ۝ اَنۡ تَقُوۡلَ نَفۡسٌ يّٰحَسۡرَتٰى عَلٰى مَا فَرَّطْتُّ فِىۡ جَنۡۢبِ اللّٰهِ وَاِنۡ كُنۡتُ لَمِنَ السّٰخِرِيۡنَ ۝ اَوۡ تَقُوۡلَ

لَوۡ اَنَّ اللّٰهَ هَدٰٮنِىۡ لَكُنۡتُ مِنَ

50. (قد . . . يكسبون) Surely said it[53] those before them, yet there did not avail them what they have been earning.[54]

51. (فاصابهم . . . بمعجزين) And there befell them the evils[55] of what they had earned. And of them they who go wrong[56]—presently will befall them the evil of what they earn; nor can they frustrate[57].

52. (اولم . . . يومنون) Do they not know that Allah[58] expands provision for whom he will, and stints *it for whom He will ?* Verily herein are signs[59] for them who believe.

SECTION 6

53. (قل . . . الرحيم) Say thou[60] : My bondmen who have committed extravagance against themselves[61] : despair not of the mercy of Allah : verily Allah will forgive the sins altogether[62]. Verily He! He is the Forgiving, the Merciful.

54. (وانيبوا . . تنصرون) Turn penitently to your Lord[63], and submit to Him[64], before there comes to you the torment, and then you shall not be succoured[65].

55. (واتبعوا . . تشعرون) And follow the best of what has been sent down to you from your Lord[66] before there comes to you the torment of a sudden, while you perceive not[67].

56. (ان . الساخرين) lest[68] a soul should say[69]: Alas ! for that I have been remiss in respect of Allah, and I was but of the scoffers!

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53. Compare a saying of Korah in Surat-ul-Qasas, verse 78.
54. *i. e.*, their devices and designs.
55. *i. e.*, the evil consequences.
56. (of men of this generation).
57. (Our vengeance).
58. (in accordance with His own universal laws, and not as a consequence to the infidels' petty devices and designs).
59. (of God's sole potency).
60. (on My behalf, O Prophet !)

61. (by acts of infidelity and impiety).

62. (to those who sincerely repent and confess His Unity). Compare and contrast with this the teaching of the NT :—'All manner of sin and blasphemy shall be forgiven unto men but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.' (Mt. 12 : 31, 32)

63. (to earn His forgiveness).

64. (by embracing Islam).

65. *i. e.*, if you die in the state of infidelity then there can be no escape from the inevitable.

66. *i. e.*, the Revealed religion, the whole of which is best.

67. (the approach of it).

68. *i. e.*, you are invited to this course of action lest——.

69. (on that Day).

المتقين ۝٥٧ او تقول حين ترى العذاب لو ان لي كرة فاكون من المحسنين ۝٥٨ بلى قد جاءتك
ايتي فكذبت بها واستكبرت وكنت من الكفرين ۝٥٩ ويوم القيمة ترى الذين كذبوا على الله
وجوههم مسودة ط اليس في جهنم مثوى للمتكبرين ۝٦٠ وينجي الله الذين اتقوا بمفازتهم لا يمسهم السوء ولا هم
يحزنون ۝٦١ الله خالق كل شيء وهو على كل شيء وكيل ۝٦٢ له مقاليد السموت والارض ط والذين
كفروا بايت الله اولئك هم الخسرون ۝٦٣ قل افغير الله تامروني اعبد ايها الجهلون ۝٦٤ ولقد اوحي اليك
والى الذين من قبلك لئن اشركت ليحبطن عملك ولتكونن من الخسرين ۝٦٥ بل الله فاعبد وكن

من الشكرين ۝٦٦ وما قدروا الله

57. (او تقول . . . المتقين) Or, *lest* It should say: had Allah but guided me[70], I would surely have been of the pious!

58. (او تقول . . . المحسنين) Or, *lest* it should say when it beholds the torment: were there for me a return[71] I would be of the well-doers.

59. (بلى . . . الكفرين) Yea![72] surely there came to thee My revelations, but thou beliedest them and wast stiff-necked[73] and wast of the infidels.

60. (ويوم . . . للمتكبرين) And on the Day of Judgment thou[74] shalt see those who lied against Allah[75]——their faces blackened[76]. Is not the abode of the stiff-necked in Hell ?

61. (وينجي . . . يحزنون) And Allah will deliver them who feared *Him* to their place of safety. Evil will not touch them, nor will they grieve.

62. (الله . . . وكيل) Allah is the Creator of everything,[76-A] and He is a Trustee over everything[76-B].

63. (له . . . الخسرون) His are the keys of the heavens and the earth[77]; and those who disbelieve in the revelations of Allah——those ! they are the losers.

SECTION 7

64. (قل . . . الجاهلون) Say thou[78] : is it other than Allah that you[79] call me to worship, O you pagans![80]

65. (ولقد . . . الخاسرين) And assuredly it has been revealed to thee[81] and to those before thee[82] : if thou[83] joinest[84] surely of no effect shall be made thy work, and thou shalt surely be of the losers.

66. (بل الله . . . الشاكرين) Aye! Allah must thou worship, and be among the thankful.

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70. (in the world) *i. e.*, had His guidance been reached me through any of His messengers.

71. (into the world).

72. Thus they will be answered.

73. The denial was due not to any lack of understanding but to sheer contumacy.

74. (O Prophet !)

75. (denying the mission of the holy Prophet and calling the Holy Qurān a human production).

76. (with the scorching fire of the Hell, as also with fear and disgrace).

76-A. Even a thing so evident to the religious conciousness of mankind has needed special emphasis in view of the crudities and monstrosities of many a 'philosopher.' Aristotle, for example, is no believer in Divine creation. 'If the question be asked, whether Aristotle thinks of God as creator of the world, the answer must certainly be that he does not. For him matter is ungenerated, eternal; he expressly argues against a creation of the world.' (Rose, *Aristotle*, p. 184)

76-B. (and not only the First Cause or Prime Mover, as understood by pagan philosophers). He is the supreme Director, the Provider of everything big or small, and is into the closest conceivable relation with every object of the universe. 'Aristotle, when he considers the nature of God, feels that the ascription to Him of any practical interest in the world would detract from His perfection.' (Rose, *op. cit.*, p. 124).

77. *i. e.*, He is their sole Creator, Preserver and Ruler.

78. (O men of Makka !)

79. (O Prophet !)

80. جاهل literally is 'Ignorant; and, silly, or foolish, in conduct; and, wrong in conduct; characterised by جهل in any of the senses assigned to this word above.' (LL), but in the usage of the Holy Qurān is also synonymous with a 'pagan' or 'a heathen'; and it is in this sense that the word is used here. See P. IV. n. 264.

81. (O Prophet !)

82. (of the prophets).

83. (O reader !)

84. (aught with God).

فمن أظلم ٢٤ — الزمر ٣٩

حَقَّ قَدْرِهِ ۖ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ
فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ
يَنْظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ
هُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ الَّذِينَ كَفَرُوا
إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ
عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى

67. (وما . . . يشركون) And they[85] do not estimate Allah with an estimation due to Him[86], whereas the whole earth[87] shall be His handful[88] on the Day of Judgment, and the heavens[89] shall be rolled in His right hand[90]. Hallowed be He and Exalted above what they associate[91].

68. (ونفخ . . ينظرون) And the trumpet shall be blown[92], when all who are in the heavens and all who are on the earth[93] shall swoon away[94], save whom Allah wills[95]. Then it shall be blown again, and lo! they[96] shall be standing, looking on[97].

69. (واشرقت . يظلمون) And the earth will gleam with the light[98] of the Lord[99] and the Record[100] will be set up,[101] and the prophets and the witnesses[102] will be brought, and the judgement between them[103] will be given with truth, and they will not be wronged.

70. (ووفيت . . . يفعلون) Every soul will be paid in full[104] what it has worked; and He is the Best Knower of what they do[105].

SECTION 8

71. (وسيق . . الكفرين) And those who disbelieve will be driven to Hell in troops[106] till, when they arrive thereto, its portals will be opened, and its keepers will say to them[107]: did not there come to you messengers from amongst you, rehearsing to you the revelations of your Lord and warning you of the meeting of this your Day? They will say: Yea! but the word of chastisement has been justified on the infidels[108].

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85. *i. e.*, the polytheists.

86. See P. VII, n. 585. Compare a saying of Paul in the NT:—'We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.' (Ac. 18 : 29)

87. (with all its vastness).

88. *i. e.*, no more than a mere handful. So great is His might!

89. (with their staggering dimensions).

90. (like an ordinary scroll). Notice the specification of the right hand—— the hand of power and majesty.

91. (with Him).

92. (for the first time).

93. (of the living created beings).

94. *i. e.*, the living will die, and the souls of the dead will become unconscious. (Th.)

95. (to except from the common fate). 'Who can be the subject of this exception but those in whom the ego has reached the very highest point of intensity ? And the climax of this development is reached when the ego is able to retain full self-possession, even in the case of a direct contact with the all-embracing Ego. As the Qurān says of the Prophet's vision of the Ultimate Ego : His eye turned not aside, nor did it wander.' (53 :17) 'This is the ideal of perfect manhood in Islam. Nowwhere has it found a better literary expression than in a Persian verse which speaks of the Prophets' experience of Divine illumination :

موسیٰ زهوش رفت به یك گوشهٔ صفات   تو عین ذات می نگری در تبسمے

"Moses fainted away by a mere surface illumination of Reality : Thou seest the very substance of Reality with a smile !" (Iqbal, *op. cit.* pp. 163-164).

96. *i. e.*, all the created living beings now dead.

97. (in wonder).

98. *i. e.*, with full glory.

99. (and not with the glory of the 'Son of man'). Contrast with this Mt. 25 : 31 ff.

102. (of every one).

101. (before him).

102. (including, besides prophets, angels and the Muslim community as a whole.

103. *i. e.*, between sentient beings endowed with responsibility.

104. *i. e.*, neither the wicked receiving more punishment, nor the good receiving less reward than what is due.

105. Compare with this highly monotheistic description of the Judgment Day a similar description, essentially polytheistic, in the NT, Mt. 25 : 31 ff.

106. Classed according to the degrees of their impiety and infidelity.

107. (by way of reproach).

108. (as they paid no heed to the warnings).

فمن اظلم ٢٤ — الزمر ٣٩

قِيلَ ادْخُلُوٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ۝ وَسِيقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ
اِلَى الْجَنَّةِ زُمَرًا ۖ حَتّٰٓى اِذَا جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ
فَادْخُلُوْهَا خٰلِدِيْنَ ۝ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ
نَشَآءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝ وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَ
قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

72. (قيل . . . المتكبرين) It will be said: enter the portals of Hell *to be* abiders therein[109]. How ill, then is the abode of the stiff-necked!

73. (وسيق . . خالدين) And those who feared their Lord will be driven to the Garden in troops[110] till, when they arrive thereto, and its portals will be opened,[111] and its keepers will say to them[112]: peace be to you! excellent are you, enter it *as* abiders[113].

74. (وقالوا . . . العاملين) And they[114] will say[115]: *all* praise to Allah, Who has made good His promise to us, and made us inherit *this* land[116], so that we may dwell in the Garden wherever we will![117] Excellent, then, is the wage of the workers!

75. (وترى . . . العلمين) And thou wilt see[118] the angels thronging round the Throne[119], hallowing the praise of their Lord. And Judgment will be given between them[120] with truth[121]; and it will be said[122]: *all* praise to Allah, the Lord of the worlds.

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109. (for ever). *Cf.* the Bible:—'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' (Mt. 25 : 41)

110. Classed according to the degrees of the faith and good work.

111. (to receive them). See Surat-us-Sād, verse 51.

112. (by way of greeting and welcoming them).

113. (for ever; and thus they do enter). *Cf.* the Bible:—'Inherit the kingdom prepared for you from the foundation of the world.' (Mt 25 : 34).

114. *i. e.*, the inmates of Paradise.

115. (among themselves).

116. (of Paradise for eternity).

117. (in perfect security and abundance).

118. (O Prophet!)

119. (with due obeisance). The particle من is here partitive.

120. *i. e.*, between His creatures.

121. *i. e.*, with perfect justice and equity.

122. (at the end of Judgment by all the created beings).

سُورَةُ الْمُؤْمِنِ مَكِّيَّةٌ وَهِيَ خَمْسٌ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَثَمَانُونَ آيَةً وَتِسْعُ رُكُوعَاتٍ

حمٓ ﴿١﴾ تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرِ الذَّنبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا
إِلَٰهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ﴿٣﴾ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ﴿٤﴾ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِن بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا
بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى

Sūrat-ul-Mūmin

The Believer. XL

(Makkan, 9 Sections and 85 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حم) Ha. Mim.

2. (تنزيل . . . العليم) The revelation of the Book *is* from Allah, the Mighty, the Knower.

3. (غافر . . . المصير) the Forgiver of sin, Accepter of repentance[123], Severe in chastisement, Lord of Power[124]. No god is there but He; to Him is the journeying,

4. (ما . . . البلاد) None dispute concerning the revelation of Allah save those who disbelieve; so let not their going about in the cities beguile thee[125].

5. (كذبت . . عقاب) The people of Nūh and the confederates[126] after them, belied *their* messengers before these[127], and every *disbelieving* community advanced towards their messenger that they may seize him[128], and disputed with vain *talk*, that they may confute the truth thereby[129]. So I seized them, and how *terrible* was My chastisement !

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123. Note once more that the expiation of sin in Islam entirely rests, on the one hand, on the repentance of the sinner and, on the other hand, on the forgiving and merciful nature of God.

124. ذی الطول means 'The Possessor of all-sufficiency, and of superabundance, or of bounty, or the Possessor of power, or of bounty, and beneficence.' (LL)

125. (into thinking that they will escape punishment, O reader !) See P. IV. n. 458.

126. (of evil and infid lity).

127. *i. e.*, before the t ne of these Makkan pagans.

128. *i. e.*, that they m ght get him in their power.

129. (perversely ignoring the merits of the Message).

الذين كفروا انهم اصحب النار (٦) الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويؤمنون به
ويستغفرون للذين امنوا ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا واتبعوا سبيلك وقهم عذاب
الجحيم (٧) ربنا وادخلهم جنت عدن التي وعدتهم ومن صلح من ابائهم وازواجهم وذريتهم انك
انت العزيز الحكيم (٨) وقهم السيات ومن تق السيات يومئذ فقد رحمته وذلك هو الفوز العظيم (٩) ان الذين
كفروا ينادون لمقت الله اكبر من مقتكم انفسكم اذ تدعون الى الايمان فتكفرون (١٠) قالوا ربنا امتنا
اثنتين واحييتنا اثنتين فاعترفنا بذنوبنا فهل الى خروج من

6. (وكذلك . . . النار) And thus has the Word of thy Lord been justified on them who disbelieve, that they shall be the inmates of the Fire.

7. (الذين . . . الجحيم) Those[130] who bear the Throne, and those who are round about it, hallow the praise of their Lord and believe in Him and ask forgiveness for the faithful[131], *saying* : our Lord! Thou comprehendest everything in mercy[132] and knowledge[133], so forgive those who repent and follow Thy path, and protect them from the torment of the Flaming Fire.

8. (ربنا . . . الحكيم) Our Lord! make them enter the Everlasting Gardens which Thou hast promised them, and *also* such of their fathers and their wives and their offspring as are fit[134]. Verily Thou! Thou art the Mighty[135], the Wise[136].

9. (وقهم . . . العظيم) And guard them against evils[137]. And whom Thou shalt protect from evils an the Day, him Thou hast certainly taken into mercy : and that : it is a mighty achievement.

SECTION 2

10. (ان . . . تكفرون) Verily those who disbelieve——they will be cried unto[138] : surely Allah's abhorrence[139] was greater than is your abhorrence toward yourselves[140], when you were called to belief[141], and you rejected.

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130. (of the angels).

131. (and dwell on the earth).

132. (so Thou art sure to be merciful to the believers).

133. (so Thou art sure to have knowledge of their belief).

134. (to enter Paradise, but yet whose good works are not of the highest order). This shows that the faithful by their good works and prayers may cause their relatives who have died in the faith a higher degree of merit than they would be entitled to on the ground of their own works.

135. *i. e.*, Able to make whomsoever Thou wilt enter the Paradise.

136. *i. e.*, Full of wisdom in apportioning degrees to the immates of Hell and Heaven.

137. (of every sort).

138. (when in the agony of Fire they will be feeling highly disguested with themselves).

139. (towards you).

140. (just now).

141. (while in the world).

سَبِيلٍ ﴿١١﴾ ذٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللّٰهُ وَحْدَهُ كَفَرْتُمْ ۚ وَإِنْ يُّشْرَكْ بِهِ تُؤْمِنُوْا ۚ فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ﴿١٢﴾ هُوَ الَّذِيْ
يُرِيْكُمْ اٰيٰتِهِ وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُّنِيْبُ ﴿١٣﴾ فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ
الْكٰفِرُوْنَ ﴿١٤﴾ رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوْحَ مِنْ أَمْرِهِ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾
يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۚ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾ اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ
بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٧﴾ وَأَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ إِذِ الْقُلُوْبُ لَدَى الْحَنَاجِرِ كٰظِمِيْنَ ۚ
مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ

11. (قالوا . . . سبيل) They will say: our Lord! Thou hast made us die twice[142], and Thou hast made us live twice[143], now we confess our sins[144], is there no getting out any way?

12. (ذالكم . . . الكبير) That is[145] because when Allah alone was called upon you denied; and when *some one* was associated with Him you believed[146]. So the judgment is of Allah, the Exalted, the Great.

13. (هوالذى . . . ينيب) He it is Who shows you[147] His signs[148] and sends down provision for you from the heaven, and none receives admonition[149] save him who turns[150] in penitence.

14. (فادعو . . . الكفرين) Therefore call to Allah, making faith pure for Him, averse as the infidels may be.

15. (رفيع . . . التلاق) *He is* Lofty in degrees[151], Lord of the Throne. He casts the spirit of His command[152] upon whomsoever He will of His bondmen, that he[153] may warn *the people* of the Day of meeting——

16. (يوم . . . القهار) the Day *whereon* they[154] will appear[155]; nothing of them will be concealed from Allah. Whose is the dominion today? *It is* of Allah, the One[156], the Subduer[157].

17. (اليوم . . . الحساب) Today every soul will be recompensed for what it has earned, no wrong-doing today; verily Allah is Swift at Reckoning.

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142. (having first created us in a state of lifelessness and given life to our inanimate body, and then causing us to die a natural death).

143. (first in the earthly life and then in the life after the resurrection).

144. (specially the sin of denying the Resurrection).

145. This will be said to them by the angels.

146. See n. 39 above.

147. (O mankind !)

148. *i. e.*, the evidences of His uniqueness and potency.

149. (and guidance).

150. *i. e.*, who wills to believe; who is sincerely and seriously desirous of finding guidance.

151. Or, the Exalter of ranks; One who has lofty degrees to confer.

152. *i. e.*, of His Revelation.

153. *i. e.*, the recipient of Revelation.

154. *i. e.*, mankind.

155. (face to face with their maker).

156. *i. e.*, admitting of no duality or plurality in His power or nature

157. *i. e.*, admitting of no partnership in His attributes, See P.XII.n. 496.

يطاع ﴿١٨﴾ يعلم خائنة الاعين وما تخفي الصدور ﴿١٩﴾ والله يقضي بالحق والذين يدعون من
دونه لا يقضون بشيء ان الله هو السميع البصير ﴿٢٠﴾ اولم يسيروا في الارض فينظروا كيف كان
عاقبة الذين كانوا من قبلهم كانوا هم اشد منهم قوة واثارا في الارض فاخذهم الله بذنوبهم وما كان لهم
من الله من واق ﴿٢١﴾ ذلك بانهم كانت تاتيهم رسلهم بالبينت فكفروا فاخذهم الله انه قوي شديد
العقاب ﴿٢٢﴾ ولقد ارسلنا موسى باياتنا وسلطن مبين ﴿٢٣﴾ الى فرعون وهامن وقارون فقالوا سحر كذاب
فلما جاءهم بالحق من عندنا قالوا اقتلوا ابناء الذين امنوا معه واستحيوا نساءهم

ع ١١ / ٧

18. (وانذرهم . . . يطاع) Warn them thou of the Day of Portending[158] whereon the hearts will be in the throats, chocking[159]; then for the ungodly there will be no ardent friend nor an intercessor to be given heed to.

19. (يعلم . . . الصدور) He knows the fraud of the eyes, and what the breasts conceal.

20. (والله . . . البصير) Allah decrees with truth, while those whom they call upon beside Allah cannot decree anything[160]. Verily Allah: He is the Hearer, the Beholder!

SECTION 3

21. (اولم . . . واق) Have they[161] not travelled about in the land so that they may see how has been the end of those who were before them[162]. They were mightier than these in strength and in the traces[163] in the land. Yet Allah seized them for their sins, and from Allah they had none as protector.

22. (ذالك . . . العقاب) This, because their messengers were wont to bring them evidences[164], but they disbelieved: so Allah seized them. Verily He is Strong, Severe in chastisement.

23. (ولقد . . . مبين) And assuredly We sent Mūsā with Our signs: and a clear authority.

24. (الى . . . كذاب) to Fir'awn[165], Hāmān[166] and Qārūn[167], but they said: a magacian, a liar.

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158. (O Prophet !) آزف applied to a man, hastening, or quick; and endeavouring to hasten, or be quick. الازفة The resurrection;...or it means, the near event, or case, of being on the brink of the fire of Hell.' (LL)

159. (with terror).

160. *i. e.*, God is and shall be the sole Judge. This repudiates the Christian doctrine of Jesus being the Judge and Arbiter. *Cf.* the NT :—'For the Son of man shall come in the glory of his Father with his angels; and then he shall reward

every man according to his works.' (Mt. 16 : 27) 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shephered divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' (Mt. 25 : 31-34)

161. *i. e.*, the present-day infidels.

162. It is a fact noted by historians and anthropologists alike that 'imposing civilizations in the past have been overwhelmed in sudden and wholesale disaster.' (EMK. I. 400)

163. (which they have left of their power and glory).

164. *i. e.*, clear arguments and miracles.

165. See P. I. n. 205.

166. See P. XX. n. 100.

167. See P. XX. n. 312. ff.

وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُوْنِيْۤ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْۤ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ
اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوْسٰۤى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ
الْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ ۖ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗۤ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ ع
جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَاِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ؕ اِنَّ
اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ ۫ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ
اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ فِرْعَوْنُ مَاۤ اُرِيْكُمْ اِلَّا مَاۤ اَرٰى وَمَاۤ

25. (فلما . . . ضلال) And when he came to them with truth from before Us they[168] said : slay the sons of those who have believed with him[169] and let their women live[170]. And the plot of the infidels[171] was naught but vain.

26. (وقال . . . الفساد) And said Fir'awn[172] : leave me alone, that I may slay Mūsā and let him call upon his Lord[173]. I fear that he[174] may change your religion[175] or that he may cause disruption in the land[176].

27. (وقال . . . الحساب) And said Mūsā[177] : verily I seek refuge in my Lord and your Lord from every stiff-necked *person* who does not believe in a Day of Reckoning.

SECTION 4

28. (وقال . . كذاب) And a believing man of Fir'awn's household[177-A], hiding his faith, said[178] : would you slay a man because he says, my Lord is Allah, and has come to you with evidences from your Lord ? If he is an impostor, upon him will be his imposture[179], but if he is truthful, then shall befall you some of what he threatens you with[180]. Verily Allah does not guide[181] any one extravagant *or* a liar[182].

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168. *i. e.*, the officials of the Egyptian court.

169. *i. e.*, sons of the Israelites. See P. I. n. 207.

170. See P. I. n. 208.

171. (for the destruction of Moses).

172. (to his ministers and officials who had advised him to put off the killing of Moses).

173. (to protect him from me).

174. (if left alive and free).

175. *i. e.*, your ancient national religion, which included the Pharaoh worship. The popular religion of Egypt, at the time of Moses, was gross form of

polytheism. 'The priests had invented, and maintained the outward polytheism and idolatry, as the only religion suitable to the mass of the people; they inculcated it; they administered its rites; they sanctioned its grossness, its licentiousness, its lowering and debasing materialism.' (Rawlinson, *Moses: His Life and Times*, p. 39)

176. (by setting at naught the laws of the country and by raising seditions).

177. (to his people when he came to hear of all this).

177-A. *Cf.* the Of:—'He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses' (Ex.9: 20) That some, at all events, of the Egyptians had come to believe in Moses seems certain.

178. (to the people of the Egyptian court).

179. (*i.e.* upon his head will be the evil consequences of his life.

180. Compare a similar incident, recorded in connection with the apostle Jesus, in the NT :—' When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law . . . And said unto them , Ye men of Israel, take heed to yourselves what ye intend to do as touching these men . . . And now I say unto you, Refrain form these men, and let them alone : for if this counsel or this work be of men, it will come to nought : But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' (Ac. 5 : 33-39)

181. i.*e*., He allows him not to attain his goal.

182. (so if a liar, he is bound to come to grief speedily).

أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾ وَقَالَ الَّذِيٓ اٰمَنَ يٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ
قَوْمِ نُوحٍ وَّعَادٍ وَّثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللّٰهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾ وَيٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ
يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ
جَآءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَآءَكُمْ بِهِ ۖ حَتّٰىٓ إِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ
مِنْ بَعْدِهِ رَسُولًا ۚ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾ الَّذِينَ يُجَادِلُونَ فِيٓ اٰيٰتِ اللّٰهِ بِغَيْرِ
سُلْطٰنٍ أَتٰهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِينَ اٰمَنُوا ۚ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ

29. (يا قوم . . . الرشاد) My people[183]! yours is the kingdom today, *you* are being triumphant in the land; but who will succour us against scourage of Allah if it comes to us[184] ? Fir'awn said : I show you only what I see[185]; and I guide you to the path of rectitude.

30. (وقال . . الاحزاب) And he who believed said : my people! I fear for you a *fate* like that of the factions[186] of the old[187].

31. (مثل . . . للعباد) Like the fate of the people of Nūh and Aād and Thamūd and those after them; and Allah does not intend *any* wrong to *His* bondmen[188].

32. (ويا قوم . . التناد) And, my people! I fear for you a day of Mutual Calling.

33. (يوم . . . هاد) A Day whereon you shall turn away retreating[189]; for you there will be no protector from Allah, and he whom Allah sends astray[190], for him there is no guide.

34. (ولقد . . . مرتاب) And assuredly earlier there came to you[191] Yūsuf[192] with evidences, yet you ceased not to be in doubt concerning what be brought to you[193], until he died, and you said : Allah will by no means raise a messenger after him. Thus does Allah keeps astray one who is extravagant *and* a doubter—

183. A continuation of the believing man's speech.

184. (consequent on the killing of his favourite servant)

185. (myself) *i.e.*, I advise you to take the course which I see advisable.

186. (of disaster).

187. (against the prophets in former times).

188. (so it would be an act of sheer justice that the rebels would meet their fate). This also makes it plain once more that God of Islam is not a malevolent deity.

189. (from the judgment-seat to the Hell).

190. (in consequence of his own contumacy).

191. (O Egyptians !).

192. *i.e.*, the prophet Joseph. See P. XII. n. 361

193. *i.e.*,his monotheistic teaching.

مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمٰوٰتِ فَأَطَّلِعَ إِلٰى
إِلٰهِ مُوسٰى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي
تَبَابٍ ﴿٣٧﴾ وَقَالَ الَّذِيٓ اٰمَنَ يٰقَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يٰقَوْمِ إِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۠ وَّ
إِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى إِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثٰى وَهُوَ
مُؤْمِنٌ فَأُولٰٓئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ وَيٰقَوْمِ مَا لِيٓ أَدْعُوكُمْ إِلَى النَّجٰوةِ وَتَدْعُونَنِيٓ
إِلَى النَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِاللّٰهِ وَ

35. (الذين . . . جبار) those[194] who wrangle concerning the signs of Allah without any authority that has come to them. It is greatly abhorrent to Allah and to those who believe. Thus Allah seals up the heart[195] of every stiff-necked high-handed *person*.

36. (وقال . . الاسباب) And Fir'awn said : Hāmān![196] build for me a tower[197] that I may reach the roads[198]——

37. (الاسباب . . تباب) the roads of the heavens so that I may mount up to the God of Mūsā, and surely I believe him to be a liar[199]. And thus fair-seeming to Fir'awn was made the evil of his work, and he was hindered from the path[200]. And the plot of Fir'awn *ended* only in perdition.

SECTION 5

38. (وقال . . . الرشاد) And he who had believed[201] said : my people ! follow me, and I shall guide you *to* the path of rectitude.[202]

39. (ياقوم . . . القرار) My people ! the life of this world is only a *passing* enjoyment, and verily the Hereafter ! that is the Abode of rest.

40. (من عمل . . . حساب) Whosoever works an evil, he shall not be requited except the like thereof; and whosoever, male or female, works righteously, and is a believer——they will enter a Garden wherein they shall be provided for without measure.

41. (وياقوم . . . النار) And, my people! how is it[203] that I call you unto salvation, while you call me to the Fire?

194. Another instance of the abrupt transition in Arabic, from the singular number, to the plural.

195. (with no trace left for receiving the truth).

196. That the Theban High Priest of Amon was himself only next in importance to Pharaoh is a fact well-known to history. 'As the wealth and power of Amon in particular increased, his High Priest at Thebes became a more

and more important political factor. We recall that he was head of the sacerdotal organization embracing all the priesthoods of the country : he thus controlled a most influential political faction. Hence it was that the High Priest of Amon under Merneptah (Ramses II's son and successor) and possibly already under Ramses himself was ab'e to go further and to install his own son as his successor, thus firmly entrenching his family at the head of the most influential hierarchy in Egypt." (Breasted, *History of Egypt*. pp. 456-457). See also P. XX. n. 100.

197. In the Jewish tradition there is a dim yet sufficiently distinct mention of a castle being built for the king of Egypt 'between heaven and earth'. (JE. I. p.288). The kings were the builders, and the high-priests carried out their directions.' (Rawlinson, *Ancient Egypt*. p. 290). Hāmān, or the Theban High Priest of Amon was also the Principal Architect of the empire (*ib*).

198. See P. XX. n. 211.

199. (in his assertion that there is a God other than myself). ظن here stands for belief or conviction.

200. (of rectitude)

201. (among the people of Pharaoh). See verse 28 above.

202. See the concluding words of the verse 29 above. The path of rectitude, says the man of faith, lies with him, and not with Pharaoh.

203. An expression of wonder, equivalent to 'how is it ?'

أُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ وَّاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ﴿٤٢﴾ لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِی
الدُّنْيَا وَلَا فِی الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ﴿٤٣﴾ فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ
وَاُفَوِّضُ اَمْرِیْٓ اِلَى اللّٰهِ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ﴿٤٤﴾ فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ فِرْعَوْنَ
سُوْٓءُ الْعَذَابِ ﴿٤٥﴾ اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا وَيَوْمَ تَقُوْمُ السَّاعَةُ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿٤٦﴾
وَاِذْ يَتَحَآجُّوْنَ فِی النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا
مِّنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا

42. (تدعوننى . . . الغفار) You call me *for this,* that I should blaspheme against Allah, and associate with Him that of which I have no knowledge, while I call you to the Mighty, the Forgiver.

43. (لاجرم . . اصحب النار) Undoubtedly you only call me to what is not to be invoked in this world nor in the Hereafter; and verily our return shall be to Allah; and the extravagant! they shall be the inmates of the Fire.

44. (فستذكرون . . . بالعباد) And soon you shall remember[204] what I am telling you. I confide my affair to Allah, verily Allah is the Beholder of *His* bondmen.

45. (فوقه . . . العذاب) So Allah protected him[205] from the ills which they plotted,[206] and the evil of the torment surrounded the household of Fir'awn.[207]

46. (النار . . العذاب) The Fire! they are exposed thereto[208] morning and evening. And on the Day whereon the Hour will uprise, *it will be said:*[209] cause the household of Fir'awn to enter the most grievous torment.

47. (واذ . . . من النار) And *consider* what time they[210] will wrangle in the Fire together, and the oppressed will say to the stiff-necked: verily we have been unto you a following;[211] are you going to avail us against a portion of the Fire?

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204. *i. e.*, when you see the punishment.
205. *i. e.*, that believing Egyptian, whose discourse has now ended.
206. (against him)
207. (after their death)
208. (in their *burzakhish life*)
209. (by the angels)
210. *i. e.*, infidels in general.
211. (while in the world).

كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا
يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ
إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ
الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ
الْكِتَابَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٥٤﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ

48. (قال . . . بين العباد) Those who were stiff-necked will say: verily we are all in it; verily Allah has judged between *His* bondmen.[212]

49. (وقال . . . العذاب) And those in the fire will say to the keepers of Hell: pray to your Lord *that* He may lighten for us a day of torment.

50. (قالوا . . . ضلل) They[213] will say: did not there come to you your messengers with evidences? They will say: yea![214] They[215] will say: pray[216] then *yourselves*. And the praying of the infidels[217] is but in wandering.[218]

SECTION 6

51. (انا . . الاشهاد) Verily We! We shall surely succour Our messengers and those who believe, *both* in the life of this world and on a Day whereon the witnesses[219] will stand forth[220]——

52. (يوم . . . الدار) a Day whereon their excuse will not profit the ungodly. Theirs will be the curse and theirs the evil Abode.

53. (ولقد . . الكتاب) And assuredly We vouchsafed to Mūsā the guidance and We caused the Children of Israil to inherit the Book——

54. (هدى . . الالباب) a guidance and an admonition to men of understanding.

55. (فاصبر . . . والابكار) Wherefore be steadfast thou.[221] The promise of Allah[222] is true; and ask forgiveness for thy fault;[223] and hallow the praise of thy Lord at evening and dawn.

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212. (in justice).

213. *i. e.*, the angels; the keepers of Hell.

214. (surely they did come).

215. *i. e.*, the angels; the keepers of Hell.

216. (your Lord)

217. (in the Hereafter even though addressed to God). See notes on the concluding words of verse 14 of Surat-ur-Ra'd, P. XIII, nn. 254-55.

218. (and will come to naught)

219. *i. c.*, angels.
220. (to record their evidence for the apostles and against the culprits).
221. (with patience, in the face of persecution and insults, O Prophet !)
222. (for the protection of His apostles). See verse 51.
223. ذنب 'differs from اثم in being either intentional or committed through inadvertence, whereas اثم is peculiarly intentional.' (LL) When spoken of in reference to the prophets it means an act of inadvertence, not blamable in itself, but only unworthy of their high rank.' (Th) Mere erring, or error of Judgment with no moral delinquency, of course, does not constitute a *sin*. See also P. XXVI, S. XLVII, V. 19.

سلطن اتىهم ان فى صدورهم الا كبر ما هم ببالغيه فاستعذ بالله انه هو السميع البصير ﴿٥٦﴾ لخلق السموت
والارض اكبر من خلق الناس ولكن اكثر الناس لا يعلمون ﴿٥٧﴾ وما يستوى الاعمى والبصير و
الذين امنوا وعملوا الصلحت ولا المسىء قليلا ما تتذكرون ﴿٥٨﴾ ان الساعة لاتية لا ريب فيها
ولكن اكثر الناس لا يؤمنون ﴿٥٩﴾ وقال ربكم ادعونى استجب لكم ان الذين يستكبرون
ع عن عبادتى سيدخلون جهنم داخرين ﴿٦٠﴾ الله الذى جعل لكم اليل لتسكنوا فيه والنهار مبصرا
ان الله لذو فضل على الناس ولكن اكثر الناس لا يشكرون ﴿٦١﴾ ذلكم الله ربكم خالق كل

56. (ان الذين . . . البصير) Verily those who wrangle concerning the revelations of Allah without an authority having come to them[224] ——naught is there in their breasts save ambitions[225] which they shall not achieve. Seek refuge thou then in Allah;[226] verily He! He is the Hearer, the Beholder.

57. (لخلق . . . يعلمون) The creation of the heavens and the earth[227] is indeed greater than the creation of mankind;[228] yet most of mankind know not.

58. (وما . . . تتذكرون) Not equal are the blind and the seeing, nor those who believe and work righteous *deeds* and the wicked. Little are you admonished.[229]

59. (ان . . . يؤمنون) Verily the Hour is coming; there is no doubt thereof, yet most of mankind believe not.

60. (وقال . . . دخرين) And your Lord has said: call upon Me,[230] and I shall answer you.[231] Verily those who are stiff-necked against My worship, now they will enter Hell abject.[232]

SECTION 7

61. (الله . . . يشكرون) Allah it is Who has made the night that you may repose therein,[233] and the day enlightening. Verily Allah is the Lord of grace for mankind: yet most of mankind return not thanks.[234]

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224. *i. e.*, with no plausible grounds whatever.

225. *i. e.*, the quest of greatness.

226. (against their machinations, O Prophet!)

227. (in the first instance, and from nothing)

228. (for a second time; at the resurrection). This is said in answer to the pagans who denied the possibility of Resurrection.

229. (O infidels!)

230. (and not unto others). Prayer is the higher medium, in Islam, whereby man can enter into communion with God. See P. II. nn. 231, 232; P. XX. n. 8.

231. Whether that answer be immediate, direct or indirect. *Cf.* the OT :—'Seek ye the Lord while he may be found, call ye upon him while he is near.' (Is. 55 : 6) And the NT :—'Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass.' (Lk. 21 : 36).

232. 'God, himself, the One, reveals himself to man through prophets and otherwise, and man, in prayer, can come directly to God. This is Muhammad's great glory. The individual soul and its God are face to face' (Macdonald, *Religious Attitude and Life in Islam*, p. 38)

233. Contrast with this such fantastic doctrines of certain polytheist peoples; 'Summer and Winter are at war with one another, exactly like Day and Night; Day and Summer gladden, as Night and Winter vex the world.' (ERE. v. p. 103)

234. (by acknowledging His unity)

شَیْءٍ لَآ اِلٰهَ اِلَّا هُوَ فَاَنّٰى تُؤْفَكُوْنَ ﴿٦٢﴾ كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٦٣﴾ اَللّٰهُ الَّذِیْ
جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ذٰلِكُمُ اللّٰهُ
رَبُّكُمْ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٦٤﴾ هُوَ الْحَیُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ اَلْحَمْدُ
لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٦٥﴾ قُلْ اِنِّیْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِیَ الْبَيِّنٰتُ مِنْ
رَّبِّیْ وَاُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿٦٦﴾ هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُيُوْخًا وَمِنْكُمْ مَّنْ يُّتَوَفّٰى مِنْ قَبْلُ

62. (ذالكم . . . تؤفكون) Such is Allah, your Lord, the Creator of everything;[235] there is no god but He. Whither then are you straying away?[236]

63. (كذالك . . . يجحدون) In this wise those who were wont to gainsay the signs of Allah have strayed away.[237]

64. (الله . . . العلمين) Allah it is Who has made the earth for you a resting-place and the sky a structure;[238] and fashioned you[239] and fashioned well, and provided for you goodly things. Such is Allah, your Lord! So blessed be Allah,[240] the Lord of the worlds.

65. (هو . . . العلمين) He is the Living;[241] no god there is but He. So call upon Him, making faith pure for Him. *All* praise for Allah, the Lord of the worlds.

66. (قل . . . العلمين) Say thou;[242] verily I am forbidden that I should worship those whom you call upon besides Allah when evidences[243] have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.[244]

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235. This strikes at the godless, childish and materialistic cosmogonies of the Greek 'philosophers.' According to Plato, 'fire and water and earth and air all exist by Nature and chance' and none of them by an action of mind, and 'the bodies which come next in order——the earth, sun, moon and stars——have been created by means of these absolutely inanimate existences. The various elements are moved by chance, and also by inherent forces according to certain affinities amongst them ......After this fashion has been created the whole of heaven and all that is therein, as well as all animals and plants and all the seasons. These come from these elements, not by any action of mind or of any god or from art but by Nature and chance only.' (EMK. I. p. 3) And, according to an Aristotelian dictum, 'nothing comes into existence out of that which is not, but everything out of that which is';

so that 'there can have been no process of creation, merely a redistribution of four elements and their four qualities.' (*ib*).

336. (from His worship)

237. (in former times)

238. See P. I. n. 92,

239. (In due proportion).

240. See P. XVIII. n. 15.

241. See P. III. n. 20.

242. (preaching to the polytheists, O Prophet !)

243. *i. e.*, clear arguments demonstrating His unity.

244. See P. I. n. 13.

وَلِتَبْلُغُوْٓا اَجَلًا مُّسَمًّى وَّلَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦٧﴾ هُوَ الَّذِىْ يُحْىٖ وَيُمِيْتُ ۚ فَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ
فَيَكُوْنُ ﴿٦٨﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ يُجَادِلُوْنَ فِىْٓ اٰيٰتِ اللّٰهِ ۭ اَنّٰى يُصْرَفُوْنَ ﴿٦٩﴾ الَّذِيْنَ كَذَّبُوْا بِالْكِتٰبِ وَبِمَآ اَرْسَلْنَا
بِهٖ رُسُلَنَا ۛ فَسَوْفَ يَعْلَمُوْنَ ﴿٧٠﴾ اِذِ الْاَغْلٰلُ فِىْٓ اَعْنَاقِهِمْ وَالسَّلٰسِلُ ۭ يُسْحَبُوْنَ ﴿٧١﴾ فِى الْحَمِيْمِ ڏ ثُمَّ فِى النَّارِ
يُسْجَرُوْنَ ﴿٧٢﴾ ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ﴿٧٣﴾ مِنْ دُوْنِ اللّٰهِ ۭ قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ نَكُنْ نَّدْعُوْا مِنْ
قَبْلُ شَيْــــًٔا ۭ كَذٰلِكَ يُضِلُّ اللّٰهُ الْكٰفِرِيْنَ ﴿٧٤﴾ ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ
تَمْرَحُوْنَ ﴿٧٥﴾ اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ

67. (هو الذى . . . تعقلون) He it is Who created you[215] of dust, and then of a drop, and then of a clot,[216] and then He brings you forth[217] as an infant, and then *He ordains* that you attain your full strength, and then that you become old men—though some of you die earlier—and that you[218] attain the appointed term;[219] and that haply you may reflect.[250]

68. (هو الذى . . . فيكون) He it is Who causes life and death;[251] and whence He decrees an affair He only says to it: be, and it becomes.[252]

SECTION 8

69. (الم . . . يصرفون) Dost thou not[253] see those who wrangle concerning the revelations of Allah, whither are they turning away?

70. (الذين . . . يعلمون) Those who belie the Book and the *message* with which We sent Our messengers, presently they will come to know——

71. (اذالاغلل . . يسحبون) when shackles will be on their necks and *also* chains; they will be dragged[254]

72. (فى الحميم . . يسجرون) into the boiling water; then into the Fire they will be stocked.

73. (ثم . . . تشركون) Then it will be said to them;[255] where are those whom you have been associating?[256]

74. (من . . . الكفرين) besides Allah? They will say: they have failed us: aye! we have not been calling on aught[257] before. Thus does Allah lead the infidels[258] astray.

75. (ذلكم . . . تمرحون) That is[259] because you had been exulting in the earth without any right, and because you had been strutting.

245. (O mankind!)

246. See P. XVIII, S. XXIII, V. 14.

247. (from your mother's womb)

248. *i. e.*, all of you, whether an infant, as youth, or an old man.

249. (of your life). *i. e.* the term determined for you in the knowledge of God.

250. (and by reflection may come to believe in the unity of God)

251. He is the real, ultimate source of all life and death, and there is no sense in the myth that there is one God the Creator and another God the Destroyer.

252. See P. I. nn. 530, 531.

253. (O Prophet !)

254. (as despicable, condemned culprits)

255. (by the angels)

256. (in worship)

257. (that had any real existence). *i. e.*, we have all along been pursuing but shadows, mere non-entities, figments of our own imagination.

258. *i. e.*, those who have deliberately chosen the path of error.

259. Thus will the inmates of Hell be addressed.

فِيهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ
نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن
لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ
وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ ع ۱۱ ۱۳
وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ
آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا

76. (ادخلوا . . . المتکبرين) Enter ye the gates of Hell, *as* abiders therein. Hapless is the abode of the stiff-necked.

77. (فاصبر . . . يرجعون) Wherefore be steadfast thou ;[260] verily the promise of Allah[261] is true. Then whether We let thee see[262] a portion of what we have promised them, or whether We cause them to die[263] to Us[264] they *all* will be returned.[265]

78. (ولقد . . . المبطلون) Assuredly We have sent messengers before thee: of them *are* some whose *story* We have recounted to thee and those whose *story* We have not recounted to thee. And it was not *possible* for any messenger to bring a sign[266] save by Allah's leave. So when comes[267] the command of Allah judgment will be given with truth, and then the followers of falsehood will lose.

SECTION 9

79. (الله . . . تاكلون) Allah it is Who has made cattle for you, that you may ride on some of them, and of others you eat.[268]

80. (ولكم . . . تحملون) And for you there are *other* benefits in them, and that you may attain through them any desire that is in your breasts ;[269] and upon them and upon the ships you are borne.

81. (ويريكم . . . تنكرون) And He shows you His sign,[270] which, then, of the signs of Allah will you deny ?[271]

260. (and be not disturbed, O Prophet !)

261. (concerning their ultimate fate)

262. (in this life)

263. (before thou seest it)

264. (in either case)

265. (to receive judgment)

266. (of his own accord)

267. (either in this world or the Next.

268. See P. XIV. nn. 125. 126. Not only have animals been very frequently deified and not only is there a regular cult of animal-gods among polytheistic peoples, but animals in various mythologies have also been known as Creator. 'In some cases chance seems to have caused an animal to figure as Creator.' (ERE. I. p. 485) 'Though we find cases in which the Creator is an object of worship, or at any rate of respect. we also find a share in creation assigned to animals which are not even specially sacred. (*ib*).

269. For instance. one may travel by their means.

270. *i. e.*, evidences of His might and majesty in every act of His creation.

271. (O mankind !)

كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا
أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِندَهُم مِّنَ
الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ
فِي عِبَادِهِ ۖ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

82. (افلم . . . يكسبون) Have they[272] not travelled on the earth that they may behold[273] how has been the end of those before them.[274] They were more numerous than these, and mightier in strength and the traces[275] in the land. But naught availed them of what they had been earning.

83. (فلما . . . يستهزؤن) And when their messengers came to them with evidences,[276] they exulted in the knowledge[277] they had with them, and *there* surrounded them what they had been mocking.

84. (فلما . . . مشركين) Then when they beheld Our prowess they said: we believe in Allah alone, and we disbelieve in what we have been associating with Him.

85. (فلم . . . الكافرون) But their belief[278] profited them naught[279] when they had seen Our prowess. *This* is Allah's dispensation[280] that has been in regard to His bondmen.[281] And[282] lost were the infidels then and there.

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272. *i. e.*, the Arab pagans.
273. (with their own eyes)
274. (by looking at the ruins of the ancient nations)
275. (which they have left of their power and glory.) See n. 163 above.
276. *i. e.*, evident proofs of their mission.
277. (and skill) As Roger Bacon says one of the chief obstacles in grasping the truth is "concealment of our own ignorance accompanied by an ostentatious display of our knowledge". (Roger Bacon. *Opus Majus*, trans. R. S. Burke, 1928).
278. Which was no longer a faith in the Unseen.
279. (on account of its being too late)
280. (of dealing with His creatures)
281. (ever since)
282. (*i. e.*, after their profession of faith had proved unavailing)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۝١ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝٢ كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝٣ بَشِيْرًا وَّ
نَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝٤ وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّ
مِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ۝٥ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ
وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۝٦

Sūrah Ha MīmSajdah

Ha. Mim. Prostration. XLI

(Makkan, 6 Sections and 54 Verses)

In the name of Allah, the Compassionate, the Merciful.

1. (حم) Hā. Mīm.

2. (تنزيل . . . الرحيم) *This is* revelation from Allah, the Compassionate, the Merciful——

3. (كتاب . . . يعلمون) a Book whereof the verses are detailed;[283] an Arabic Qur'an;[284] for a people who know[285].

4. (بشيرا . . . يسمعون) a bearer of glad tidings[286] and a warner[287]. Yet[288] most of them[289] turn aside, so that they listen not.

5. (وقالوا . . . عاملون) And they say[290]: our hearts are under a veil from what thou callest us to, and in our ears is heaviness, and there is a curtain between us and thee; so work thou[291], we are also working[292].

6. (قل . . . للمشركين) Say thou[293]: I am only a human being like you[294]; *only it is* revealed to me that your god is but One God[295], so take the straight path to Him[296], and seek forgiveness of Him[297], and woe be to the associators,

283. *i. e.*, made distinct : explained in detail.

284. See P. XII. nn. 356. 357.

385. *i. e.*, though meant for all, they alone can benefit by it who exercise their understanding, and care to know.

286. (for the believers).

287. (for the rejecters).

288. (instead of everyone believing therein).

289. *i. e.*, of the mankind.

290. (boastfully to the Prophet).

291. (in thy way).

292. (in our own way). The whole speech of the Arab pagans is expressive of their calculated indifference to the call of Truth.

293. (O Prophet !).

294. *i. e.*, a mere mortal, and therefore have no power to coerce you into guidance. See P. XVI. n. 70.

295. See P. II. nn. 107.

296. (for the future).

297. (for what is past).

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝٧ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝٨ ع
قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ۭ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ۝٩ وَجَعَلَ
فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ۭ سَوَاۗءً لِّلسَّاۗىِٕلِيْنَ ۝١٠ ثُمَّ اسْتَوٰٓى
اِلَى السَّمَاۗءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ۭ قَالَتَآ اَتَيْنَا طَاۗىِٕعِيْنَ ۝١١ فَقَضٰىهُنَّ سَبْعَ
سَمٰوٰتٍ فِيْ يَوْمَيْنِ وَاَوْحٰى فِيْ كُلِّ سَمَاۗءٍ اَمْرَهَا ۭ وَزَيَّنَّا السَّمَاۗءَ الدُّنْيَا بِمَصَابِيْحَ ڰ وَحِفْظًا ۭ

7. (الذین). . . کافرون) who pay not the poor-rate[298], and they! disbelievers they are in the Hereafter!

8. (ان الذین . . . ممنون) Verily those who believe and work righteous *deeds* ——to them shall be a wage unceasing.

SECTION 2

9. (قل . . . العالمین) Say thou[299]: are you indeed *those* who disbelieve in Him Who has created the earth in two days[300], and set up peers unto Him? That is the Lord of the worlds.

10. (وجعل . . . للسائلین) And He placed therein *mountains* firmly rooted *rising* above it, and He blessed it[301], and ordained therein the sustenance thereof[302], *all this* in four days[303], complete[304]; *this* for the inquirers[305].

11- (ثم . . . طائعین) He thereafter turned to the heaven[306], and it[307] was *as* smoke[308], and said to it and to the earth: do you twain come willingly or loth[309]? they said: we come[310] willingly[311].

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298. *i. e.*, who are so misguided in practice.

299. (to the infidels, O Prophet !).

300. Perhaps the first two days of the weak.

301. (by many things of advantage and benefit).

302, *i. e.*, designed to meet the needs of its inhabitants.

303. That is, including the two former days wherein the earth itself was created.

304. The import of قضٰی in the context is that God created all these things in so many entire and complete days. (Zm.).

305. Who were, in this instance, principally the Jews.

306. *i. e.*, its creation. See P. I. n. 128.

307. *i.* e., its matter which had already been created.

308. *i. e.*, in the form of a smoky gas or some such substance. *Cf.* the OT :— 'There went up a mist from the earth, and watered the whole face of the ground.' (Ge. 2 : 6)

309. The purport is : Obey you must Our physical laws and commandments like all others created beings ; now the question is, shall ye accept the Divine rule heartily and cheerfully or only grudgingly, feeling it as a yoke ?

310. *i. e.*, submit to Thy rule.

311. *i. e.*, with the passionate happiness of loyal and loving servants, not in the drab discoloured way of Stoic resignation.

ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۱۲﴾ فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ﴿۱۳﴾ اِذْ جَآءَتْهُمُ
الرُّسُلُ مِنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ قَالُوْا لَوْ شَآءَ رَبُّنَا لَاَنْزَلَ مَلٰٓئِكَةً
فَاِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿۱۴﴾ فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَلَمْ يَرَوْا اَنَّ
اللّٰهَ الَّذِيْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَكَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿۱۵﴾ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِيْٓ اَيَّامٍ
نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْيِ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَلَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَهُمْ لَا يُنْصَرُوْنَ ﴿۱۶﴾
وَاَمَّا ثَمُوْدُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا

12. (فقضهن . . . العليم) Then He decreed them[312] *as* seven heavens in two days[313], and revealed to each heaven the command thereof[314]. And We bedecked the nether heaven[315] with lamps[316] and *placed therein* a guard[317]. That is the ordinance of the Mighty[318], the Knower.[319]

13. (فان . . . وثمود) Then if they[320] still turn away[321], say thou: I warn you of a calamity of the 'Aād and *Thamūd*.

14. (اذجاءتهم . . كافرون) *Recall* when the messengers came to them from before them and behind them[322] saying: worship none save Allah. They said: had our Lord willed[323], He would have sent down angels[324], so verily we disbelieve *altogether* in what you have been sent with[325].

15. (فاما . . . يجحدون) As for the 'Aād, they grew stiff-necked on the earth without justification, and said:[326] who is mightier in strength than we? Did they not see that Allah Who created them, ——He was mightier in strength[327] than they? And they used to gainsay Our signs.

16. (فارسلنا . . ينصرون) Wherefore We sent upon them a raging wind in inauspicious days[328], so that We might make them taste the torment of humiliation in the life of this world, and surely the torment of the Hereafter will be more humiliating, nor will they be succoured.

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312. Or, 'finished.' قضى , He finished a thing entirely, by word, or by deed. This is the primary meaning.' (LL)

313. Thus making a total of six days.

314. *i. e.*, to the angels assigned thereto.

315. *i. e.*, the heaven nearest to the earth.

316. *i. e.*, bright stars.

317. (of angels).

318. *i. e.*, Able to enforce all His decrees.

319. *i. e.*, Cognizant of the needs of all.

320. *i. e.*, the Arab pagans.

321. (from the doctrine of unity).

322. *i. e.*, from everyside, persuading and urging them continually.

323. (to send messengers at all).

324. (and not mere human beings like yourselves). The fact of the prophets being mortal and mere human being has always proved a stumbling-block to the pagan nations.

325. (as ye profess).

326. (in reply to the warnings of the prophets).

327. (and ahle to inflict punishment on them).

328. *i. e.*, inauspicious for them on account of the Divine visitation.

الْعَمٰى عَلَى الْهُدٰى فَاَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُوْنِ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٧﴾ وَ نَجَّيْنَا الَّذِيْنَ
اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ ﴿١٩﴾ حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾ وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ۗ قَالُوْٓا اَنْطَقَنَا
اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَتِرُوْنَ
اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا
مِّمَّا تَعْمَلُوْنَ ﴿٢٢﴾ وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٢٣﴾

17. (واما . . . يكسبون) And as for the *Thamūd*, We guided them[329], but they preferred blindness to guidance, wherefore the bolt of the torment of abjection struck them because of what they had been earning.

18. (ونجينا . . . يتقون) And We delivered those who believed and were *God*-fearing[330].

SECTION 3

19. (ويوم . . . يوزعون) And on the Day when the enemies of Allah will be gathered towards the Fire, they will be set in bands[331];

20. (حتى . . . يعملون) until when they come to it[332] their ears and their sights and their skins will bear witness against them of what they had been working.[333]

21. (وقالوا . . . ترجعون) And they[334] will say to their skins: why do you bear witness against us? They will say: Allah has caused us to speak, *as* He causes everything to speak, [335] and Who created you the first time, and to Whom you are *now* caused to return.

22. (وما . . . تعملون) And you have not been taking cover against yourselves[336], lest your ears and your eyes and your skins should bear witness against you[337], and you imagined that Allah did not know much of what you were working.

23. (و ذالكم . . . الخسرين) That conception of yours which you formed of your Lord has ruined you, and you have become of the losers.

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329. *i. e.*, showed them the way through Our prophets.

330. (in awe of their Lord).

331. *i. e.*, classed according to their guilt.

332. *i. e.*, to the Judgment-seat, close to the Hell.

333. To keep in view, in this connection, the modern development of the palm and finger-prints system,——the evidence of one's own limbs——would be interesting as well as instructive.

334. (dazed and bewildered at this self-revelation)

335. *i. e.*, the Ultimate Source and Efficient Cause of all speech has caused us also to speak, why express suprise then!

336. (and keeping secret from your limbs and members, while you sinned in the world). Thus will the confirmed sinners and infidels be addressed.

337. *i. e.*, you were powerless from hiding your sins from your very limbs and members and could not imagine that they would rise up against you as hostile witnesses.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ
فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ
الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ
لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي
كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا
بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ

24. (فان . . . المعتبين) Then if they are patient[338], the Fire is their *very* home[339], and if they seek *term* to please *Allah*, then they will not be of those who are allowed to please Allah[340].

25. (وقيضنا . . خاسرين) And We have assigned to them[341] companions[342] who had bedecked to them what was before them and what was behind them[343]. Justified upon them was the word[344] *pronounced* on the communities of jinn and mankind who passed away before them[345]. Verily they were the losers.

SECTION 4

26. (وقال . . . تغلبون) And those who disbelieve say[346]: listen not to this Qur'ān[347], and babble therein[348], haply you may overcome.

27. (فلنذيقن . . . يعملون) So We will cause those who disbelieve to taste a severe torment, and We will surely requite them the worst of what they have been working.

28. (ذالك . . . يجحدون) That is the meed of the enemies of Allah —— the Fire. Therein is their home of Abidance —— a meed for their gainsaying of Our signs.

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338. *i. e.*, if they bear their torment patiently.

339. (and this resignation on their part would bring them no relief).

340. 'And if they solicit God's favour, they shall not be regarded with favour; or, if they petition their Lord to cancel their compact, or to restore them to the world, He will not do so; *i. e.*, He will not restore them to the world: knowing that, if they were restored, they would return to that which they have been forbidden to do.' (LL)

341. *i. e.*, unto the infidels.

342. (devils in human form).

343. *i. e.*, those companion devils had dressed up pleasures of sin in the eyes of the infidels.

344. (of God announcing punishment to the offenders).

345, *i. e.*, the common sentence of perdition has been for all the wrong-doers, ancient and modern, past and present.

346. (to one another in their intense hatred of the preaching of Islam).

347. (when it is being recited by the Prophet).

348. (so that its hearing may be drowned by your scoffs and laughter).

اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ ۝ اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ
اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ۝ نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ
الدُّنْيَا وَفِي الْاٰخِرَةِ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ ۝ نُزُلًا مِّنْ غَفُوْرٍ
رَّحِيْمٍ ۝ وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ۝
وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ
وَلِيٌّ حَمِيْمٌ ۝ وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ۝ وَاِمَّا

29. (وقال . . . الاسفلين) And those who disbelieve will say[349] : our Lord ! show us those of jinn[350] and mankind who led us astray and we[351] will place them under our feet that they may be of the nethermost.

30. (ان الذين . . . توعدون) Verily those who said : our Lord is Allah, and have thereafter stood *by it* —— on them will descend the angels[352] *saying* : fear not. nor grieve, and rejoice at the *glad-tidings* of the Garden which you have been promised.

31. (نحن . . . تدعون) We[353] have been your friends in the life of the world[354], and *are such* in the Hereafter ; herein[355] whatsoever you desire shall be yours and whatsoever you call for shall be yours.

32. (نزلا . . . رحيم) An entertainment[356] *for you* from *your Lord*, the Forgiving, the Merciful.

SECTION 5

33. (ومن . . . المسلمين) And who is better in speech than he who summons unto Allah and works righteously, and says : verily I am of the Muslims.

34. (ولا . . . حميم) Good and evil cannot be equal[357]. Repel thou[358] *evil* with what is goodly, then behold ! he, between whom and thee was enmity, *will be* as though he was a warm friend.

35. (وما . . . عظيم) And none attains that[359] except those who are patient[360] ; and none attains that except the owner of mighty good fortune.

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349. (in Hell).

350. (of the malevolent variety) *i. e.*, the devils.

351. ——to avenge ourselves——

352. (specially at the hour of their death, to support them in their last agony and to comfort them).

353. (the angels).

354. (to dispose your minds to good and to preserve you from temptation). *Cf.* the OT :—'The angel of the Lord encampeth round about them that fear him and delivereth them. O taste and see that the Lord is good : blessed is the man that trusteth in him.' (Ps. 34 : 7, 8)

355. *i. e.*, in that future life.

356. The believers in Paradise will be in the honoured position of Divine guests.

357. (in their effects. or in the sight of God).

358. (O reader !).

359. (stage of perfection).

360. *i. e.*, those who exercise patience and self-restraint.

الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ۗ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٣٦﴾ وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَ
الْقَمَرُ ۗ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ
تَعْبُدُوْنَ ﴿٣٧﴾ فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا
يَسْـَٔمُوْنَ ﴿٣٨﴾ وَمِنْ اٰيٰتِهٖٓ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ
اِنَّ الَّذِيْٓ اَحْيَاهَا لَمُحْيِ الْمَوْتٰى ۗ اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٩﴾ اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اٰيٰتِنَا لَا
يَخْفَوْنَ عَلَيْنَا ۗ اَفَمَنْ يُّلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِيْٓ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ۗ اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا

36. (واما . . . العليم) And if there stirs thee an incitement[361] from Satan, then seek refuge in Allah[362]. Verily He ! He is the Hearer. the Knower.

37. (ومن . . . تعبدون) And of His signs[363] are the night and the day and the sun and the moon[364]. So do not prostrate yourselves to the sun[365] and the moon[366], but prostrate yourselves to Allah Who has created them, if it is Allah alone Whom you are worshipping.

38. (فان . . . . يسئمون) And if they grew stiff-necked[367], then those who are with thy Lord,[368] hallow Him night and day, and they weary not[369].

39. (ومن . . . . قدير) And of His signs is that thou seest the earth lowly[370], and when We sent down water on it, it stirs *to life* and grows. Verily He Who quickens it, is the Quickener of the dead. Verily He is Potent over everything.

40. (ان الذين . . بصير) Verily those who blaspheme our revelations[372] are not hidden from Us. Is he then who will be cast into the Fire[373] better or he who comes secure on the Day of Resurrection ? Do what you will, verily He is the Beholder of what you do[374].

361. (of anger and revenge).

362. (at the moment of greatest provocation).

363. *i. e.*, the signs of His power.

364. All of which are mere created objects, and not deities to be worshipped.

365. One of the most popular of all 'natural' deities. 'Rivalling in power and glory the all-encompassing Heaven, the Sun moves eminent among the deities of nature . . . It is no exaggeration to say, with Sir William James, that one great fountain of all idolatry in the four quarters of the globe was the veneration paid by men to the sun.' (PC. II. pp. 285-86.) 'To men who could thus look on the sky, earth, and sea as animated, intelligent beings, the Sun, giver of light and life to the world, rising and crossing the sky and descending at night into the under-world whence he arose, has the clearest divine personality, . . . As far back as ancient history reaches, the

Sun-god appears . . .' (Tylor, *Anthropology*, Vol, II, p. 360) According to a modern writer, if one were to merely list the peoples who have been votaries of the Sun the list would include almost all nations, old and new, from Akkadians and Aztecs to Lapps and Zulus. 'As one of the most conspicuous and powerful objects in the physical world the sun has naturally attracted the attention and obtained the homage of many races, who have personified and worshipped it as a god . . . Whatever the reason may be, a solar religion appears to flourish best among nations which have attained to a certain degree of civilization, such as the ancient Egyptians and the Indians of Mexico ahd Peru at the time when they were discovered by the Spaniards.' (FWN. pp. 441-442) Proceeding further, Frazer gives accurate and minute details of Sun-worship in India (both ancient and modern), Persia, Greece, Rome, Egypt, Babylonia, Arabia, Japan, and other countries.

366. 'Nearly every place in early times would have a sun god or a moon god or both, and in the political development of the country the moon god of the conquering city displaced or absorbed the moon god of the conquered. (Roger, *Religion of Babylonia*, p. 79) 'Moon-worship, naturally ranking below Sun-worship in importance, ranges through nearly the same district of culture. There are remarkable cases in which the Moon is recognised as a great deity by tribes who take less account, or none at all, of the Sun.' (PC. II. p. 299) 'The Moon-god or goddess marks the festivals of rude forest tribes who dance by the light of the full moon. It is not uncommon for the Moon to rank above the Sun, as perhaps for the astronomical reasons was the case in ancient Babylonia; but more usually the Sun stands first, as seems to us more natural; and commonly Sun and Moon are looked on as a pair, brother and sister, or husband and wife.' (Tylor, *Anthropology*, Vol. II. p. 361).

367. (and proudly disdain to serve Him).

368. *i. e.*, angels.

369. (from their prayer and devotion).

370. (and desolate, O reader !).

371. *i. e.*, the dead earth.

372. (either by corrupting them or ignoring altogether).

373. (as every infidel is bound to be).

374. (and the final Judge and Arbiter).

الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۚ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۚ إِنَّ رَبَّكَ
لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ
وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ
عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ۗ وَلَوْلَا ع 19
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾ مَنْ عَمِلَ صَالِحًا
فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾

41. (ان . . . عزيز) Verily those who disbelieve in the Admonition when it comes to them *are themselves at fault*[375]; verily it is a Book mighty[376].

42. (لايأتيه . . . حميد) Falsehood cannot come to it from before it or from behind it[377]. *It is* a Revelation from One Wise *and* Praise-worthy[378].

43. (ما . . . اليم) Naught[379] is said to thee[380] save what was said to the messengers before thee[381]. Thy Lord is Owner of forgiveness[382] and the Owner of afflictive chastisement[383].

44. (ولو . . . بعيد) And had We made it a Recital into a foreign tongue[384], they[385] would certainly have said: why are not the verses thereof explained *to us*[386]? A foreign tongue[387] and an Arab[388]! Say thou[389] to those who believe in it[390], it is a guidance[391] and a healing[392]; and those who do not believe[393], in their ears is a heaviness and to them it is blindness[491]. These are they who are[395] cried unto from a place far-off[396].

SECTION 6

45 (ولقد . . . مريب) And assuredly We vouchsafed the Book to Mūsā and there arose difference concerning it. And had not a word gone forth from thy Lord[397] the *affair* would have been decreed[398] between them[399]. And verily they are in regard thereto in doubt and dubitating.

46. (من . . . للعبيد) Whosoever works righteously it is for his own soul, and whosoever works evil it is against it. And thy Lord is not[400] an oppressor to His bondmen[401].

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375. (for this denial and infidelity).

376. (and powerful in evidences and arguments), *i. e.*, those who reject the Qurān do so for their own want of proper understanding and not on account of any defect or deficiency in the Qurān itself.

377. *i e.*, error cannot enter it from any side and in any respect whatever.

378. Hence its superhuman perfection and miraculous excellence.

379. (of ridicule and contumacy).

380. (by the infidels, O Prophet !).

381. (by the infidels of the past).

382. (so they can still save themselves by repentance).

383. (to which they are doomed if they remain unrepentant).

384. (and still addressed it in the first instance to the Arabs).

385. *i. e.*, the Arab pagans.

386. (and made intelligible to us in our own tongue). The Arabic language, —in which the Arabs themselves took particular delight, for its copious vocabulary, its wealth of forms and its inherent capability of cultivation,—was peculiarly fitted to take a leading position in the world. If it is compared, for example, with the unwieldy Latin, or even with the turgid Persian, it is found to be specially distinguished by the possession of short Abstract forms——a property of great service in scientific expression. It is capable of indicating the finest shades of meaning . . .' (De Boes, *History of Philosophy in Islam*, pp. 31-32). Classical Arabic is characterized by an extraodinary richness of vocabulary and the logical, systematic character of its grammatical structure. (EBr. II. p. 192). See also P. XIV. n. 342.

387. (of the Message).

388. (as a Messenger).

389. (O Prophet !).

390. *i. e.*, the Holy Qurān.

391. (in every stage of practical life).

392. *i e.*, a cure for every disease of mind and spirit.

393. (actuated by malice and spite).

394. *i. e.*, such wilful and inveterate enemies of truth render themselves unable to hear its voice or to see its beauties.

395. (as though).

396. *i. e.*, they are so far off that they neither hear nor understand the voice of him who calls to them.

397. (for final judgment at a certain Hour).

398. (long ago).

399. *i. e.*, between the believers and the rejectors.

400. (at all).

401. The God of Islam, as contradistinguished from tribal or national gods of other communities, is perfectly Just and absolutely Benevolent ; not vindictive or malevolent.

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَ
يَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا مِن شَهِيدٍ ۝٤٧ وَضَلَّ عَنْهُم مَّا كَانُوا يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا مَا
لَهُم مِّن مَّحِيصٍ ۝٤٨ لَّا يَسْأَمُ الْإِنسَانُ مِن دُعَاءِ الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ۝٤٩ وَلَئِنْ أَذَقْنَاهُ رَحْمَةً
مِّنَّا مِن بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِندَهُ
لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ۝٥٠

PART XXV

47. (اليه . . . شهيد) To Him[1] *alone* is referred the knowledge of the Hour[2]. And not a fruit comes forth from its knops, nor does a female conceive[3] or bring forth but with His knowledge. And on the Day when He will call unto them[4]: where are My associates[5]? they will say: we assure Thee, none of us is a witness *thereof*[6].

48. (وضل . . . محيص) And those whom they had been calling upon before will fail them, and they will perceive[7] that there is no refuge for them.

49. (لا . . . قنوط) Man is never wearied of[8] praying for *his worldly* good, and if an evil visits him, he is despondent, despairing[9].

50. (ولئن . . . غليظ) And if, after an affliction has visited him, We cause him to taste of Our mercy, he is sure to say: this is my own[10], and I do not think that the Hour will *ever* arise, and were I to be brought back to my Lord, surely there will be for me an excellent *reward* from Him. But[11] We shall surely declare to those who disbelieve what they have worked, and make them taste a rough torment.

1. (and Him alone)
2. (so no prophet or angel can know the exact time of its coming). This is said in answer to the pagans who sneeringly interrogated the Prophet as to its date.
3. (in her womb).
4. *i. e.*, the polytheists.
5. *i. e.*, the associates you ascribed to Me.
6. Thus at the question-time the polytheists will totally forsake their false gods.
7. (as a self-evident fact).
8. (in his insatiable greed).
9. (due to his want of faith).
10. *i. e.*, due to me on account of my merits.
11. (contrary to their fancies and false assumptions).

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا بِجَانِبِهٖ ۚ وَإِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ﴿٥١﴾ قُلْ أَرَءَيْتُمْ
إِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مَنْ أَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقٍ بَعِيْدٍ ﴿٥٢﴾ سَنُرِيْهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَ
فِيْٓ أَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ فِيْ
مِرْيَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ ﴿٥٤﴾

51. (واذا . . . عريض) And when We show favour to man, he turns aside and withdraws[12] on his sides, and when evil touches him he is full of prolonged prayer[13].

52. (قل . . . بعيد) Say thou : think ! if it[14] is *really* from Allah and you reject it, who Is further astray than one who is in schism far-off ?

53. (سنريهم . . . شهيد) Soon[15] We shall show them[16] Our signs[17] in the universe[18] and in their *own* selves[19] until it becomes manifest to them[20] that it is the truth. Does it not suffice in regard to thy Lord[21], that He is Witness over everything ?

54. (الا . . . محيط) Lo ! they are in doubt concerning their meeting with their Lord[22]. Lo ! He is the Encompasser of everything.

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12. (from Us, instead of returning thanks to Us).

13. (And even that prayer is not in the proper prayerful mood, but is an outcome of his intense greed and insatiable avarice).

14. *i. e.*, the Holy Qurān.

15. *i. e.*, in the near future.

16. *i. e.*, the Arabs pagans, the first rejectors of the Qurān.

17. *i. e.*, evidence of Our might and majesty.

18. (of the earth) *i. e.*, in places further from Makka by the surrender of distant and powerful nations to Islam.

19. (by the wholesale defeat of the Makkans at Badr). The words are also of general application. If we only care to reflect on the marvellous structure of the atom and on the still more marvellous nature of the human mind, we are inevitably, inescapably led to the truth of an All-Designing, Omnipotent, Omniscient Being.

20. (whether they will it or not).

21. (for thee, O Prophet !).

22. (and this want of faith in Resurrection is at the root of their entire conduct).

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

حٰمٓ ۝ عٓسٓقٓ ۝ كَذٰلِكَ يُوۡحِىۡۤ اِلَيۡكَ وَاِلَى الَّذِيۡنَ مِنۡ قَبۡلِكَ ۙ اللّٰهُ الۡعَزِيۡزُ الۡحَكِيۡمُ ۝ لَهٗ مَا فِى السَّمٰوٰتِ وَ
مَا فِى الۡاَرۡضِ ؕ وَهُوَ الۡعَلِىُّ الۡعَظِيۡمُ ۝ تَكَادُ السَّمٰوٰتُ يَتَفَطَّرۡنَ مِنۡ فَوۡقِهِنَّ وَالۡمَلٰٓئِكَةُ يُسَبِّحُوۡنَ بِحَمۡدِ رَبِّهِمۡ وَ
يَسۡتَغۡفِرُوۡنَ لِمَنۡ فِى الۡاَرۡضِ ؕ اَلَاۤ اِنَّ اللّٰهَ هُوَ الۡغَفُوۡرُ الرَّحِيۡمُ ۝ وَالَّذِيۡنَ اتَّخَذُوۡا مِنۡ دُوۡنِهٖۤ اَوۡلِيَآءَ اللّٰهُ حَفِيۡظٌ
عَلَيۡهِمۡ ۖ وَمَاۤ اَنۡتَ

Sūrat-ush-Shūra

The Counsel XLII

(Makkan, 5 Sections and 53 Verses)

In the nama of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حم) Hā. Mīm.

2. (عسق) 'Ain. Sīn. Qāf.[23]

3. (كذالك . . . الحكيم) Thus[24] reveals to thee[25] and to those before thee[26] Allah, the Mighty, the Wise.

4. (له . . . العظيم) His is whatever is in the heavens and whatever is in the earth, and He is the Exalted, the Grand.

5. (تكاد . . . الرحيم) Well-nigh might be rent the heavens from above them[27]. And the angels hallow the praise of their Lord and ask His forgiveness for those on the earth. Lo! verily Allah; He is the Forgiver, the Merciful.

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23. (by His knowledge, and so, He is sure to requite them for their deeds).
24. *i.e.*, as He has revealed this chapter.
25. (other chapters, O Prophet!).
26. (other Books).
27. (by the awfulness of His glory and majesty).

عَلَيْهِمْ بِوَكِيلٍ ۝ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ
لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُدْخِلُ مَن
يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمُونَ مَا لَهُم مِّن وَلِيٍّ وَلَا نَصِيرٍ ۝ أَمِ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ ۖ فَاللَّهُ هُوَ
الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ
ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا
وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ

6. (والذين . . . بوكيل) And those who take patrons besides Him—–Allah is Warden over them[28], and thou art not guardian over them[29].

7. (وكذالك . في السعير) And thus We have revealed to thee a Qurān in Arabic, that thou mayest warn thereby the mother-town[30] and those around it[31], and *that* thou mayest warn *them* of a Day of Assembling whereof there is no doubt. *And of mankind* a party *will be* in the Garden, and a party in the Blaze.

8. (ولو . . نصير) And had Allah willed, He would have made them[32] *all* a single community[33]. But[34] He causes whom He will to enter into His mercy[35]. And the ungodly ! for them there shall be no patron or helper.

9. (ام . . . قدير) Have they[36] taken patrons besides Him ? But Allah ! He is the Patron. He quickens the dead, and He is Potent over everything.

SECTION 2

10. (وما . . . انيب) And whatsoever it be in which you differ[37], the decision thereof is with Allah ; such is Allah, my[38] Lord. In Him I put my trust, and to Him I turn in penitence[39].

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28. Sufficient to requite them for their deeds.

29. (so do not be grieved over their fate, O Prophet !).

30. (primarily, and in the first instance). The 'mother of towns' is the city of Makka. so called because it is the greatest of towns in dignity. whither all the believing peoples on the earth repair. and also because it was held by ancient geographers to be in the middle of earth. The inter-continental location of Arabia, and its central position in the midst of the three continents of the Old World are facts of very great significance. 'The wide diffusion of Islam is an instance in point. This religion has been singularly fortunate in the land of its birth. . . . .The central position of its birth-place has been a powerful geographical factor in its wide dissemination to the remotest corners of the world. the importance of which factor has rarely been recognized. much less emphasized. by investigators.' (Inayatullah, *op. cit.* p. 37). See also P. VII. n. 598.

31. *i. e.*, dwellers of other places.

32. *i. e.*, mankind.

33. *i. e.*, followers of the one and true religion.

34. (in His universal scheme).

35. (by predisposing him to faith and belief).

36. *i. e.*, the infidels.

37. (regarding matters of faith, O infidels !). The Prophet is commanded to address the infidels thus.

38. The speaker in the sentence is the Prophet.

39. (and so am unafraid of you).

يَذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ
لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصّٰى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا
وَصَّيْنَا بِهِ إِبْرٰهِيمَ وَمُوسٰى وَعِيسٰى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ
إِلَيْهِ اللّٰهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَغْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلٰى أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتٰبَ مِنْ
بَعْدِهِمْ

11. (فاطر . . . البصير) The Originator of the heavens and the earth. He has made for you mates of yourselves[40], and for the cattle *also* mates, whereby He diffuses you. Not like Him[41] is aught[42], and He is the Hearer, the Beholder.

12. (له . . . عليم) His are the keys of the heavens and the earth, He expands the provision for whomsoever He will and *also* straitens[43]. He is the Knower of everything.

13. (شرع . . . ينيب) He has ordained for you[44] in the faith what He had enjoined upon Nūh[45] and what We have revealed to thee[46], and what We had enjoined upon Ibrāhīm and Mūsā and Īsā, *saying* : establish the faith, and be not divided in it[17]. Grievous unto the polytheists is that[48] to which thou callest them[49]. Allah choses for Himself whom He will[50], and Allah guides to Himself him who turns in penitence.

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40. *i. e.*, of your own kind, O mankind !

41. ——far from having any affinity with Him——. The God of Islam, though intimately concerned in all things that are, is Himself absolutely distinct from them as their Creator.

42. (in person, nature or attributes) *i. e.*, He is the Unique, the Absolute, the Incomparable. This strikes at the root of anthropomorphism and all forms of polytheism, overt or covert. It accounts of deep admiration and wonder. Gibbon speaks of the Islamic conception of Godhead :—'A creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection ?, (GRE. V. p. 339)

43. (it for whomsoever He will).

44. (O Muslims !).

45. *i. e.*, the one true religion revealed from the beginning to all true prophets,——the religion of monotheism, the oldest religion known to humanity.

'Ethnological investigation into cultural history shows that the first religion of mankind was monotheistic, and that the ethical and moral level of the oldest jungle-tribe-civilizations (though very poor materially) has been an extremely high one.' (Ehrenfels in the *Islamic Culture*, Oct. 1940, p. 446). See also P. II nn. 384, 385 ; IX. n. 280.

46. (O Prophet !).

47. There is nothing to dispute about in the fundamentals of religion.

48. *i. e.*, the doctrine of the unity of God.

49. (O Prophet !) *i. e.*, the doctrine of the unity of God.

50. So that in the language of a modern psychologist, 'there are forces seemingly outside of the conscious individual that bring redemption to his life.' (James, *Varieties of Religious Experience*, p. 211).

لفي شك منه مريب ⑭ فلذلك فادع واستقم كما أمرت ولا تتبع أهواءهم وقل آمنت بما أنزل الله من
كتب وأمرت لأعدل بينكم الله ربنا وربكم لنا أعمالنا ولكم أعمالكم لا حجة بيننا وبينكم الله يجمع
بيننا وإليه المصير ⑮ والذين يحاجون في الله من بعد ما استجيب له حجتهم داحضة عند ربهم و
عليهم غضب ولهم عذاب شديد ⑯ الله الذي أنزل الكتب بالحق والميزان وما يدريك لعل الساعة
قريب ⑰ يستعجل بها الذين لا يؤمنون بها والذين آمنوا مشفقون منها ويعلمون أنها —

14. (وما . . . مريب) And[51] they divided not till knowledge[52] had come to them, through spite among themselves[53]. And had not a word gone forth from thy Lord[54] for an appointed term[55], *the affair* would surely have been judged between them[56]. And verily those who have been made the heirs of rhe Book[57] ɩfter them[58] are in doubt thereof dubitating.

15. (فلذالك . . . المصير) Summon thou[59] therefore[60] to that[61], and be steadfast[62] as thou hast been commanded, and follow not their desires[63]. And say thou : I believe in whatsoever Allah has sent down of the Book[64], and I am commanded that I should do justice between you ; Allah is our Lord and your Lord. Unto us our works and unto you your works ; *let there be* no contention between us and you[65]. Allah will assemble us *all*, and to Him is the return[66].

16. (والذين . . . شديد) And those who contend[67] in respect of *the religion* of Allah after it [68] have been acknowledged[69] ; their contention is void in the sight of their Lord, and upon them shall befall His wrath and theirs shall be a severe chastisement.

17. (الله . . . قريب) Allah it is Who has sent down the Book with the truth and the balance[70]. And what shall make thee know ?[71] Haply the Hour may be nigh.

51. (contrary to what they had been commanded).
52. (of Divine unity and true faith).
53. (and not owing to any subtlety of the true doctrines).
54. (for thee to bear with them, O Prophet !).
55. *i. e.*, deferring their decision till the Day of Judgment.
56. (and they would have met their immediate destruction).
57. (through the holy Prophet) *i. e.*, the present-day infidels.
58. *i. e.* after the past generations of infidels.
59. (O Prophet).

60. (disregarding their indifferences).

61. *i.e.*, to that pure, true religion.

62. (in thy preaching, as thou hast hitherto been).

63. (by slackening in thy preaching).

64. (in the past and present).

65. (for the present).

66. (of us all).

67. (with the Muslims).

68. *i. e.*, the religion of Islam.

69. (by a large number of persons)

70. 'by which we can weigh all moral issues, all questions of right and wrong in conduct.' (AYA) The balance here may refer, according to the best commentators, either to sense of justice innate in human nature, by which we can weigh all moral issues, or to the 'Law of Islam' (*Shari'at*) as a whole which is the ultimate criterion in our hand of all questions of right and wrong.

الْحَقُّ ۗ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَاءُ ۖ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا
وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ
الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ
وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۖ لَهُم مَّا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ
الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾ ذَٰلِكَ الَّذِي

18. (يستعجل . . . بعيد) *It is only* those who do not believe therein seek to hasten it[72], and those who believe therein are fearful thereof, and know that it is the truth. Lo! verily those who debate concerning the Hour are in error far-off.

19. (الله . . . العزيز) Allah is Gentle[73] to His bondmen[74]. He provides for whomsoever He will, and He is the Strong, the Mighty.

SECTION 3

20. (من . . . نصيب) Whosoever seeks the tillage of the Hereafter[75], to him We shall give increase in his tillage; and whosoever seeks the tillage of this world[76], We shall give him somewhat thereof. and in the Hereafter his shall be no portion[77].

21. (ام . . . اليم) Have they associate-*gods* who have instituted for them a religion which Allah has not approved? And had there not been a decisive word[78], *the affair* would have been judged between them[79]. And verily the ungodly! theirs shall be afflictive torment.

22. (ترے . . . الكبير) Thou shalt see[80] the ungodly fearful on account of what they have earned, and it[81] is *sure* to befall them. And those who believe and work righteous *deeds* will be in meadows of the Gardens. Theirs will be whatsoever they desire with their Lord. That! that is the supreme grace.

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71. (O Prophet!) The reference is to the constant questionings of the pagans regarding the exact time and date of Resurrection.

72. (by way of mockery and ridicule).

73. (in this world).

74. (whether they are obedient or otherwise).

75. (by labouring here to obtain a reward in the hereafter).

76. (by confirming all his efforts to the material side of life).

77. *Cf.* the NT :—'For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' (Ga. 6 : 8)

78. (from God respiting their punishment to the Day of Judgment).

79. (immediately, and in this very world).

80. (on that Day).

81. *i. e.*, the penalty thereof.

يبشر الله عباده الذين آمنوا وعملوا الصلحت قل لا اسئلكم عليه اجرا الا المودة في القربى ومن
يقترف حسنة نزد له فيها حسنا ان الله غفور شكور ﴿٢٣﴾ ام يقولون افترى على الله كذبا فان يشا
الله يختم على قلبك ويمح الله الباطل ويحق الحق بكلمته انه عليم بذات الصدور ﴿٢٤﴾ وهو الذي
يقبل التوبة عن عباده ويعفوا عن السيات ويعلم ما تفعلون ﴿٢٥﴾ ويستجيب الذين آمنوا وعملوا
الصلحت ويزيدهم من فضله والكفرون لهم عذاب شديد ﴿٢٦﴾ ولو بسط الله الرزق لعباده لبغوا في
الارض ولكن ينزل بقدر ما يشاء

23. (ذالك . . . شكور) That[82] is the glad tidings Allah gives to His bondmen who believe and work righteous *deeds*[83]. Say thou :[84] I ask of you no wage for that[85] save affection in respect of kinship[86]. And whosoever does a good deed We shall increase to him good in respect thereof[87] ; verily Allah is Forgiving[88], Appreciative[89].

24. (ام . . . الصدور) So they say[90] : he[91] has fabricated a lie concerning Allah ? Now if Allah willed He could seal thy heart[92] ; and Allah[93] abolishes falsehood[94] and establishes truth[95] by His words[96]. Verily He is the Knower of what is in the breasts.

25. (وهو . . . تفعلون) And He it is Who accepts repentence from His bondmen[97], and pardons evil deeds and knows what you do.

26. (ويستجيب . . شديد) He answers those who believe and work righteous *deeds* and increases to them of His grace. And the infidels ! theirs shall be a severe torment.

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82. *i. e.*, the above-mentioned great felicity.

83. Note once again that it is the delights of the Hereafter that are the real reward to the faithful.

84. (to the Arab pagans, O Prophet !).

85. *i.e.*, for my preaching.

86. (so universally displayed, and on that account give me at least a patient and tolerant hearing). Remember that the holy Prophet is here appealing to those who, though alienated from him in religion and theology, were united to him with the closest ties of blood relationship. That this was the strongest appeal that could possibly be made to the Arabs is a fact well-known to the Arab history.

87. *i.e.*, We shall add there to the merit of other good actions.

88. *i.e.*, One who overlooks and forgives the signs and short-comings of the faithful.

89. *i.e.*, One who gracefully accepts and appreciates even small services of the faithful. See P. XXII. n. 384.

90. *i. e.*, the Arab pagans.

91. Pointing to the Prophet.

92. (like a false man's heart, O Prophet ! and would strike all the revelations out of thy heart). But it is clear that He did nothing of the kind ; so it is also clear that the holy Prophet never merited any such penalty.

93. (in accordance with His immutable law).

94. *i. e.*, false claims of Messengership.

95. *i. e.*, the claims of a true Messenger of God.

96. *i. e.*, by arguments as well as miracles.

97. See P. XXIV. nn. 62, 123.

إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ
الْحَمِيدُ ﴿٢٨﴾ وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾
وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي
الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾ وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنْ
يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوبِقْهُنَّ بِمَا
كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا

27. (ولو . . . بصير) And had Allah expanded the provision for His bondmen[98] they surely would have rebelled in the earth, but He sends down[99] by measure as He wills[100]. Verily He is in respect of His bondmen, the Aware[101], the Beholder[102].

28. (وهو . . . الحميد) And He it is[103] Who sends down the rain after *men* have despaired, and spreads abroad His mercy[104] and He is the Patron, the Praiseworthy.

29. (ومن . . . قدير) And of His signs[105] is the creation of the heavens and the earth and of the moving creatures which He has dispersed in both[106]. And He is Potent over their assembling whenever He will.

SECTION 4

30. (وما . . . كثير) And whatever of affliction befalls you is owing to what your hands have earned; and He pardons[107] much[108].

31. (وما . . . نصير) And you can not frustrate Him in the earth[109]; and you have, besides Allah, neither a protector nor a helper.

32. (ومن . . . كالاعلام) And of His signs are ships in the sea like high mountains[110].

33. (ان . . . شكور) If He wills He causes the wind to cease, so that they stand still on the back thereof[111]; verily therein are signs for every one patient and grateful.

34. (او . . . كثير) Or He may destroy them[112] for what the people have earned; and He pardons many of them[113].

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98. (more than their deserts and much more than at present).
99. (to every one).
100. (in accordance with His infinite wisdom).
101. *i. e.*, well-acquainted with the needs and requirements of His creatures.
102. *i. e.*, watchful of their actions.

103. Not any separate rain-god.

104. *i. e.,* in the form of vegetation and plant life. See also P. VIII. n. 502.

105. *i. e.*, the signs of His might and majesty.

106. Not necessarily in each of the two but possibly in them collectively. For the literal meaning of دابة see P. XII. n. 1. The word may also include angels. Nor is there anything to preclude the possibility of animal life in the heavens.

107. (and allows to go unpunished).

108. *i. e.*, many of the sins.

109. (by fleeing to some place or other).

110. (in the desert). Or, 'high mountains.'

111. *i. e.*, on the back of water.

114. (by shipwreck).

113. (by not drowning them).

لَهُمْ مِّنْ مَّحِيصٍ ﴿٣٥﴾ فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَمَا عِندَ اللّٰهِ خَيْرٌ وَّأَبْقٰى لِلَّذِينَ اٰمَنُوا
وَعَلٰى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبٰٓئِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾
وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلٰوةَ وَأَمْرُهُمْ شُورٰى بَيْنَهُمْ وَمِمَّا رَزَقْنٰهُمْ يُنفِقُونَ ﴿٣٨﴾ وَ
الَّذِينَ إِذَآ أَصَابَهُمُ الْبَغْىُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾ وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى
اللّٰهِ ۚ إِنَّهُ لَا يُحِبُّ الظّٰلِمِينَ ﴿٤٠﴾ وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى
الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِى الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ

35. (ويعلم . . . محيص) And those who dispute *in respect of* Our revelations may know[114] that there is for them no place of shelter.

36. (فما . . . يتوكلون) So whatsoever things are vouchsafed to you[115] are *but a passing* enjoyment for the life of this world; and what is with Allah, better[116] and more lasting[117] is for those who believe and put their trust in Allah;

37. (والذين . . . يغفرون) and those who avoid heinous sins and indecencies[118] and forgive when they are wrathful[119];

38. (والذين . . . ينفقون) and those who answer *the call* of their Lord and establish prayer and whose affairs being *matter of* counsel among themselves and who spend of that wherewith We have provided them;

39. (والذين . . ينتصرون) and those who vindicate themselves when they are oppressed[120].

40. (وجزاؤ . . الظلمين) The meed of an ill-deed is an ill like thereunto, but whosoever pardons and is reconciled[121], his wage is on Allah: verily He does not approve the wrong-doers.

41. (و لمن . . . سبيل) And whosoever vindicates himself[122] after wrong done to him; these! against them there is no way *of blame.*

42. (انما . . . . اليم) The way *of blame* is only against those who wrong mankind, and rebel on the earth without justification; these for them is an afflictive torment.

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114. (at the time of shipwreck).

115. (in this world).

116. *i. e.*, much preferable as regards quality.

117. *i. e.*, much preferable as regards duration.

118. (in particular).

119. Inculcation of virtues like those of kindliness and forgiveness meant ever so much to a nation given to haughtiness and revenge.

120. Valour and courage being not inconsistent with clemency, they make use of the means which God has put into their hands for their own defence.

121. *i. e.*, is reconciled to his enemy.

122. (without infringing the proper limits). This negatives self-sufficiency of the doctrine of non-violence. Non-resistance may not necessarily prove a protection and melt the heart of the aggressor. Consider the classical example of the attempted, and almost accomplished, crucification of Jesus Christ——perfect non-violence on one side and wanton aggressiveness on the other.

وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّن بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ
لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنظُرُونَ مِن
طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ
فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾ وَمَا كَانَ لَهُم مِّنْ أَوْلِيَاءَ يَنصُرُونَهُم مِّن دُونِ اللَّهِ ۗ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن سَبِيلٍ ﴿٤٦﴾
اسْتَجِيبُوا لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ
أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً

43. (و لمن . . . الامور) And whosoeverfo rgives[123] and forbears[124]——that[125] verily is of the firmness of affairs[126].

SECTION 5

44. (ومن . . . سبیل) And whomsoever Allah sends astray[127] for him there will no protecting friend to take His place. And thou will see[128] the ungodly when they will face the torment[129], saying : is there any way to return ?

45. (وتراهم . . . مقیم) And thou wilt see them set up before it[129-A] downcast with ignominy, looking with stealthy glance[130]. And those who believe will say[131]: surely the losers are those who have lost themselves[132] and their housefolk[133] on the Day of Resurrection. Lo ! the ungodly will be in a lasting torment.

46. (وماكان . . . سبیل) And they will have no patrons succouring them besides Allah. Whosoever Allah sends astray, there will be for him no way.

47. (استجیبوا . . . نکیر) Answer *the call* of your Lord[131] before there comes to you a Day on which there is no averting from Allah. You will have no place of rafuge on that Day, nor will be there for you any denying *of your guilt.*

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123. (the wrong done to him).

124. (the wrong-doer).

125. *i. e.*, that voluntary forbearance and forgiveness.

126. In this physical world where resistance and non-resistance both are needful. Islam gives preference to the saint's type of character rather than to the strong-man's.

127. (as a sequel to his own deliberate choice of the worng path).

128. (O Prophet !).

129. (in the hereafter).

129-A. (*i. e.*, the torment).

130. (as one in abject fear).

131. By way of self-satisfaction and by way of reproaching the infidels.

132. (by their own errors).

133. (by their causing them to err).

134. (O mankind !).

فَرِحَ بِهَا ۚ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ۝٤٨ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ يَخْلُقُ
مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ۝٤٩ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۖ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ
إِنَّهُ عَلِيمٌ قَدِيرٌ ۝٥٠ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللّٰهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا
يَشَاءُ ۚ إِنَّهُ عَلِيٌّ حَكِيمٌ ۝٥١ وَكَذٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتٰبُ وَلَا الْإِيمَانُ وَلٰكِنْ
جَعَلْنٰهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلٰى صِرَاطٍ مُسْتَقِيمٍ ۝٥٢ صِرَاطِ اللّٰهِ الَّذِي لَهُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللّٰهِ تَصِيرُ الْأُمُورُ ۝٥٣

ع

48. (فان . . . كفور) If they turn away[135], then We have not sent thee[136] *as* a warden over them[137]; on thee is naught but preaching. And verily We! when We cause man to taste of mercy from Us, he exults at it; and if an ill befalls them[137-A] for what their hands have sent on, then man *becomes* ingrate.

49. (لله . . . الذكور) Allah's is the dominion of the heavens and the earth. He creates whatsoever He will. He bestows females on whomsoever He will[138], and bestows males on whomsoever He will[139].

50. (او يزوجهم . . قدير) Or, He conjoins them males and females[140]; and He makes barren whomsoever He will[141]. Verily He is the Knower[142], the Potent[143].

51. (وما كان . . . حكيم) And it is not *possible* for any human being[144] that Allah should speak to him otherwise than by revelation[145] or from behind a veil[146], or that He sends a messenger[147]. so that the *messenger*[148] may reveal, by His command whatsoever He will. Verily He is Exalted[149], Wise[150].

52. (وكذالك . . . مستقيم) In this manner[151] We have revealed unto thee[152] a spirit of Our command; thou knowest not[153] what the Book was, nor what the faith[154]. Yet We have made it[155] a light[156] wherewith We guide whomsoever We will of Our bondmen. And verily thou guidest to a straight path——

53. (صراط الله . . الامور) the path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth. Lo! to Allah tend *all* affairs[157].

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135. (instead of hearkening to thy Massege).

136. (O Prophet!).

137. *i. e.*, thou art in no way responsible for their deeds.

137-A. Intercharge of singular and plural number of pronoun is quite frequent in Arabic.

138, (without any restriction on His will).

139. (according to His universal scheme).

140. (for whomsoever He will).

141. (according to His universal scheme).

142. (of all conditions and circumstances).

143. *i. e.* Able to effect His will in every circumstance.

144. (as he is constituted in the present world).

145. وحى is a direct message from God to a prophet which, to the exclusion of all others, the receiver alone can perceive.

146. When it is only a Voice that is heard, as in the case of Moses receiving his call at Sinai.

147. Which here means an angel.

148. *i. e.*, the messenger-angel.

149. (so that no one is fitted in himself to receive His message).

150. (so that He in His infinite wisdom laid down certain ways of communication).

151. *i.e.*, in accordance with this law of Divine communication.

152. (O Prophet !).

153. (before thou wast charged with the prophetic mission).

154. (in its highest, perfected form). It is a mistake, almost vulgar, to suppose that the holy Prophet in championing the cause of Allah only emphasised an idea that was already present in the consciousness of the Arab race. In fact he as innocent of the grandeur of his faith until aided by the revelation.

155. *i: e.* the Holy Qurān.

156. *i. e.* illuminating the Way.

157. (finally and inevitably).

سورة الزخرف مكية بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ثمانون وتسع آيات وسبع ركوعات

حٰمٓ ١ وَالْكِتٰبِ الْمُبِيْنِ ٢ اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ٣ وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ٤
اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ٥ وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ ٦ وَمَا يَاْتِيْهِمْ مِّنْ
نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ٧ فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا وَّمَضٰى مَثَلُ الْاَوَّلِيْنَ ٨ وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ٩ الَّذِيْ

Sūrat-uz-Zukhruf

Gold Adornments. XLIII

(Makkan, 7 Sections and 89 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حم) Hā. Mīm.

2. (والكتاب المبين) By *this* luminous Book.

3. (انا . . . تعقلون) Verily We! We have made it an Arabic Qurān that haply you may reflect[158].

4. (وانه . . . . حكيم) And verily it[159] is in the Original Book[160] before Us, indeed exalted[161], full of wisdom[162].

5. (افنضرب . . . مسرفين) Shall We take away from you the Admonition[163] because you are a people extravagant[164] ?

6. (وكم . . . الاولين) And how many a prophet We have sent among the ancients[165].

7. (وما . . . يستهزؤن) And not a prophet came to them but him they used to mock.

8. (فاهلكنا . . . الاولين) Therefore We destroyed *peoples* mightier than these[166] in prowess; and there has gone forth the example of the ancients[167].

9. (ولئن . . . . العليم) And if thou questions them[168] : who has created the heavens and the earth ? they will surely say: created them the Mighty, the Knower.

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158. (on it the more easily, O Makkans !)
159. *i. e.*, the Holy Qurān.

160. *i. e.*, the Preserved Tablet, the eternal fountain-head of all Divine decrees and revelations.

161. *i. e.*, full of dignity.

162. *i. e.*, full of wisdom.

163. (depriving you of its benefits altogether). The phrase 'is taken from a rider's striking his beast with his stick when he desires to turn him from the course that he is pursuing.' (LL).

164. (and you refuse to give your ear to it).

165. (although they refused to believe in them ; so that rejection by their people did not cause us to cease sending messengers to those ancient peoples).

166. *i. e.*, the present-day infidels ; the Arab pagans.

167. (who perished as a consequence to their attitude of disobedience and rebellion).

168. *i. e.*, the Arab pagans.

جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَّجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۝١٠ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً
بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذٰلِكَ تُخْرَجُونَ ۝١١ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ
الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝١٢ لِتَسْتَوُوا عَلٰى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ
تَقُولُوا سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝١٣ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُونَ ۝١٤ وَجَعَلُوا لَهُ
ع مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ۝١٥ أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّأَصْفٰكُمْ بِالْبَنِينَ ۝١٦
وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝١٧ أَوَمَنْ يُنَشَّؤُا فِي

10. (الذى . . . تهتدون) Who has made the earth a bed for you[169] and has made therein paths for you that haply you may be directed ?[170]

11. (والذى . . . تخرجون) And who sends down water from the heaven in measure[171] ? Then We quicken a dead land therewith and even so you will be brought forth[172].

12. (والذى . . . تركبون) And Who has created the pairs, all of them[173], and appointed for you from ships and cattle on which you ride,

13. (لتستوا . . . مقرنين) that you may mount firmly on their backs, and then may remember the favour of your Lord when you mount thereon, and may say: hallowed be He Who has subjected this to us, and we[174] could have it not.

14. (وانا . . . لمنقلبون) And verily to Our Lord we are to return.

15. (وجعلوا . . . مبين) And they[175] assign out of His bondmen *co-patners*[176]. Verily man is a manifest ingrate.

SECTION 2

16. (ام . . . بالبنين) Has He taken, from His creatures, daughters *for Himself*, and has honoured you with sons[177] ?

17. (واذا . . . كظيم) And when there is announced to any of them *the birth of* what he likens to the Compassionate[178], his countenance remains darkened the whole day, and he is indignant inwardly[179].

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169. (to lie upon).

170. (in your travels).

171. *i. e.*, according to needs and requirements.

172. (from your graves).

173. See P. XXIII. n. 64.

174. (by our own efforts).

175. *i. e.*, the infidels.

176. *i. e.*, co-partners in Godhead.

177. The interrogation is expressive of reproof. The pagan Arabs while holding the female sex in utter contempt believed God to have daughters.

178. (by making her a co-partner with God). See P. V. n. 513.

179. See P. XIV. n. 222 ff.

الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ۝١٨ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا ۚ أَشَهِدُوا
خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ۝١٩ وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ ۖ
إِنْ هُمْ إِلَّا يَخْرُصُونَ ۝٢٠ أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ۝٢١ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا
عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ ۝٢٢ وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ ۝٢٣ قَالَ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا
وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۝٢٤ فَانْتَقَمْنَا مِنْهُمْ ۖ فَانْظُرْ كَيْفَ كَانَ

18. (اومن . . . مبين) *Has He taken to Himself* what is reared in ornaments[180], and is not clear in contention[181]?

19. (وجعلوا . . . يسئلون) And they make the angels who are the bondmen of the Compassionate females[182]. Have they witnessed their creation? Their testimony will be written down and they will be questioned[183].

20. (وقالوا . . . يخرصون) And they[184] say[185]: had the Compassionate willed we should not have worshipped them[186]. No knowledge they have of it[187], they are only guessing[188].

21. (ام . . . مستمسكون) Have We vouchsafed them any Book before this, so that they are clinging to it[189]?

22. (بل . . . مهتدون) Nay! they say[190]: we have found our fathers on a *certain* way[191], and by their footsteps we are guided[192].

23. (وكذالك . . مقتدون) And in this wise We sent not a warner before thee[193] in any city but the affluent thereof said: verily we found our fathers on a *certain* way and verily their footsteps we are following.

24. (قال . . . كفرون) *The warner therefore* said: what! even if I bring you a better guidance than what you found your fathers upon[194]. They said: we deny that wherewith you are sent[195].

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180. This refers to the almost universal customs of the 'softer sex' being brought up among jewellery and ornaments and to her innate love of display. 'A woman's skeleton dating from the 4th cent. B. C., unearthed in Persia, had heaped upon the breast, necklace of pearls, lapis lazulis, turquoise, emerald and jasper.' (CE. IV. p. 1150)

181. Compare the findings of a modern psychologist:—'Woman is admittedly weaker in logic than the male, and, because her "opinion" is partly instinctive feeling and partly immediate reaction to the momentary situation, she cannot equal man in enumerating arguments and proofs in support of her views. Her way of thinking is what we describe as intuitive.'

182. See P. XV. n. 108 ; P. V. n. 513.

183. (ragarding the sexual character they have attributed to the angels).

184. *i. e.*, the pagans.

185. (in justification of their blasphemy)

186. *i. e.*, He would have rendered it physically impossible for us to worship these false deities.

187. *i. e.*, they are totally ignorant of the laws of Divine government. See P. VIII. n. 197.

188. (completely divorced by reason).

189. They have neither rational nor scriptural ground to support them.

190. i. *e.*, this is their sole argument.

191. (of life) *i. e.*, we have found our ancestors following a particular set of beliefs and practices. أمة is primarily 'A way, course, mode, or manner, of acting, or conduct, or the like ; a way, course, or rule, of life or conduct.' (LL) The use of the word أمة here instead of دين is very significant. The pagan Arabs had, strictly speaking, no creed at all. They simply and blindly followed certain ancestral customs and ceremonial usages.

192. In the pre-Islamic society of Arabia, as in most primitive societies, 'a man did not choose his religion or frame it for himself ; it came to him as part of the general scheme of social obligations and ordinances laid upon him, as a matter of course, by his position in the family and in the nation...Religion did not exist for the saving of souls but for the preservation and welfare of society and all that was necessary to this end every man had to take his part, or break with the domestic and political community to which he belonged.... Thus a man was born with a fixed relation to certain gods as surely as he was born into relation to his fellow-men ; and his religion, that is, the part of conduct which was determined by his relation to the gods, was simply one side of the general scheme of conduct prescribed for him by his position as a member of society.' (Robertson Smith, *Religion of the Semites*, pp. 28-30)

193. (O Prophet !)

194. *i. e.*, are you still going to follow blindly and slavishly your ancestral customs, when I have brought to you a teaching far better and in every way superior ?

195. (to us as you profess) *i. e.*, we deny your mission altogether and reject the very basis of your claims.

عاقبة المكذبين ﴿٢٥﴾ وإذ قال إبراهيم لأبيه وقومه إنني براء مما تعبدون ﴿٢٦﴾ إلا الذي فطرني فإنه
سيهدين ﴿٢٧﴾ وجعلها كلمة باقية في عقبه لعلهم يرجعون ﴿٢٨﴾ بل متعت هؤلاء وآباءهم حتى جاءهم
الحق ورسول مبين ﴿٢٩﴾ ولما جاءهم الحق قالوا هذا سحر وإنا به كافرون ﴿٣٠﴾ وقالوا لولا نزل هذا القرآن على رجل
من القريتين عظيم ﴿٣١﴾ أهم يقسمون رحمت ربك نحن قسمنا بينهم معيشتهم في الحياة الدنيا ورفعنا بعضهم
فوق بعض درجات ليتخذ بعضهم بعضا سخريا ورحمت ربك خير مما يجمعون ﴿٣٢﴾ ولولا أن يكون الناس أمة
واحدة لجعلنا لمن يكفر

25. (فانتقمنا . . المكذبين) Therefore We took revenge on them[196]. Behold then how has been the end of the beliers!

SECTION 3

26. (واذ قال . . تعبدون) And *re-call* when Ibrāhīm said to his father and his people; verily I am quit of what you worship:

27. (الا . . . سيهدين) save Him, who has created me and then He would guide me[197].

28. (وجعلها . . . يرجعون) And *Ibrāhīm* made it[198] a word lasting among his posterity[199] that haply they should return[200].

29. (بل . . . مبين) Aye! I let these and their fathers[201] enjoy life, until[202] there came unto them the truth[303], and a plain messenger[204].

30. (ولما . . . كفرون) And when the truth came to them, they say[205] this is magic[206], and verily we are therein disbelievers.

31. (وقالوا . . . عظيم) And they[207] say[208]. why has not this Qurān[209] been revealed to a man of moment[210] in the two cities[211]?

32. (اهم . . . يجمعون) Shall they[212] apportion[213] their Lord's mercy[214]? It is We Who have apportioned among them their livelihood in the life of the world[215], and have raised some of them[216] over others in degrees[217], so that one of them may take another as a serf, and the mercy of thy Lord[218] is better[219] than what they amass[220].

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196. (in this very world).
197. (in both the worlds) *i. e.*, He is the sole Creator, the sole Guide.
198. *i. e.* the doctrine of Unity.
199. (by enjoining them to follow his faith).
200. (from idolatry to monotheism).
201. All of them, the progeny of Abraham, the upright.
202. (as a great warner and reminder).

203. *i. e.*, the Holy Qurān.

204. *i. e.*, an apostle whose message is as clear as daylight.

205. (to explain away its wonderful effectiveness).

206. *i. e.*, the sorcerer's talk, void of truth and reality.

207. *i. e.*, the Makkan pagans under the influence of their wealthy aristocrats.

208. (in their pride and arrogance, and looking at the holy Prophet in a purely mundane light).

209. ——if it is really the Book of God——

210. *i. e.*, great in wealth and influence, and possessing obvious and natural claim to authority and prestige.

211. *i.e.*, Makka and Tāif.

212. (and not God).

213. (according to their whims and desires).

214. *i. e.*, special favour ; the gift of prophecy.

215. (according to their needs and capacities).

216. (in the distribution of that livelihood).

217. (of wealth, rank, or station). This does away with all the socialistic and communistic utopian theories of 'equal distribution of wealth and property'.

218. *i. e.*, His special favour ; the gift of prophecy.

219. *i. e.*, higher than and superior to ; and therefore even more beyond their reach.

220. (of meterial prosperity).

بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ﴿٣٣﴾ وَلِبُيُوْتِهِمْ اَبْوَابًا وَّسُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ ﴿٣٤﴾ وَزُخْرُفًا
وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ﴿٣٥﴾ وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ
لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ﴿٣٦﴾ وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿٣٧﴾ حَتّٰۤى اِذَا جَآءَنَا
قَالَ يٰلَيْتَ بَيْنِيْ وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ ﴿٣٨﴾ وَلَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِى الْعَذَابِ
مُشْتَرِكُوْنَ ﴿٣٩﴾ اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِى الْعُمْىَ وَمَنْ كَانَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٠﴾ فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ
مُّنْتَقِمُوْنَ ﴿٤١﴾ اَوْ نُرِيَنَّكَ الَّذِىْ وَعَدْنٰهُمْ

33. (ولولا . . . يظهرون) And were it not that the mankind would have become one community[221]; We should make for those who disbelieve in the Compassionate[222] roofs of silver for their houses and *silver* stairways whereby they ascend,

34. (ولبيوتهم . . يتكئون) and *silver* doors for their houses and *silver* couches whereon they recline[223],

35. (وزخرفا . . .للمتقين) and ornaments of gold[224]. And *yet* all that[225] *would have been* but a provision[226] of the life of this world;[227] and the Hereafter[228] with thy Lord is for the *God*-fearing[229].

SECTION 4

36. (ومن . . . قرين) And whosoever blinds himself to the admonition of the Compassionate[230], We assign to him[231] a devil, and he becomes his companion[232].

37. (و انهم . . . مهتدون) And verily they[233] hinder them from the way[234], while they imagine that they are *rightly* guided.

38. (حتى . . . القرين) until when he[235] comes to Us[236], he will say[237]: Ah! would that there had been[238] between me and thee the distance of the two orients[239]——an evil companion!

39. (ولن . . . مشتركون) And[240] because[241] you have done wrong, To-day it will profit you not, that you are sharers in the torment[242].

40. (افانت . . . مبين) So canst thou make the deaf hear or canst thou guide the blind or him who is[243] in manifest error?

41. (فاما . . . منتقمون) And *even* though[244] We take thee away[245], We shall surely take vengeance on them[246].

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321. (of infidels).

222. (and are therefore the most hated ones in the sight of God).

223.. But God in His grace and mercy did not allow so strong a temptation

to be placed in the path of man.

224. So utterly insignificant and contemptible are worldly riches in the sight of God ! زخرف literally, gold, is 'applied to any ornament, decoration or embellishment ;... and particularly applied to the decorations, and pictured works in gold.' (LL)

225. (vast amouut of riches)

226 *i. e.*, a passing enjoyment ; a trifling substance.

227. Which is essentially ephemeral and unsubstantial.

228. Which is the only real objective worth striving after.

229. (and not for the seekers of gold).

230. *i. e.*, the Holy Qurān.

231. (as a natural sequel to his deliberate choice of the evil way).

232. *i. e.*, an inseparable and intimate consort.

233. *i. e.*, the evil companions ; the devils.

234. (of God).

235. *i. e.*, such a one.

236. (at the Judgment, and the error of his ways becomes manifest to him).

237. (in extreme anguish to his evil companion).

238. (in the world).

239. Literally 'the two orients.' 'A good equivalent idiom in English would be "poles apart," for they could never meet.' (AYA)

240. This will be said to them.

241. The particle اذ is here denotative of cause. (LL)

242. *i. e.*, this will bring no comfort to you at all ; and the conciousness that others too are partaking of the same punishment, will not diminish your own torment in the least.

243. (of his own choice, O Prophet !).

244. or, even if.

245. (from their midst by death, O Prophet !).

246. The final requital is so certain and beyond the possibility of doubt.

فانا عليهم مقتدرون ﴿٤٢﴾ فاستمسك بالذي اوحي اليك ۚ انك على صراط مستقيم ﴿٤٣﴾ وانه لذكر لك ولقومك ۖ وسوف
تسئلون ﴿٤٤﴾ وسئل من ارسلنا من قبلك من رسلنا اجعلنا من دون الرحمن الهة يعبدون ﴿٤٥﴾ ولقد ارسلنا
موسى بايتنا الى فرعون وملايه فقال اني رسول رب العلمين ﴿٤٦﴾ فلما جاءهم بايتنا اذا هم منها يضحكون ﴿٤٧﴾
وما نريهم من اية الا هي اكبر من اختها ۖ واخذنهم بالعذاب لعلهم يرجعون ﴿٤٨﴾ وقالوا يايه الساحر ادع لنا
ربك بما عهد عندك ۚ اننا لمهتدون ﴿٤٩﴾ فلما كشفنا عنهم العذاب اذا هم ينكثون ﴿٥٠﴾ ونادى فرعون في قومه
قال يقوم اليس لي ملك مصر وهذه

42. (او . . . مقتدرون) Or *if* We show thee[247] that with which We threaten them[248]; verily We are going to prevail over them.

43. (فاستمسك . . مستقيم) Hold thou fast[249] to what We have revealed to thee;[250] verily thou art on the straight path[251].

44. (و انه . . . تسئلون) And verily it[252] is an admonition to thee and thy people, and presently you will be questioned[253].

45. (و سئل . . يعبدون) And ask thou Our messengers[254] whom We sent before thee: did We appoint gods, besides the Compassionate to be worshipped[255]?

SECTION 5

46. (و لقد . . . العلمين) And assuredly We sent Mūsā with Our signs[256] to Fir'awn and his chiefs, and he said: verily I am a messenger of the Lord of the worlds.

47. (فلما . . . يضحكون) Then when he came to them with Our signs, lo! they were laughing at *those signs.*

48. (و ما . . . يرجعون) And not a sign We showed them but it was greater than its like[257], and We seized them with chastisement[258] that haply they might turn[259].

49. (و قالوا . . لمهتدون) And they said[260]: magician[261]! supplicate thy Lord for us for what He has covenanted with thee, verily we shall let ourselves be directed[262].

50. (فلما . . ينكثون) Then[263] when We had removed from them the chastisement, lo! they were breaking *their* promise[264].

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247. (in thy life-time as an accomplished fact).
248. (then that also is easy for Us).
249. (confidently and unwaveringly).
250. (O Prophet !).

251. 'Mohammad thus holding his people at bay; waiting in the still expectation of victory; to outward appearance defenceless, and with his little band as it were in the lion's mouth; yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved; presents a spectacle of sublimity paralleled only by such scenes in the Sacred Records as that of the Prophet of Israel when he complained to his Master, "I, even I only, am left." Nay, the spectacle, is in one point of view even more amazing... It is this which brings if possible into still bolder prominence the marvellous self-possession and enthusiasm which sustained Mohammad on his course.' (Muir, *op. cit.*, p. 126).

252. *i. e.*, the Holy Qurān.

253. (regarding your duties and obligations, O mankind !).

254. (through their Books and Scriptures and the learned among their true followers, O Prophet !).

255. Monotheism, pure, absolute and unalloyed has ever been the theme of all the prophets and apostles.

256. *i. e.*, evidences and arguments.

257. *i.e.*, each sign was great in its own way. *Cf.* the OT:—'And the Lord said unto Moses... Multiply my signs and my wonders in the land of Egypt.' (Ex. 7:1-3). And Josephus:—'When the king despised the words of Moses, and had no regard at all to them, grievous plagues seized the Egyptians ... No such plagues did ever happen to any other nation as the Egyptians now felt.' ("Ant." II. 14:1) اختها literally is 'its sister.'

258. *i. e.*, successive plagues previous to their final destruction.

259. (to Us).

260. (to Moses).

261. 'But when the king derided Moses, he made him in earnest see the signs that were done at Mount Sinai. Yet was the king very angry with him, and called him an ill man, who had formerly run away from his Egyptian slavery, and came now back with deceitful tricks and wonders and magical arts to astonish him.' ("Ant." II. 13:3)

262. 'Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto Lord.' (Ex. 8:8) 'And Pharaoch said .... entreat for me.' (Ex. 8:28) 'And Pharaoch sent, and called for Moses and Aaron, and said unto them .... Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail.' (Ex. 9:27-28)

263. (each time)

264. 'But when Pharaoh saw that there was respite, he hardened his heart, and he hearkened not unto them.' (Ex. 8:15) And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.' (Ex. 9:34)

الانهر تجري من تحتي افلا تبصرون ﴿٥١﴾ ام انا خير من هذا الذي هو مهين ولا يكاد يبين ﴿٥٢﴾ فلولا القي
عليه اسورة من ذهب او جاء معه الملئكة مقترنين ﴿٥٣﴾ فاستخف قومه فاطاعوه انهم كانوا قوما فسقين ﴿٥٤﴾
فلما اسفونا انتقمنا منهم فاغرقنهم اجمعين ﴿٥٥﴾ فجعلنهم سلفا ومثلا للاخرين ﴿٥٦﴾ ولما ضرب ابن مريم مثلا
ع اذا قومك منه يصدون ﴿٥٧﴾ وقالوا ءالهتنا خير ام هو ما ضربوه لك الا جدلا بل هم قوم خصمون ﴿٥٨﴾ ان هو الا
عبد انعمنا عليه وجعلنه مثلا لبني اسراءيل ﴿٥٩﴾ ولو نشاء لجعلنا منكم ملئكة في الارض يخلفون ﴿٦٠﴾ وانه
لعلم للساعة فلا تمترن

51. (ونادى . . . تبصرون) And Fir'awn proclaimed among his people saying: my people! is not mine the kingdom of Misr[265] and yonder rivers flowing underneath me?[266] Do you not see?

52. (ام . . . يبين) Aye! I am better than this one who is contemptible[267], and unable even to make his speech plain[268].

53. (فلولا . . . مقترنين) Why, then[269], have the bracelets of gold not been set[270] upon him[271], and *why* have the angels *not* come with him accompanying[272]?

54. (فاستخف . . . فسقين) Then he incited his people[273] and they obeyed him: they were ever a transgressing people.

55. (فلما . . . اجمعين) So when they angered Us[274], We took vengeance on them[275], and We drowned them all[276].

56. (فجعلهم . . للآخرين) And We made them a precedent[277], and an example to those after.

SECTION 6

57. (ولما . . . يصدون) And when the son of Maryam is held up[278] as an example, lo! thy people[279] cry out[280] at that[281].

58. (وقالوا . . . خصمون) And they say[282]: are not our gods better, or is he[283]? They mention him not to thee save for disputation[284]. Aye! they are a people contentious[285].

59. (ان . . . اسرائيل) He is naught but a bondman[286]; him We favoured[287], and him We made an example to the Children of Isrāīl[288].

60. (ولو . . . يخلفون) And had We willed[289] We would have appointed angels among you in the earth to succeed *each other*[290].

265. *i. e.*, am I not the rightful sovereign of this country? For Misr see P. XI. n. 368.

266. *i. e.*, the Nile and its branches. 'The Nile flows in manifold curves and with numerous tributaries through the wrinkled valley.' (HHW. I, p. 82) Or the reference may be to the elaborate system of irrigation canals, as the word نہر

signifies both a river and a canal. The waters of the Nile . . . were conveyed to a distance by a network of larger and smaller canals.' (DB II. p. 482) 'This desert-valley, which was formerly reached only very irregularly by the Nile, he (Rameses II) rendered fruitful by a canal, colonised it, and built several cities in it.' (EBi. c. 1241)

267. (and belongs to the subject race of the Israelites).

268. *i. e.*, has also this personal defect. See P. XVI. nn. 275, 276.

269. *i. e.*, if he is, as he pretends to be, a prophet of God.

270. (as is the wont of the Egyptian kings when raising a person to the dignity of a prince). See an account of Joseph's elevation to viceroyalty in the OT. 'And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck' (Ge. 41 : 41, 42) 'The golden collar put round Joseph's neck was a peculiarly Egyptian form of decoration; it was called "receiving gold"; Ahnas, the captain-general of the marines, who freed Egypt from the Hyksos. "received gold", on seven different occasions, for various acts of valour.' (DB. II. p. 773).

271. *i. e.*, Moses. Judging the prophethood of Moses by his own low and materialistic standard, Pharaoh asks in effect : where is his insignia of royalty if he is really, as he affects to be, a favourite of God ?

272. (to show that he is the chosen and favoured of God).

273. (by such sophistries).

274. (by their persistent acts of aggression and rebellion).

275. Western writers in their dread of anthropomorphism have often gone to the other extreme of conceiving Almighty God as a Buddha on a grand scale——a Being of purely passionless repose, able to punish none, to forgive none and to reward none, unmoved at the sight of unspeakable enormities. The God of Islam is Just, Powerful and Holy——Able to execute His laws to vindicate His majesty and to punish the culprit.

276. See P. I. n. 213.

277. Serving as an instructive warning of a particular type.

278. (in the Holy Qurān).

279. (O Prophet !) *i. e.*, the Makkan pagans

280. (in joy, as if they had scored a very strong point against Islam).

281. *i. c.*, at the mention of his name.

282. (in mockery and ridicule).

283. 'In addressing the idolaters of Mecca, Mohammmed appealed to the ministry and preaching of Jesus and His rejection by His people, as he was wont to appeal to the history of other prophets, in support of his mission. His adversaries retorted that, if Jesus, who appeared in human form, was worshipped by his followers, there could be nothing absurd in their praying through images, the

representatives of heavenly powers to God.' (Muir, *op. cit.* p. 147) The pre-Islamic Arabic Christianity itself was a fusion of Christianity and paganism. A modern scholar, F.V. Winnett, of the University College, Toronto, after examining a number of old inscriptions has come to the following conclusion in regard to the ancient Arabic Christianity :—'Jesus has not displaced the old gods. He has simply been added to the pantheon. In Syria he seems to have occupied a more unique position...In the South, he has sunk even lower...Attention has been drawn above, too, to the indications that animal sacrifices were offered to Jesus. The petitions addressed to him are the same as those addressed to all the other gods.' (*The Moslem World*, New York, Oct. 1941, p. 353).

284. (confounding the Muslim doctrine with the Christian)

285. *i. e.*, given to disputation for its own sake.

286. (of Ours, not at all responsible for the vagaries of the so-called followers, and the paganistic articles of the Trinitarian Church).

287. (with the gift of prophecy) 'This was in fact the only position which Mohammed could consistently fall back upon. Some terms of veneration, in use among Christians, are indeed applied to Jesus ; .... but the divine Sonship is steadfastly denied.' (Muir, *op. cit.* p. 147) 'To the Trinitarian doctrine, which the Church seems to have introduced in the second century, the Koran opposes the fundamental doctrines of the faith promulgated by Muhomed.' (De Bunsen, *Islam or True Christianity*, p. 147).

288. See P. III. nn. 433, 434.

289. (in Our wisdom

290. A thing even more wonderful than the miraculous birth of Jesus.

بِهَا وَاتَّبِعُونِ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَآءَ عِيسٰى بِالْبَيِّنٰتِ
قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللّٰهَ وَاَطِيعُونِ ﴿٦٣﴾ اِنَّ اللّٰهَ هُوَ رَبِّي وَرَبُّكُمْ
فَاعْبُدُوهُ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْاَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ اَلِيمٍ ﴿٦٥﴾ هَلْ
يَنْظُرُونَ اِلَّا السَّاعَةَ اَنْ تَأْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ اَلْاَخِلَّآءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِينَ ﴿٦٧﴾ ع
يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا اَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ اَلَّذِينَ اٰمَنُوا بِاٰيٰتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَاَزْوَاجُكُمْ
تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ

61. (وانه . . . مستقيم) And verily he is a sign[291] of the Hour[292], so do not dubitate concerning it[293] and follow Me ; this[294] is the straight path.

62. (ولا . . . مبين) And let not Satan hinder you[295] ; verily he is to you a manifest enemy.

63. (ولما . . . اطيعون) And when 'Isā came with evidences[296], he said: surely I have come to you with wisdom[297], to expound to you some of that wherein you differ[298], so fear Allah and obey me.

64. (ان الله . . . مستقيم) And verily Allah ! He is my Lord and your Lord ;[299] so worship Him ; this is the straight path[300].

65. (فاختلف . . . اليم) Then the sects differed among themselves[301], Woe to those who do wrong[302], because of the torment of the afflictive Day.

66. (هل . . . يشعرون) They[303] await but the Hour: that it should come upon them of a sudden, while they perceive not.

67. (الاخلاء . . الا المتقين) The intimate friends will be on that Day[304] hostile one to another save the *God*-fearing.

SECTION 7

68. (يعباد . . . تحزنون) My bondmen[305] there shall be no fear upon you To-day, nor shall you grieve——

69. (الذين . . . مسلمين) *you* who believed in Our revelations and were Muslims.

70. (ادخلوا . . . تحبرون) Enter the Garden, you and your spouses, joyfully[306].

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291. (of the approach). Or, 'condition precedent'. Another reading is وانه لَعَلَمٌ للساعة (عَلَم) instead of عِلْمٌ، (عِلْم) being synonymous with مَعْلَم or symbol.

292. It shall be known by his descending. The reference is to 'the second coming of Jesus in the Last Days just before the Resurrection, when he will destroy

the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Qurān.' (AYA).

293. *i. e.*, concerning Resurrection.

294. (which I command you to follow).

295. (from the religion of God).

296. *i. e.*, arguments and miracles.

297. *i. e.* with wise teachings, specially the doctrine of the unity and indivisibility of the Divine Personality.

298. (O Children of Israel !) The reference is to the perverted doctrines and corrupt practices of the Jews at the time of Jesus.

299. This emphatically repudiates the teaching of the Gospels :—'I and my Father are one.' (Jn. 10 ; 30), and the teaching of the Christian Church :—'The Son is as Divine as the Father and therefore can be worshipped without idolatry and bestow Divine life, because it is His to bestow.' (EBr. II. p. 599)

300. See P. III. nn. 453, 454.

301. (and the pure religion of Jesus degenerated into gross idolatry) 'During the fifth century the practice of introducing images into churches increased and in the sixth it had become prevalent. The common people, who had never been able to comprehend doctrinal mysteries, found their religious wants satisfied in turning to these effigies. With singular obtuseness, they believed that the saint is present in his image, though hundreds of the same kind were in existence, each having an equal and exclusive right to the spiritual presence. The doctrine of invocatian of departed saints, which assumed prominence in the fifth century, was greatly strengthened by these graphic forms. Pagan idolatry had reappeared.' (Draper, *Intellectual Development of Europe*, I. p. 413).

302. (to themselves in respect of humanity of Jesus). 'When, therefore, in the midst of the wrangling of sects, in the incomprehensible jargon of Arians, Nestorians, Eutychians, Monothelites, Monophysites, Mariolatrists, and an anarchy of countless disputants, there sounded through the world, not the miserable voice of the intriguing majority of a council but the dreaded battle-cry. "There is but one God" . . . is it surprising that the hubbub was hushed ? Is it surprising that all Asia and Africa fell away ?' (Draper, *op. cit.* I. p. 333). 'From its most glorious seats Christianity was for ever expelled, from Palestine, the scene of its most sacred recollections ; from Asia Minor, that of its first churches ; from Egypt, whence issued the great doctrine of Trinitarian orthodoxy ; from Carthage, who imposed her belief on Europe.' (Draper, *op. cit.*. I, p. 332)

303. *i. e.*, the infidels who remain deaf to the clear call of Islam.

304. (when falsehood will become apparent to every one).

305. Thus a Voice will address the believers on the Day of Judgment.

306. *i. e.* with marks of gladness apparent on their faces.

عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خٰلِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ
الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خٰلِدُونَ ﴿٧٤﴾
لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنٰهُمْ وَلٰكِن كَانُوا هُمُ الظّٰلِمِينَ ﴿٧٦﴾ وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا
رَبُّكَ قَالَ إِنَّكُم مّٰكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنٰكُم بِالْحَقِّ وَلٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كٰرِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ
يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُم بَلٰى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ لِلرَّحْمٰنِ وَلَدٌ فَأَنَا أَوَّلُ
الْعٰبِدِينَ ﴿٨١﴾ سُبْحٰنَ

71. (يطاف . . . خلدون) Passed around among them[307] will be dishes of gold and goblets, and therein will be whatsoever souls desire and eyes delight in[308]; and you will be therein[309] abiders.

72. (وتلك . . . تعملون) This is the Garden which you[310] have been made to inherit for[311] what you have been working.

73. (لكم . . . تاكلون) For you there will be fruits in plenty which you will eat.

74. (ان . . . خلدون) Verily the culprits will be abiders in Hell's torment.

75. (لا يفتر . . . مبلسون) It shall not be abated from off them, and therein they will *become* despondent.

76. (وما . . . الظلمين) And We wronged them not, but they[312] have been the wrong-doers *themselves*.

77. (ونادوا . . . مكثون) And they will cry[313]: O keeper[314]! let thy Lord make an end of us[315]. He will say: verily you shall abide *for ever*[316].

78. (لقد . . . كرهون) Assuredly We brought the truth to you[317], but most of you are averse to the truth.

79. (ام . . . مبرمون) Have they[318] determined an affair[319]? Then We *also* are determining[320].

80. (ام . . . يكتبون) Do they think that We hear not their secrets and their whispers[321]? Yea! *We do*, and Our envoys[322] present with them write down.

81. (قل . . . العبدين) Say thou[323]: had the Compassionate a son[324], I shall be the first of *his* worshippers.[325].

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307. (in the Paradise).

308. Thus giving perfect satisfaction to our souls in every possible way

309. The delight of soul and body in Paradise shall be not only full and complete but also eternal and unending.

310. (O dwellers of Paradise).

311. *i. e.*, as a reward for.

312. The pronoun هم here is appended to give the subject emphasis and to contrast it with another subject, and is to be known as ضمير التاكيد (WGAL. II. p. 265).

313. (in extreme anguish and despair).

314. (of the Hell). مالك is the principal angel who holds charge of the Hell.

315. (by total extinction, and thus relieve us of this unbearable agony, on thy prayer and intercession).

316. (here for ever).

317. (through Our prophets and apostles).

318. *i. e.*, the infidels.

319. (to injure the holy Prophet).

320. And it is plain that God's plan shall work, not theirs.

321. Which is the belief of several pagan peoples.

322. *i. e.* recording angels.

324. (O Prophet !).

325. For a Son of God must be himself a God in the full sense of the word.

رَبِّ السَّمٰوٰتِ وَالْاَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٨٢﴾ فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ﴿٨٣﴾ وَهُوَ
الَّذِيْ فِي السَّمَآءِ اِلٰهٌ وَّفِي الْاَرْضِ اِلٰهٌ وَهُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٨٤﴾ وَتَبٰرَكَ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهٗ
عِلْمُ السَّاعَةِ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٥﴾ وَلَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُوْنَ ﴿٨٦﴾
وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ ﴿٨٧﴾ وَقِيْلِهٖ يٰرَبِّ اِنَّ هٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُوْنَ ﴿٨٨﴾ فَاصْفَحْ عَنْهُمْ
وَقُلْ سَلٰمٌ فَسَوْفَ يَعْلَمُوْنَ ﴿٨٩﴾

82. (سبحن . . . يصفون) Hallowed be the Lord of the heavens and the earth, the Lord of the Throne from what they ascribe[326].

83. (فذرهم . . يوعدون) So let them thou[327] alone wading[328] and sporting till they meet the Day which they are promised.

84. (وهو . . . العليم) And He it is Who is God in the sky and God in the earth[329], and He is the Wise, the Knower.

85. (وتبرك . . . ترجعون) And blessed be He Whose is the dominion of the heavens and the earth and what is in-between, and with Him is the knowledge of the Hour and to Him you will be made to return[330].

86. (ولا . . . يعلمون) And whom they[331] call upon besides Him, they do not own the *power* of intercession——save those who bear witness[332] to the truth and who know[333].

87. (ولئن . . . يؤفكون) And wert thou to ask them who created them, they will surely say: Allah[334]. Then witherward are they deviating?

88. (وقيله . . . يؤمنون) And *We hear* his[335] saying: Lord! verily they are a people who do not believe[336].

89. (فاصفح . . . يعلمون) So turn thou aside from them[337], and say: peace. Presently[338] they shall *come* ro know.

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326. (to Him so blasphemously)

327. (O Prophet!)

328. (in their vanities and puerilities). See P. VII n. 503.

329. This repudiates the religion of many a polytheistic people who believe the heaven and the earth to be ruled over by separate deities. In the religion of Babylonia *Anu* rules in heaven, *Enlil* in earth and air, and *Ea* in the waters. The Vedic gods are divided into there classes also——gods of the sky, gods of the air, and gods of earth.' (ERE. X. p. 114) 'The Vedic gods may most conveniently be classified as deities of heaven, air, and earth, according to the threefold divisions

suggested by the Rigveda itself.' (ERE. XII. p. 603).

330. (O mankind !).

331. *i. e.*, the infidels.

332. (with their word of mouth).

333. (in their hearts). Such persons alone may have, with God's leave. the privilege of interceding for other believers.

334. See P. XX. n. 15.

335. *i. e.* the Prophet's.

336. (in their obduracy, in spite of all my preaching).

337. (leaving them to their inevitble fate).

338. *i. e.*, at their death.

سورة الدخان مكية وهي تسع وخمسون اية وثلث ركوعات

بسم الله الرحمن الرحيم

حم ۝ والكتب المبين ۝ انا انزلنه في ليلة مبركة انا كنا منذرين ۝ فيها يفرق كل امر حكيم ۝ امرا من
عندنا انا كنا مرسلين ۝ رحمة من ربك انه هو السميع العليم ۝ رب السموت والارض وما بينهما ان كنتم
موقنين ۝ لا اله الا هو يحي ويميت ربكم ورب ابائكم الاولين ۝ بل هم في شك يلعبون ۝ فارتقب يوم تاتي

السماء

Sūrat-ud-Dukhān

The Smoke. XLIV

(Makkan, 3 Sections and 59 Verees)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حم) Hā. Mīm.

2. (والكتب المبين) By the luminous Book.

3. (انا . . . منذرين) We have sent it [339] down[340] on a blessed night[341]; verily We were to become warners[342].

4. (فيها . . . حكيم) Therein[343] is decreed[344] every affairs of wisdom[345]—

5. (امرا . . . مرسلين) as a command from before Us. Verily We were to become senders[346]—

6. (رحمة . . . العليم) a mercy from the Lord. Verily He! He is the Hearer, the Knower.

7. (رب . . . موقنين) Lord of the heavens and the earth and whatsoever is in-between, if *only* you would be convinced[347].

8. (لا اله . . الاولين) There is no god but He. He quickens and causes to die: your Lord and Lord of your forefathers.

9. (بل . . . يلعبون) Aye! they[348] are in doubt[349] sporting[350]

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339. *i. e.*, the Holy Qurān; the luminous Book.

340. (from the Preserved Tablet to the nethermost heaven).

341. Which is one of the odd nights in the last ten day of the month of Ramadān.

342. (in Our extreme loving-kindness to Our creatures).

343. *i. e.*, during that night.

344. *i. e.*, Or 'separated out.'

345. Annually on this night all the events of the ensuing year with respect to life and death and other affairs of this world are determined.

346. (of thee as an apostle).

347. *i. e.*, if you have only a will to believe, all these facts and phenomena of nature can serve you as the edvidences of His unity.

348. *i. e.*, the obstinate infidels.

349. (and with no serious and earnest yearning for truth).

350. (with this world).

بِدُخَانٍ مُّبِيْنٍ ۝١٠ يَّغْشَى النَّاسَ ۖ هٰذَا عَذَابٌ اَلِيْمٌ ۝١١ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ۝١٢ اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ
جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ۝١٣ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ۝١٤ اِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَآئِدُوْنَ ۝١٥ يَوْمَ
نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ۝١٦ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ۝١٧ اَنْ اَدُّوْٓا
اِلَيَّ عِبَادَ اللّٰهِ ۖ اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ۝١٨ وَّاَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّيْٓ اٰتِيْكُمْ بِسُلْطٰنٍ مُّبِيْنٍ ۝١٩ وَاِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ
اَنْ تَرْجُمُوْنِ ۝٢٠ وَاِنْ لَّمْ تُؤْمِنُوْا لِيْ فَاعْتَزِلُوْنِ ۝٢١ فَدَعَا رَبَّهٗٓ اَنَّ هٰٓؤُلَآءِ

10. (فارتقب . . . مبین) So wait thou[351] for a day when the sky will bring forth a manifest smoke[352].

11. (یغشی . . . الیم) covering the people[353], this shall be a dreadful scourge.

12. (ربنا . . . مؤمنون) Our Lord ![354] lift up from us this scourge; verily we shall become believers.

13. (انی . . . مبین) How can there be an admonition unto them[355], when there came to them a clear messenger[356],

14. (ثم . . . مجنون) yet they turned away from him and said[357]: one tutored[358], one distracted[359] !

15. (انا . . . عائدون) Verily We shall remove the chastisement[360] for a while; *but* verily you shall revert[361].

16. (یوم . . . منتقمون) On the Day when We assault them with the greatest assault, verily We shall take vengeance[362].

17. (ولقد . . . کریم) And assuredly before them We tried Fir'awn's people, and there came to them an honoured messenger, *saying*:

18. (ان . . . امین) restore to me the bondmen of Allah[363], I am unto you a trusted messenger[364],

19. (و ان . . . مبین) and *saying*: exalt not *yourselves* against Allah, verily I have come to you with a manifest authority[365],

20. (و انی . . . ترجمون) and verily I have sought refuge in my Lord and your Lord lest you stone me[366].

21. (و ان . . . فاعتزلون) and if you will not believe in me, then let me alone[367].

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351. (O Prophet !)

352. 'Or Dearth, or drought.' 'It is said that the hungry once saw smoke between him and the sky: or hunger is thus called because of the dryness of (دخان)

the earth in drought, and the rising of the dust, which is likened to دخان properly so termed.' (LL).

353. (Of Makka). A famine of very great severity visited the pagans of Makka after the Prophet's emigration from that city. The whole population was surrounded by dust at the time of the drought. The 'smoke' here predicts the haze of this dust. Abu Sufyan, on behalf of the Makkans, approached the holy Prophet to pray for the removal of the famine.

354. ——thus they will cry——

355. *i. e.*, how can this penalty serve as an admonition to them.

356. *i. e.*, an apostle with evident signs and credentials. The 'smoke' referred to in verse 10 may well hint at the torment of modern warfare the chief ingredients of which are the gas, the gunpowder and the dynamite (all of them smoke-like substances) to be let loose in the 20th century of the Christian era on nations by those priding themselves on their learning. civilisation and culture. and accusing the true apostle of God of being a 'tutored one', a 'distracted one'.

357. (of him).

358. *i. e.*, a man taught by others, Christians or Jews. See P. XIV. n. 341.

359. See P. IX. n. 328.

360. (taking you at your words, and on the intercession of the Prophet at the imploring of the Makkans and their promise of believing in him)

361. (to your old ways, O Makkans !).

362. *i. e.*, exact full retribution.

363. *i. e.*, let the Israelites go with me to worship their true God.

364. Moses was to address his mission both to the Egyptians and the Israelites.

365. *i. e.*, aided with evident signs.

366. Or 'slay me' *Cf.* the OT :—'And Moses said : . . . lo. shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us ?' (Ex. 8 : 26)

367. (on equal terms) *i. e.*, at any rate, do not add to your record of sinfulness by opposing me.

قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِن جَنَّاتٍ
وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ
الْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِّنَ
الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾ وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَٰؤُلَاءِ
لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾

22. (فدعا . . . مجرمون) Then[368] he called upon his Lord : these are a guilty people.

23. (فاسر . . . متبعون) *Allah said*: So depart thou with My bondmen by night[369]; surely you will be pursued[370].

24. (واترك . . . مغرقون) And leave thou the sea parted[371]; verily they are a host to be drowned.

25. (كم . . . عيون) They[371-A] left[372]—how many—of gardens and springs,

26. (و زروع . . . كريم) and cornfields and goodly positions,

27. (ونعمة . . . فاكهين) and the delights which they had been enjoying!

28. (كذالك . . . آخرين) Even so[373]. And We caused another people to inherit them[374].

29. (فما . . . منظرين) And the heavens and the earth did not shed tears for them[375], nor were they reprieved.

SECTION 2

30. (و لقد . . . المهين) Assuredly We saved the Children of Isrāīl from a degrading scourage[376],

31. (من . . . المسرفين) from Fir'awn; verily he was haughty *and* of the extravagant[377].

32. (و لقد . . . العلمين) And assuredly We chose them[378] with knowledge[379] advisedly above the worlds[380].

33. (وآتيهم . . . مبين) And We vouchsafed to them signs in which was a manifest favour[381] *from Us.*

34. (ان . . . ليقولون) Verily these[382] ! they say[383] :

35. (ان . . . بمنشرين) Naught is there but our first death[384], and we shall not be raised *again;*

368. (on his finding them aggressive).

369. Thus came the reply.

370. (by the Egyptians).

371. *i. e.*, motionless, parted asunder.

371-A. *i. e.*, the drowned Egyptians.

372. *i. e.*, had to leave behind by constraint and of necessity.

373. *i. e.*, in this way We dispossessed them of their wealth and conveniences.

374. *i. e.*, the Children of Israel. See P. XIX. n. 226.

375. *i. e.*, none pitied their destruction.

376. See P. I. nn. 206, 207.

377. 'Inordinately vain . . . he loved ease and pleasure and gave himself up without restraint to voluptuous enjoyments.' (Breasted, *History of Egypt*, p. 461) See P. XI. nn. 363, 364 ; P. XVI. n. 271.

378. (as race to proclaim the doctrine of monotheism). See P. I. nn. 198, 199.

379. (in Our omniscience).

380. *i. e.*, above other races and nations.

381. بلاء is also 'a probationary benefit, favour, or blessing. or a probationary gift.' And بلاء حسن in the context means 'A great benefit, or favour, or blessing, of God ; or a good gift of God.' (LL)

382. *i. e.*, the Makkan pagans who denied the doctrine of resurrection.

383. (to the believers).

384. *i. e.*, our final end is no other than our first natural death.

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ
أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ ﴿٣٨﴾
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنْصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللّٰهُ إِنَّهُ هُوَ
الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ
الْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلٰى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

36. (فاتوا . . . صدقين) bring[385] back then our fathers, if you say sooth.

37. (اهم . . . مجرمين) Are these[386] better[387] or the people of Tubb'a[388] and those before them[389]? We destroyed them[390], they were culprits.

38. (وما . . . لعبين) And We did not create the heavens and the earth and what is in-between in sport[391].

39. (ما . . . يعلمون) We did not create them save with a purpose[392], yet most of them[393] know not.

40. (ان . . . اجمعين) Verily the Day of Distinction[394] is the term *appointed* for all of them——

41. (يوم . . . ينصرون) a Day whereon a friend shall not avail a friend at all, nor shall they be succoured,

42. (الا . . . الرحيم) save those on whom Allah will have mercy. Verily He! He is the Mighty[395], the Merciful[396].

SECTION 3

43. (ان . . . الزقوم) Verily the tree of Zaqqum[397],

44. (طعام الاثيم) food of the sinners,

45. (كالمهل . . . البطون) like the dregs of oil; It shall seethe in the bellies[398].

46. (كغلى الحميم) as the seething of boiling water.

47. (خذوه . . . الجحيم) Seize him[399] and drag him to the midst of the Flaming Fire.

48. (ثم . . . الحميم) then pour upon his head the torment of boiling water.

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385. (back to life).

386. *i. e.*, the Makkan pagans.

387. (in respect of might and splendour).

388. 'An appellation of each of the kings of El-Yemen who possessed Himyar and Hadramaut, and, as some add, Saba.' (LL). 'The first Tubba, by

which name the Himyarite Kings are known to Muhammadan writers, was Harith, called al-Rā'ish.' (Nicholson, *op. cit.*, p. 3). The reference is to the famous Himyarite dynasty of South Arabia.

389. (of ancient powerful nations).

390. (for their acts of disobedience and rebellion).

391. Islam does not recognise any such thing as 'creative sporting.'

392. *Cf.* a saying of Aristotle :—'God and nature have never made anything at random.' See P. XVII. n. 28.

393. *i. e.*, of mankind.

394. When the wicked shall be separated from the righteous.

395. *i. e.*, Able to requite the evil-doers.

396. *i. e.*, willing to forgive the believers.

397. See P. XXIII. n. 210.

398. (of the damned).

399. This will be said to the angels.

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ ۝٤٩ إِنَّ هَٰذَا مَا كُنتُم بِهِ تَمْتَرُونَ ۝٥٠ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۝٥١ فِي جَنَّاتٍ وَ
عُيُونٍ ۝٥٢ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَابِلِينَ ۝٥٣ كَذَٰلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ۝٥٤ يَدْعُونَ فِيهَا بِكُلِّ
فَاكِهَةٍ آمِنِينَ ۝٥٥ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ ۝٥٦ فَضْلًا مِّن رَّبِّكَ
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝٥٧ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝٥٨ فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ۝٥٩

49. (ذق . . . الكريم) Taste thou! thou art indeed mighty, honoured!

50. (ان . . . تمترون) Verily this is what[400] you were used to doubt[401].

51. (ان . . . امين) Verily the *God*-fearing will be in a station secure[402],

52. (فى . . . عيون) amidst gardens and springs,

53. (يلبسون . . . متقابلين) attired in fine silk and brocade[403], facing each other.

54. (كذالك . . . عين) Even so[404]. And We shall mate them with fair *damsels* large-eyed.

55. (يدعون . . . آمنين) They will call therein for every *manner of* fruit in security.

56. (لا . . . الجحيم) They will not taste of death therein, except the first death[405], and He will guard them against the chastisement of Flaming Fire——

57. (فضلا . . . العظيم) a bounty from thy Lord! That! that is the supreme achievement.

58. (فانما . . . يتذكرون) And We have made it[406] easy in thy language[407], haply they[408], might be admonished.

59. (فارتقب . . . مرتقبون) Wait thou then[409], they are *also* waiting.

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400. *i. e.*, the promised judgment.

401. All this will be said by the angels to the damned to add to their mental anguish.

402. (from the accidents, or casualties, of fortune).

403. See Sūrat-ul-Kahf, V. 31. (P. XV).

404. *i. e.*, thus it shall be.

405. (already experienced which removed them from the world and brought them to the Garden of Delight).

406. *i. e.*, the Holy Qurān.

407. (for thee and thy nation, O Prophet!).

408. *i. e.*, thy immediate audience.

409. (and do not be grieved).

سُوْرَةُ الْجَاثِيَةِ مَكِّيَّةٌ وَّهِيَ سَبْعٌ وَّثَلٰثُوْنَ اٰيَةً وَّاَرْبَعُ رُكُوْعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ﴿١﴾ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾ اِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ﴿٣﴾ وَفِيْ خَلْقِكُمْ وَمَا
يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ﴿٤﴾ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ
بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٥﴾ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَ
اللّٰهِ وَ

Sūrat-ul-Jāthia

The Kneeling XLV

(Makkan, 3 Sections and 37 Verses.)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (حم) Hā. Mīm.

2. (تنزیل . . . الحکیم) The revelation of the Book is from Allah, the Mighty, the Wise.

3. (ان . . . للمؤمنین) Verily in the heavens and the earth are signs[410] for the faithful.

4. (و فی . . . یوقنون) And in the creation of yourselves and the beasts that He has scattered *over the earth* are signs[411] for a people *who are* convinced.

5. (واختلاف . . . یعقلون) and in the alternation of night and day and what Allah sends down of provision[112] from the heaven and thereby quickens the earth after its death and in the turning about of the winds, are signs[113] for a people who reflect.

410. (of His might and power and of His unity).
411. (of His unique authority and wisdom).
412. (*i. e.*, the means of sustenance ; the rain).
413. (of His unique authority and wisdom).

آيَاتِهِ يُؤْمِنُونَ ﴿٦﴾ وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ
بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّن وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي
عَنْهُم مَّا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ
لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ ع
تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا

6. (تلك . . . يؤمنون) These are the revelations of Allah which We rehearse to thee[414] with truth[415]. In what discourse, then, after Allah and His revelations, will they believe ?

7. (ويل . . . اثيم) Woe unto every liar[416], sinner[417] !

8. (يسمع . . . اليم) *who* hears the revelations of Allah rehearsed to him, and yet persisted[418] with stiff-neckedness as though he heard them not. Announce thou to him, then, an afflictive torment[419].

9. (واذا . . . مهين) And when he comes to know aught of Our revelations, he takes it scoffingly. These ! theirs shall be an ignominous torment[420].

10. (من . . . عظيم) Before them is Hell. Naught will avail them of what they have earned nor those whom they took for patrons besides Allah Theirs shall be a mighty torment.

11. (هذا . . . اليم) This *Book* is a guidance; and those who disbelieve in the revelations of their Lord, theirs shall be a torment of afflictive calamity.

SECTION 2

12. (الله . . . تشكرون) Allah it is Who has subjected the sea[421] to you that ships may run on it by His command, and that you may seek of His grace[422]. and that haply you may return thanks.

414. (O Prophet !).
415. *i. e.*, exactly, and with no possibility of error.
416. (in regard to his beliefs).
417. (in regard to his deeds).
418. (in his infidelity).
419. (in consonance with his stiff-neckedness and arrogance, O Prophet !).
420. (in consonance with his ridiculing the Truth)
421. (to His laws).
422. *i. e.*, may profit by maritime commerce.

فِى الْاَرْضِ جَمِيْعًا مِّنْهُ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿١٣﴾ قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِىَ
قَوْمًا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٤﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿١٥﴾ وَلَقَدْ اٰتَيْنَا بَنِىْٓ
اِسْرَآءِيْلَ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ﴿١٦﴾ وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ
فَمَا اخْتَلَفُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًاۢ بَيْنَهُمْ اِنَّ رَبَّكَ يَقْضِىْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿١٧﴾
ثُمَّ جَعَلْنٰكَ عَلٰى شَرِيْعَةٍ مِّنَ الْاَمْرِ

13. (وسخر . . . يتفكرون) And He has subjected[423] to you whatsoever is in the heavens and whatsoever is on the earth, the whole from Himself[424]. Verily herein are signs[425] for a people who ponder.

14. (قل . . . . يكسبون) Say thou[426] to the faithful, let them forgive[427] those who hope not for the days of Allah[428], that He may recompense[429] a community for what they have been working.

15. (من . . . . ترجعون) Whosoever works righteously, works for himself[430]; and whosoever does evil, does against himself; then to your Lord you will be made to return[431].

16. (ولقد . . . العلمين) And assuredly We vouchsafed to the Children of Isrāīl the Book and the wisdom and the prophethood[432], and We provided them with good things[433], and preferred them above the worlds[434].

17. (وآتينهم . . يختلفون) And We vouched to them the evidences[435] of the affairs[436]. And they differed not except through spite among themselves[437] after the knowledge had come to them[438]. Verily the Lord will decide between them on the Day of Judgement concerning what they have been differing in.

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423. (to His laws).
424. There being no associate-god or sub-Deity whatsoever.
425. (of His unique authority).
426. (O Prophet !).
427. (and bear patiently with).
428. *i.e.*, who have no faith in His law of requital and in His victories. Says Sale :—'Some are of opinion that this verse is abrogated by that of War.' But the two verses are not at all in conflict, and hence there arises no question of abrogation. What the Muslims are asked to refrain from is the infliction of punishment *as a measure of personal vengeance* or retaliation : whereas *Jihād* or *holy war is prescribed to exalt and glorify God's religion*, irrespective of personal like or dislike. (Th.)

Cf. the OT :—'To me belongeth vengeance, and recompense ; their foot shall slide in due time ; for the day of their calamity is at hand, and the things that shall come upon them make haste.' (Dt. 32 : 35)

429. (justly and equitably).

430. *i. e.*, for his own benefit.

431. (O mankind !).

432. (by raising many prophets among that nation).

433. (of the world).

434. See P. I. nn. 198, 199.

435. *i. e.*, evidences and arguments.

436. *i. e.*, of the true religion.

437. (and not through any ambiguity or obscurity in the Divine messages).

438. (by Revelation).

فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ
أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَاوَاتِ
وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَ
خَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ

18. (ثم . . . يعلمون) And thereafter[439] We have placed thee[440] upon the law of the religion[441]; so follow it thou[442], and follow not the vain desires of those who do not know[443].

19. (انهم . . . المتقين) Verily they cannot avail thee[444] at all against Allah. And the wicked ! friends are they one to another[445], and Allah is the friend of the *God*-fearing.

20. (هذا . . . يوقنون) This *Book* is an enlightenment and a guidance to mankind, and a mercy to people who are convinced.

21. (ام . . . يحكمون) Do those who commit ill-deeds[446] imagine that We shall place them[447] as those who believed and worked righteous *works*[448] ? Equal is their life and death[449] ! How ill they judge !

SECTION 3

22. (وخلق . . . يظلمون) Allah has created the heavens and the earth with purpose[450], and that every soul may be recompensed for what it has earned[451]. And they will not be wronged.

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439. *i. e.*, after Israel have fallen from grace.

440. ——an Ismailite——

441. شريعت is not only 'a law or ordinance' but also a religion, or way of belief and practice in respect of religion.' (LL.)

442. (both in regard to practice and preaching).

443. *i. e.*, the ungodly pagans who urged on the Prophet a return to the religion of his forefathers.

444. (or anybody else).

445. Witness, for intance, to-day the Christian's enthusiasm for Jewish Zionism.

446. *i. e.*, their acts of infidelity and impiety.

447. (ia the Hereafter).

448. Who, though in suffering here, are sure to receive their full reward.

449. Denial of Resurrection amounts to this belief.

450. (and this implies meeting out to every one his due).

451. (and a fulfilment of these ends of justice necessitates general Resurrection).

غِشٰوَةً ۗ فَمَنْ يَّهْدِيْهِ مِنْ بَعْدِ اللّٰهِ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿٢٣﴾ وَقَالُوْا مَا هِىَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ
وَمَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٢٤﴾ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ حُجَّتَهُمْ اِلَّآ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾ قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ وَلٰكِنَّ اَكْثَرَ
النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٦﴾ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿٢٧﴾ وَتَرٰى كُلَّ ع
اُمَّةٍ جَاثِيَةً ۫ كُلُّ اُمَّةٍ تُدْعٰٓى

23. (افرء يت . . . تذ كرون) Hast thou seen him who takes for his god[452] his *own* vain desire, and Allah has sent him astary despite *his* knowledge[453], and has sealed up his hearing and his heart[454] and has set up a covering on his sight? Who will guide him after Allah[455]? Will you not then be admonished?

24. (وقالوا . . يظنون) And they[456] say: naught is there but the life of this world[457], we die and we live[458]; and none kills us save Time[459]. And they have no *true* knowledge of it[460], they only conjecture.

25. (واذا . . . صدقين) And when Our manifest revelations[461] are rehearsed to them, their argument is no other than that they say[462]: bring back our fathers[463] if you say sooth[464].

26. (قل . . . يعلمون) Say thou[465]: Allah keeps you alive[466], then He will cause you to die[467]; then He will assemble you on the Day of Resurrection, of which there is no doubt; but most of mankind do not know.

SECTION 4

27. (ولله . . . المبطلون) Allah's is the dominion of the heavens and the earth; and on the Day when the Hour arrives, the followers of falsehood shall lose.

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452. *i. e.*, who follows the dictates of his own lust and lower self.

453. (so that he has knowingly and deliberately chosen the path of error).

454. (in consequence of his own contumacy). See P. I. n. 47 ff.

455. *i. e.*, after God has withdrawn His grace and left him to wander perplexedly.

456. *i. e.*, the deniers of Resurrection, disbelievers in Final Judgment and consequently in man's accountability to the Almighty for his deeds and misdeeds.

457. *i. e.*, no other life. 'The South Arabians believed as little in a life after death as in spiritual blessings.' (Hell, *The Arab civilization*, p. 7).

458. (of ourselves; with no reference to a Creator). The Arab pagan,

carefree materialistic and indifferent to spiritual impulses, had little if any religion at all. To him, it was the immediate present which was full of meaning and of real consequence. He cared little for the past and showed even less interest in the future. Undisturbed by any serious thought or care for the morrow, his life was one emotional orgy, like most of the modern Europeans. 'The hedonistic Arabian character was too much absorbed in the immediate issues of life to devote much thought to the hereafter. In the words of an old bard ;

We spin about and whirl our way through life.
Then, rich and poor alike, at last seek rest
Below the ground in hollow pits slate-covered ;
And there we do abide.' (Hitti, *op. cit.*, p. 102)

459. Or 'Fortune.' دهر is, literally, 'Time from the beginning of the world to its end . . . Hence because, in one sense, time brings to pass events, good and evil, الدهر was applied by the Arabs to Fortune, or fate ; and they used to blame or revile it.' (LL) 'Time' as an abstract deity was personified by the Arabs, and formed perhaps a regular part of their pantheon. 'Time in the abstract was popularly imagined to be the cause of all earthly happiness and especially of all earthly misery . . . The poets are continually alluding to the action of Time (*dahr*, *Zaman*), for which they often substitute 'the days,' or the nights.' Time is represented as bringing misfortune, causing perpetual change, as biting, wearing down, shooting arrows that never miss the mark, hurling stones, and so forth. In such cases we are often obliged to render 'time' by 'fate' which is not quite correct, since time is here conceived as the determining factor, not as being itself determined by some other power, least of all by a conscious agent.' (ERE. I. pp. 661, 662). 'The people of Central Arabia, to judge from the poetical and other remains, were indifferent to religious ideas. The utmost they could attain to was a vague deism or belief in Fate.' (EI. I. p. 999).

460. *i. e.*, no real true, knowledge ; no proof, either in reason or of fact, to support them ; their denial of Resurrection and Final Judgment is based on sheer ignorance and superstition, and not on any canons of reason, logic or knowledge. The idea of responsibility to his Creator is perhaps, next to Monotheism, the greatest gift that Islam has bestowed on a negligent and forgetful humanity. Its importance in the history of human beliefs and morals cannot be overrated.

461. (affirming, *inter alia*, Resurrection).

462. (to the believers).

463. (back to life).

464. As if any Muslim had ever asserted that he could raise the dead when and where he pleased !

465. (O Prophet !).

466. (so long as He will).

467. (when He will).

إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝٢٨ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ
تَعْمَلُونَ ۝٢٩ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ۝٣٠ وَأَمَّا
ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ۝٣١ وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ۝٣٢

28. (وترى . . . تعملون) And thou shalt behold[468] every community kneeling[469]; every community shall be summoned to its Book[470]. This Day[471] you shall be recompensed for what you had been working.

29. (هذا . . . تعملون) This Book of Ours speaks against you with truth[472]; verily We have been setting down[473] whatsoever you had been working.

30. (فاما . . . المبين) Then, as for those who believed and worked righteous *deeds*, their Lord will cause them to enter into His mercy; that is a manifest achievement.

31. (واما . . . مجرمين) And as for those who disbelieved[474]: were not My revelations rehearsed to you? but you were stiff-necked and you were a people guilty.

32. (واذا . . . بمستيقنين) And when it was said[475]: verily Allah's promise[476] is true, and no doubt is there about the Hour, you said[477]: we do not know what the Hour is; we do not imagine it but as a conjecture[478], and we have no faith *therein*[479].

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468. (on that Day, O Prophet !).
469. (with fear).
470. (of record, for the purpose of reckoning).
471. This shall be said.
472. *i. e.*, is an exact record of your doings.
473. (through Our angels recording in this Book of records).
474. To them it shall be said.
475. (to you by men of God in the world).
476. (of requital and final judgment).
477. (in scornful rejection of the doctrine).
478. *i. e.*, only a matter of hearsay.
479. (of its coming at all).

وَبَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٣٣ وَقِيْلَ الْيَوْمَ نَنْسٰكُمْ كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ
هٰذَا وَمَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ۝٣٤ ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّغَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ
لَا يُخْرَجُوْنَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ۝٣٥ فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ۝٣٦ وَ
لَهُ الْكِبْرِيَآءُ فِى السَّمٰوٰتِ وَالْاَرْضِ ۪ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٣٧

33. (وبدالهم . . يستهزؤن) And the evils[480] of what they had worked shall become apparent to them, and there will surround them that at which they had been mocking.

34. (وقيل . . . نصرين) And it will be said: This Day We shall ignore you[481] as you ignored the meeting of this Day; your abode will be the Fire, and none you will have as helpers.

35. (ذلكم . . . يستعتبون) That is because you took the revelations of Allah in mockery, and there deluded you the life of this world. To-day therefore they will not be taken forth therefrom, and nor will they be allowed to please Allah[482].

36. (فلله . . . العلمين) *All* praise, then, to Allah, the Lord of the heavens[483], and the Lord of the earth[484], the Lord of the worlds.

37. (وله . . . الحكيم) And His *alone* is the Majesty in the heavens and the earth, and He is the Mighty, the Wise[485].

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480. (on that Day in their stark nakedness).

481. *i. e.*, ignore you deliberately and deprive you of Our mercy.

482. See P. XIV. n. 291.

483. *i. e.*, their Creator and Preserver.

484. *i. e.*, its Creator and Preserver. Even so simple a truth as that the earth is a created being stood in need of special emphasis in view of the widely-spread worship of the 'Mother-World.' The significant fact, says a distinguished archaeologist. about the ancient Indus civilization is that 'it was based on a religion precisely characteristic of present-day Hinduism. Numerous effigies of the great Mother-goddess have been found...That same devotion which Indians are now showing to Mother India they have for at least 5000 years shown to the Mother-World——the Mother Universe——which has brought both Mother India and themselves into existence and sustained and inspired them through life. This Mother-World they

personified in the time of the ancient Indus civilization as the Mother-Goddess, and in more recent times as Kali.'

485. This unqualified and unreserved assertion of God's sole sovereignty in Islam has been noted and admiringly commented upon by many a non-Muslim observer. Contrast with God's absolute sovereignty and majesty the helplessness of man. From the very beginning the slave of nature and fighting for his own preservation, he finds himself still, after his creation of 'culture', 'nations', 'states' and 'sciences', enslaved by his own creations.

سُورَةُ الْاَحْقَافِ مَكِّيَّةٌ وَّهِيَ خَمْسٌ وَّثَلٰثُوْنَ اٰيَةً وَّاَرْبَعُ رُكُوْعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ① تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ② مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى
وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ③ قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ
الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ④

PART XXVI

Surat-ul-Ahqāf

The Sandhils XLVI

(Makkan, 4 Sections and 35 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (حم) Hā. Mīm.

2. (تنزيل . . . الحكيم) The revelation of the Book is from Allah, the Mighty, the Wise[1].

3. (ما . . . معرضون) We created not the heavens and the earth and what is in-between save with a purpose[2] and *for* a term determined[3]. And those who disbelieve backslide from what they are warned of.

4. (قل . . . صدقين) Say thou[4]: think! whatsoever you call upon besides Allah[5]——show me whatsoever they have created of the earth? Or, have they any share in the creation of the heavens[6]? Bring me a Book before this[7] or some trace of knowledge[8], if you say sooth.

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1. (and therefore its contents are worthy of being carefully pondered over).
2. *i. e.*, with serious purpose and just end.
3. *i. e.*, designed to last for a certain period of time, and not for ever.
4. (to the infidels, O Prpohet!).
5. (and thus assume that those objects are co-partners with God).
6. *i. e.*, in their creation.
7. *i. e.*, have you any Scriptural authority, howsoever ancient, for the doctrine of polytheism?
8. *i. e.*, if no written Revelation is preserved, then produce any oral traditions transmitted from any prophet or man of God to countenance your idolatry.

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ۝٥
وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝٦ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ
كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَٰذَا سِحْرٌ مُبِينٌ ۝٧ أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ
شَيْئًا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ ۝٨ قُلْ مَا كُنْتُ بِدْعًا
مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ ۝٩ قُلْ أَرَأَيْتُمْ

إِنْ

5. (ومن . . . غفلون) And who is more misguided than he who calls besides Allah such as will not answer him till the Day of Resurrection[9], and who are *even* unaware of their call[10]?

6. (واذا . . . كفرين) And when mankind are gathered they[11] will become enemies unto them[12], and will become deniers of their worship.

7. (و اذا . . . مبين) And when Our manifest revelations are rehearsed to them, those who disbelieve say of the truth when it is come to them: this is magic manifest[13].

8. (ام . . . الرحيم) Do they say[14]: he has fabricated it[15]? Say thou: if I have fabricated it, you cannot avail me against Allah in aught[16]. He is the Knower of what you utter[17] respecting it[18]. He suffices as witness[19] between me and you and He is Forgiving, Merciful[20].

9. (قل . . . مبين) Say thou[21]: I am not an innovator among the messengers[22] nor I know what would be done with me or with you[23]; I only follow[24] what is revealed to me, and I am but a manifest warner.

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9. (and on that Day they will disown their worshippers).

10. (even now).

11. *i. e.*, the so-called gods.

12. *i. e.*, unto their worshippers.

13. See P. VII. n. 164

14. (of the Prophet).

15. Is it that the pagans attribute something worse than sorcery——forgery——to the Prophet?

16. (while His wrath is sure to overtake me for this piece of abominable forgery).

17. (so glibly).

18. *i. e.*, respecting the Qurān.

19. (here and now).

20. (so that His wrath is not overtaking the blaspheming pagans in this world).

21. (O Prophet !).

22. (and my claim to prophethood is not a thing unheard-of).

23. *i. e.*, I lay no claim to omniscience at all ; in fact I am not in my personal capacity sure of my own future.

24. (in practice and in preaching).

كَانَ مِنْ عِنْدِ اللّٰهِ وَكَفَرْتُمْ بِهٖ وَ شَهِدَ شَاهِدٌ مِّنْ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ ۭ اِنَّ اللّٰهَ
لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝١٠ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ خَيْرًا مَّا سَبَقُوْنَآ اِلَيْهِ ۭ وَاِذْ لَمْ يَهْتَدُوْا بِهٖ ع
فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ۝١١ وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ۭ وَهٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا
لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ڰ وَبُشْرٰى لِلْمُحْسِنِيْنَ ۝١٢ اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَ
لَا هُمْ يَحْزَنُوْنَ ۝١٣ اُولٰۗىِٕكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝١٤ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ
اِحْسٰنًا ۭ حَمَلَتْهُ

10. (قل . . . الظالمين) Say thou : think[25] ! if it is from Allah[26] while you disbelieve in it, and[27] a witness[28] from the Children of Isrāīl[29] bears witness to the like thereof[30] and believes[31], while you[32] are *still* stiff-necked[33], *then who is further astray than you?* Verily Allah does not guide a wicked people[34].

SECTION 2

11. (وقال . . . قديم) And they who disbelieve[35] say of those who believe[36] : had it[37] been good[38] they[38-A] would not have preceded us thereto. And when they have not let themselves guided[39] by it, they say[40]: this is an ancient falsehood.

12. (و من . . . للمحسنين) And prior to it *there has been* the Book of Mūsā——a guidance[11] and a mercy. And this is a Book confirming it in Arabic speech, that it may warn those who have done wrong and as glad tidings to the well-doers.

13. (ان الذين . . يحزنون) Verily those who say[12] : our Lord is Allah, and then stand fast to it, no fear *shall come* upon them, nor shall they grieve[13].

14. (اولئك . . . يعملون) Those are the inmates of the Garden, abiders therein[44] : a recompense for what they have been working.

25. (O Makkans!)
26. (as is evident to every impartial, unbiassed truth-seeker).
27. (furthermore).
28. (learned and reliable).
29. So well-known for their learning and knowledge of the Scriptures.
30. *i. e.*, to the Book of Moses.
31. (in the Divinity of that Book).
32. (who are steeped in paganism and ignorance).
33. (and in your arrogance refuse to believe in the Book that is before you).
34. (in consequence of their contumacy).
35. (from among the arrogant and conceited pagans of Makka).

36. (and whom the arrogant Quraish held in contempt). The first converts to Islam were mostly poor.

37. *i. e.*, the Holy Qurān, or the religion of Islam.

38. *i. e.*, really revealed.

38-A. *i. e.*, the first converts to Islam who were mostly poor.

39. (due to their arrogance and contumacy).

40. (as if to save their face).

41. Or 'a pattern.'

42. (in all sincerity).

43, (in the Hereafter).

44. (for ever).

أُمُّهُ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصٰلُهُ ثَلٰثُوْنَ شَهْرًا ۚ حَتّٰٓى اِذَا بَلَغَ اَشُدَّهُ وَبَلَغَ اَرْبَعِيْنَ سَنَةً ۙ قَالَ رَبِّ
اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَصْلِحْ لِيْ فِيْ
ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ ۝ اُولٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوْا وَنَتَجَاوَزُ
عَنْ سَيِّاٰتِهِمْ فِيْٓ اَصْحٰبِ الْجَنَّةِ ۗ وَعْدَ الصِّدْقِ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ۝ وَالَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ
اَتَعِدٰنِنِيْٓ اَنْ اُخْرَجَ وَقَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ ۚ وَهُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ ۖ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ
فَيَقُوْلُ مَا هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝

15. (و وصينا . . المسلمين) And We have enjoined upon man kindness to the parents[45], with hardship bears him his mother[46], and with hardship she brings him forth[47], and the bearing of him[48] and the weaning[49] of him is thirty months[50], until, when he attains his full strength and attains *the age of* forty years[51], he says : Lord ! grant me that I may give thanks for the favour which Thou hast done me and my parents and that I may work righteously such as Thou mayest approve. And be Thou good in my progeny, verily I have turned to Thee penitent ; verily I am of those who submit.

16. (اولئك . . يوعدون) Those are they from whom We shall accept the best of what they have worked, and their misdeeds We shall pass by. *They will be* among the inmates of the Garden[52]——a true promise this, what they have been promised.

17. (والذى . . . الاولين) And he who[53] says to his parents : fie upon you both ! do you threaten me that I shall be taken forth[54], whereas generations have passed away before me[55]. And the twain implore Allah's assistance[56] ; woe to thee ! *come to* believe, verily the promise of Allah[57] is true. Yet he says : this is naught but the fables of the ancients[58].

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45. See P. XV. nn. 65 ff.

46. 'Nature establishes in her body a pitiless dictatorship of the ripening foetus, concentrates all her forces for the protection of this tiny lump of new living matter, and mercilessly demands for the latter the most complete self-abnegation on the part of all the organs and tissues of the mother. Everything for the foetus, all for the "genius of the race", and for the mother nothing but nausea, toothache, and physiological discomforts of every kind.' (Nemilov. *op. cit.*, p. 72) 'In case of the fertilization of her gamete by the male sex cell, woman is robbed of entire periods of her own individual life in which the biological processes are absorbed by the "physiological altruism," ' (p. 86). 'Even during an "easy" pregnancy the woman never feels entirely well. At best an observing woman will discover many unexpected

ailings and symptoms of that complicated physiological process which is going on in her body tissues......All energy of maternal organism is directed to the creation of a favourable environment for the growing embryo......Even more than during menstruation, the organism of a pregnant woman is constantly on the borderline between the normal and the pathological. Here we find such functional irregularities which, if they occurred apart from pregnancy or in a man, would be considered absolutely pathological.' (pp. 154-156) 'Though a physiological state, pregnancy imposes a strain on the efficient working of every system of the body......Apart from those who have some organic weakness and may break down as under the strain, there are disorders of function that may develop in those previously of sound physique.' (EBr. XVI. p. 677) See also p. XXI n. 270 ff.

47. 'In no other living creature is the birth of a new individual accompanied by so much suffering as in the human race.' (Nemilov, *op. cit.*, p. 164) 'Birth-giving pains are the most unbearable and owing to the construction of woman's body, are absolutely unavoidable. Every woman who has permitted conception to take place has doomed herself to suffer after nine months an overwhelming physical disturbance from which there is no way of escape. This is the inexorable biological decree. Every child-birth also carries with it a certain amount of hazard. Aside from the possibility of fatal hemorrhage which at times can neither be foreseen nor checked, the birth wounds, like any other wound, are liable to become infected and lead to fatal poisoning.' (p. 169)

48. (in the womb).

49. *i. e.*, the utmost period of weaning.

50. (at the least). The *minimum* period of human gestation in six months, and the *maximum* period of sucking is 24 months. See also P. XXI. n. 272.

51. *i. e.*, the normal age of the maturity of intellectual faculties.

52. (they shall be).

53. (in his extreme ungodliness).

54. (from my grave after I am dead).

55. (and no such thing has ever happened).

56. (and say to their son rebuking him).

57. (regarding the Resurrection).

58. See P. VII. n. 321.

حم ٢٦ الاحقاف ٤٦

اولٰئك الذين حق عليهم القول في امم قد خلت من قبلهم من الجن والانس انهم كانوا خسرين ۝ و
لكل درجت مما عملوا وليوفيهم اعمالهم وهم لا يظلمون ۝ ويوم يعرض الذين كفروا على النار اذهبتم
طيبتكم في حياتكم الدنيا واستمتعتم بها فاليوم تجزون عذاب الهون بما كنتم تستكبرون في الارض بغير
ع الحق وبما كنتم تفسقون ۝ واذكر اخا عاد اذ انذر قومه بالاحقاف وقد خلت النذر من بين يديه و
من خلفه الا تعبدوا الا الله اني اخاف عليكم عذاب يوم عظيم ۝ قالوا اجئتنا لتافكنا عن الهتنا فاتنا بما
تعدنا

18. (اولئك . . خسرين) Those are they upon whom has been justified the saying[59] about the communities of Jinn and mankind who have passed away before them; verily they are ever the losers.

19. (ولكل . . . يظلمون) And for all are ranks[60] according to what they have worked[61], that He may repay them in full[62] for their work, and they shall not be wronged.

20. (و يوم . . تفسقون) And on the Day when those who disbelieve shall be placed before the Fire: you[63] made away with your good things in your life of the world, and you enjoyed yourselves therewith[64], so To-day you shall be requited with torment of ignominy because you have been growing stiff-necked on the earth[65] without justification, and because you have been transgressing.

SECTION 3

21. (واذكر . . . عظيم) And remember thou[66] the brother of the 'Ād[67] when We warned his people in the sandhills[68]——and surely there have passed away warners before him and after him[69]——saying: worship none save Allah, verily I fear for you the chastisement of an awful Day.

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59. *i. e.*, the sentence of destruction.

60. (arranged with perfect precision).

61. (of good or ill).

62. (*i. e.*, proportionate to the magnitude of their righteousness and ungodliness).

63. Thus they will be addressed.

64. (paying no heed to Our commands). See for an apposite parable in the NT. Lk. 16 : 19-25.

65. (though being a mere earthly creature).

66. (to thy people, O Prophet !).

67. *i. e.*, the Prophet Hūd. See P. VIII. n. 523.

68. الاحقاف applies particularly to certain oblong tracts of sand in the region of Esh-shihr : to the country of 'Aād. (LL). Ad-Dahnā' (the red sand), a surface of red sand, extends from the great Nufūd in the north to al-Rab al-Khāli in the south, describing a great arc to the south east and stretching a distance of over six hundred miles. Its western part is sometimes, distinguished as al-Ahqāf (dune land.) (Hitti, *op. cit.*, p. 15). This "red land' is a comparatively hard plain, covered at intervals with long and winding sand-belts.' (Inayatullah, *op. cit.*, p. 16).

69. Hūd was not the only warner preaching this doctrine of Unity.

ان كنت من الصدقين ﴿٢٢﴾ قال انما العلم عند الله وابلغكم ما ارسلت به ولكني اركم قوما تجهلون ﴿٢٣﴾
فلما راوه عارضا مستقبل اوديتهم قالوا هذا عارض ممطرنا بل هو ما استعجلتم به ريح فيها عذاب
اليم ﴿٢٤﴾ تدمر كل شيء بامر ربها فاصبحوا لا يرى الا مسكنهم كذلك نجزي القوم المجرمين ﴿٢٥﴾ ولقد
مكنهم فيما ان مكنكم فيه وجعلنا لهم سمعا وابصارا وافدة فما اغنى عنهم سمعهم ولا ابصارهم
ولا افدتهم من شيء اذ كانوا يجحدون بايت الله وحاق بهم ما كانوا به يستهزءون ﴿٢٦﴾ ولقد اهلكنا ما
حولكم من القرى وصرفنا الايت

22. (قالوا . . . الصدقين) They said: art thou come to us that thou mayest turn us aside from our gods? Then bring thou upon us that with which thou threatenest us, if thou art truthful.

23. (قال . . . تجهلون) He said: the knowledge[70] is only with Allah, and I preach to you that wherewith I am sent[71], but I see you are a people given to ignorance.

24. (فلما . . . اليم) And when they saw it[72] as an overpeering cloud tending towards their valleys they said: that is an overpeering cloud bringing us rain. Nay[73]! it is what you sought to be hastened: a wind wherein is an afflictive torment,

25. (تدمر . . المجرمين) it shall annihilate everything by the command of its Lord. Therefore[74] they became such that nothing could be seen[75] *of them* save their dwellings[76]. We thus requite a nation of the guilty.

26. (ولقد . . . يستهزؤن) And them We had assuredly established in that *flourishing condition* wherein We have not established you[77] and We had assigned for them hearing and sight and hearts[78]; yet their hearing and sight and hearts availed them not at all. They used to gainsay the revelations of Allah, and then encompassed them what they had been mocking at.

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70. (of when it will come).

71. *i. e.*. only this much I know that punishment is sure to visit you, but I cannot tell at what particular time it would come.

72. *i. e.* the punishment.

73. Thus spoke their prophet Hūd.

74. (after the violent wind had done its fatal work).

75. (of men and their possessions).

76. (desolate and in ruin).

77. (O Makkans!).

78. *i. e.*, We had endowed them with full and well-develop senses and reasoning faculties.

لعلهم يرجعون ﴿٢٧﴾ فلولا نصرهم الذين اتخذوا من دون الله قربانا الهة بل ضلوا عنهم وذلك افكهم وما
كانوا يفترون ﴿٢٨﴾ واذ صرفنا اليك نفرا من الجن يستمعون القران فلما حضروه قالوا انصتوا فلما قضي ولوا الى
قومهم منذرين ﴿٢٩﴾ قالوا يقومنا انا سمعنا كتبا انزل من بعد موسى مصدقا لما بين يديه يهدي الى
الحق والى طريق مستقيم ﴿٣٠﴾ يقومنا اجيبوا داعي الله وامنوا به يغفر لكم من ذنوبكم ويجركم من عذاب
اليم ﴿٣١﴾ ومن لا يجب داعي الله فليس بمعجز في الارض وليس له من دونه اولياء اولئك في ضلل

SECTION 4

27. (ولقد . . . يرجعون) And assuredly We have destroyed the cities round about you[79], and We have variously propounded Our signs[80] that haply they might return[81].

28. (فلولا . . . يفترون) Then why succoured them not those whom they had taken for gods beside Allah, as means of approach[82]? Aye! they failed them. And that[83] was their lie which they had been fabricating.

29. (واذ . . . منذرين) And *recall* when We sent towards thee[84] a company of the Jinn[85] listening to the Qurān[86]. So when they came in the presence thereof[87] they said[88]: give ears[89]. Then when it was ended, they returned back to their people as warners[90].

30. (قالوا . . . مستقيم) They said: O our people; verily we have hearkened to a Book sent down after Mūsā, confirming what was before it, guiding to the truth and a straight path.

31. (يقومنا . . . اليم) O our people! answer Allah's summoner[91], and believe in him; He shall forgive you your sins[92] and shall shield you from an afflictive chastisement.

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79. (such as the settlements of the Thamūdites, Midianites, and the cities of Sodom and Gomorrah, O Makkans!).

80. (unto them).

81. (to Us).

82. (and on whose help and support they had presumed).

83. *i. e.*, their doctrine of graded Godhead; their brief in a hierarchy of major and minor gods.

84. (O Prophet!).

85. It was at Nakhla on the Prophet's return journey from Tāif to Makka in the early days of his ministry that he was visited, while reciting the Qurān in his night prayer, by several genii. For جن see P. VII. n. 644.

86. (when thou wast reciting in the night prayer).

87. *i. e.*, when they approached the place where thou wast reciting the Qurān.

88. (to one another).

89. (and listen in silence).

90. (and missionaries of Islam).

91. *i. e.*, His prophet.

92. من in من ذنوبكم is redundant.

مبين ۝ اولم يروا ان الله الذى خلق السموت والارض ولم يعى بخلقهن بقدر على ان يحى الموتى بلى
انه على كل شىء قدير ۝ ويوم يعرض الذين كفروا على النار اليس هذا بالحق قالوا بلى وربنا قال
فذوقوا العذاب بما كنتم تكفرون ۝ فاصبر كما صبر اولوا العزم من الرسل ولا تستعجل لهم كانهم
يوم يرون ما يوعدون لم يلبثوا الا ساعة من نهار بلغ فهل يهلك الا القوم الفسقون ۝

32. (ومن . . . مبين) And whoso does not answer Allah's summoner, he cannot frustrate *His vengeance* on the earth, and there will be no patrons for him[93], beside Him. Those are in manifest error.

33. (اولم . . . قدير) Bethink they[94] not that Allah Who created the heavens and the earth and was not fatigued with the creation thereof[95], is able to quicken the dead? Aye! verily He is Potent over everything.

34. (ويوم . . . تكفرون) And on the Day when those who disbelieve will be placed before the Fire: is[96] this not real[97]? They will say: Yes! by our Lord[98]! He will say: taste therefore the torment for you have been disbelieving.

35. (فاصبر . . . الفسقون) Bear thou then with patience[99], as the messengers[100], endued with resolution bear with patience[101] and seek not to hasten on[102] for them. On the Day when they will behold that with which they are threatened, *it will seem to them*[103] as though they had tarried[104] but for an hour of a day. A proclamation *this*; so[105] none will be destroyed but the nation of transgressors.

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93. (in the Hereafter to protect him).

94. *i. e.*, the Makkan pagans who rejected the doctrine of Resurrection.

95. This is to emphatically deny the idea of fatigue and weariness to God implied in the Bible. *Cf.* the OT:—'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. (Ge. 2 : 2, 3) 'For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.' (Ex. 31 : 17) 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.' (Ex. 20 : 11) And the NT:— 'And God did rest the seventh day from all his works.' (He. 4 : 4) The idea of God needing rest at the end of His creative activity, as if the Creator was also worn out with worrying toils and struggled under burdens too heavy for Him, is preposterous to the Muslim mind, but the fact is there that the Bible clearly inculcates so curious a doctrine.

96. (Thus they will be asked).

97. (of which reality you persistently denied while you were in the world).

98. (it is terribly real).

99. (the persecution and the insults of the believers at the hands of the pagans, O Prophet !).

100. (of old).

101. (the injuries of their peoples).

102. (Divine vengeance).

103. (in extreme constraint and bewilderment).

104. (in the world).

105. (after this plain warning from God).

سُوْرَةُ مُحَمَّدٍ مَّدَنِيَّةٌ وَّهِيَ ثَمَانٍ وَّثَلٰثُوْنَ اٰيَةً وَّاَرْبَعُ رُكُوْعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ① وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ
وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ② ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الَّذِيْنَ
اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ③ فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ حَتّٰٓى اِذَآ
اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ فَاِمَّا مَنًّاۢ بَعْدُ وَاِمَّا

Sūrah Muhammad

Muhammad. XLVII

(Madinian, 4 Sections and 38 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الذين . . . اعمالهم) Those who disbelieve and hinder *others* from the path of Allah——their works He shall send astray[106].

2. (والذين . . . بالهم) And those who believe and work righteous *deeds* and believe in what has been revealed to Muhammad[107]——and it is the truth from their Lord——their misdeeds[108] He shall expiate from them and shall make good their state[109].

3. (ذلك . . . امثالهم) That is because those who disbelieve follow falsehood[110] and those who believe follow the truth from their Lord[111]. And thus does Allah propound to the mankind their similitudes[112].

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106. *i. e.*, deeds which seemed highly righteous in their own eyes will be found void of all merit in the Hereafter.

107. 'That most successful of all prophets and religious personalities.' (EBr. XV. p. 898 11th Ed). 'The only man mentioned by history, who was at once legislator and poet, the founder of a religion and of an empire.' (Gilman, *The Saracens*, p. 207) See also P. IV. n. 212, and n. 333 below.

108. (and shall forgive them).

109. (both in this world and the Next).

110. (which inevitably leads to perdition).

111. (which inevitably leads to peace and prosperity).

112. *i. e.*, their states and conditions by similitudes.

فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ۛ وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ ؕ وَالَّذِيْنَ
قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ۝٤ سَيَهْدِيْهِمْ وَيُصْلِحُ بَالَهُمْ ۝٥ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝٦ يٰۤاَيُّهَا الَّذِيْنَ
اٰمَنُوْۤا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ۝٧ وَالَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَاَضَلَّ اَعْمَالَهُمْ ۝٨ ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا
مَاۤ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ۝٩ اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ دَمَّرَ
اللّٰهُ عَلَيْهِمْ ۫ وَلِلْكٰفِرِيْنَ اَمْثَالُهَا ۝١٠ ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ۝١١ اِنَّ اللّٰهَ
يُدْخِلُ الَّذِيْنَ

4. (فاذا . . . اعمالهم) Now when you meet[113] those who disbelieve, smite *their* necks until when you have slain them greatly[114], then make fast the bonds[115], then[116] thereafter[117] let them off freely or by ransom[118], until[119] the war lays off its burden[120]. That *you shall do*[121]. And had Allah[122] willed, He would have vindicated Himself against them[123]; but *He ordained fighting* in order that He may test you one by the other[124]. And those who are slain in the cause of Allah, He shall not let their works go astray[125].

5. (سیهدیهم . . بالهم) Soon He will guide them[126] and make good their state[127].

6. (ویدخلهم . . . لهم) And He will make them enter the Garden and will make it known to them[128].

7. (یا یها الذین . . . اقدامکم) O you who believe! if you succour Allah[129], He will succour you[130] and make your feet firm[131].

8. (والذین . . اعمالهم) And those who disbelieve[132], theirs shall be the downfall[133], and their work He will send astray[134].

9. (ذلک . . . اعمالهم) That is because they detest what Allah has sent down, and so He will make their works of non-effect.

10. (افلم . . . امثالها) Have they not journeyed on the earth so that they might see[135] how has been the end of those before them? Allah annihilated them; and for the infidels[136], theirs shall be the like *fate* therefor.

11. (ذلک . . . لهم) That is because Allah is the Patron of those who believe, and the infidels! no patron is theirs!

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113. (in fight, O Muslims!).

114. (so that they are entirely subdued and thoroughly crushed, and their power for mischief completely curbed).

115. (on them) *i. e.*, make them prisoners of war.

116. (according to the discretion of your leader and exigencies of the situation).

117. (after you have taken them prisoner).

118. *i. e.*, liberate them out of kindness or in return for ransom. منّا is here synonymous with تمنّون منّا, and فداء with تفدون فداء (WGAL. II. p. 73).

119. *i. e.*, this injunction holds good until—

120. (and terminates).

121. ذالك is here synonymous with افعلوا ذالك

122. (in consonance with His universal Scheme).

123. (without your participation in the struggle at all).

124. *i. e.*, in order that He may test the believers by the amount of their willing sacrifices and the infidels by the lengths to which they would go in rebellion.

125. (and shall not let their service and sacrifices go in vain).

126. (to the goal of Eternal happiness and bliss).

127. (at the hour of their death, in Burzakhish life and on the Day of judgement).

128. (so that they will know the places assigned to them beforehand). This knowledge will come either intuitively or through the attending angels.

129. (by fighting for His religion).

130. (against your enemy).

131. As was demonstrated at the battle of Badr and later on many other occasions. 'The army of the Faithful was borne forward by an enthusiasm which the half-hearted warriors opposite were unable to withstand.' (Muir, *op. cit.*, pp. 225-26). 'The first companions of Mahomet advanced to battle with a fearless confidence ; there is no danger where there is no chance ; they were ordained to perish in their beds ; or they were safe and invulnerable amidst the darts of the enemy.' (GRE. V. p. 361) 'A new spirit was now infused into the Arabian armies ; and the implicit obedience which the troops of the Prophet paid to his commands, rendered their discipline as superior to that of the imperial forces, as their tactics and their arms were inferior.' (Finlay, *Greece under the Romans* (p. 450).

132. (and array themselves against the ordinances of God).

133. (in this world also).

134. (in the Hereafter) *i. e.*, render them void of merit.

135. (by observing the ruins of powerful ancient infidels).

136. (of the present-day).

حٰمٓ ٢٦ محمد ٤٧

اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۗ وَالَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَ
النَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَاَيِّنْ مِّنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيْٓ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾
اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ وَاتَّبَعُوْٓا اَهْوَآءَهُمْ ﴿١٤﴾ مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ۭ فِيْهَآ
اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ ۚ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ ڬ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۭ
وَلَهُمْ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَمَغْفِرَةٌ مِّنْ رَّبِّهِمْ ۭ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ ﴿١٥﴾ وَ
مِنْهُمْ مَّنْ

SECTION 2

12. (ان الله . . . لهم) Verily Allah will cause those who believe and work righteous *deeds* to enter the Garden whereunder rivers flow. And those who disbelieve enjoy themselves[137] and eat even as the cattle eat[138], and the Fire shall be the abode for them.

13. (وكاين . . . لهم) And many a city, mightier in strength than the city which drove thee forth[139] !——We destroyed, and there was no helper of theirs[140].

14. (افمن . . اهواء هم) Is he then who *stands* on an evidence from his Lord like him whose evil of work is bedecked to him[141], and *those who* follow their lusts[142] ?

15. (مثل . . امعاء هم) A likeness of the Garden which has been promised to the *God*-fearing *is this*, therein are rivers of water incorruptible, rivers of milk of unchangeable flavour[143], rivers of wine, a joy to the drinkers[144] ; and rivers of honey clarified[145] ; therein theirs shall be every manner of fruit, and forgiveness from their Lord. *Shall persons enjoying such bliss* be like those who are abiders in the Fire, and are given to drink boiling water so that it mangles their entrails[146] ?

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137. (in this world exclusively).
138. (heedless of the future).
139. (O Prophet !) *i. e.*, the city-state of Makka.
140. This conveyed to the idolatrous Makkans clear prediction of their utter rout and annihilation.
141. (by the devil).
142. *i. e.*, is the final end of the godly ones to be ever similar to that of the ungodly ones ?
143. Quite unlike the earthly milk.
144. (and free of all intoxicating and injurious proportions).
145. *i. e.*, free of all foreign substances.
146. Which punishment is suggestive of the unspeakable agony of the damned ones.

حٰمٓ ٢٦ — محمد ٤٧

يَسْتَمِعُ إِلَيْكَ حَتّٰٓى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِيْنَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ
وَاتَّبَعُوْٓا أَهْوَآءَهُمْ ۝١٦ وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّاٰتٰىهُمْ تَقْوٰىهُمْ ۝١٧ فَهَلْ يَنْظُرُوْنَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً
فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنّٰى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ۝١٨ فَاعْلَمْ أَنَّهٗ لَآ إِلٰهَ إِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْۢبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ
وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ ۝١٩ ع وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْلَا نُزِّلَتْ سُوْرَةٌ فَإِذَآ أُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّذُكِرَ فِيْهَا
الْقِتَالُ رَأَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ

16. (ومنهم . . اهواء هم) Of them[147] are some who listen to thee[148], until, when they go forth from before thee, they say[149] to those who are vouchsafed knowledge[150]: what is that he said just now? Those are they whose hearts Allah has sealed up, and they follow their lusts.

17. (والذين . . . تقواهم) And those[151] who are guided, He adds their guidance[152], and gives them protection *against evil*[153].

18. (فهل . . . ذكراهم) Do they only await[154] the Hour, that it should come upon them of a sudden[155]? Portents thereof[156] are already come, so how will it be with them when there comes to them their admonition?

19. (فاعلم . . ومثواكم) So know thou[157] that there is no God save Allah, and ask forgiveness for thy fault[158] and for faithful men and women. And Allah knows *well* your moving about and your place of rest[159].

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147. 'Them' refers to the hypocrites.
148. (to all appearance, but really pay no heed to them, O Prophet!).
149. (out of mischief).
150. *i. e.*, to the learned companions of the Prophet.
151. (of their own race and people) *i. e.*, the true believers.
152. (by each fresh Revelation).
153. *i. e.*, helps them to practise piety or giveth them its recompense.
154. *i. e.*, the hypocrites.
155. (when repentance will be futile).
156. Such as the very advent of the Final Prophet).
157. (and remain perfectly sure of it).
158. (and thus setting an example to thy followers). See P. XXIV. n. 223.
159. (O mankind!). So that nothing is ever hidden from Him.

محمد ٤٧ حم ٢٦

الموت فاولى لهم ۝٢٠ طاعة وقول معروف فاذا عزم الامر فلو صدقوا الله لكان خيرا لهم ۝٢١ فهل عسيتم
ان توليتم ان تفسدوا في الارض وتقطعوا ارحامكم ۝٢٢ اولئك الذين لعنهم الله فاصمهم واعمى ابصارهم ۝٢٣
افلا يتدبرون القران ام على قلوب اقفالها ۝٢٤ ان الذين ارتدوا على ادبارهم من بعد ما تبين لهم الهدى
الشيطن سول لهم واملى لهم ۝٢٥ ذلك بانهم قالوا للذين كرهوا ما نزل الله سنطيعكم في بعض الامر والله يعلم
اسرارهم ۝٢٦ فكيف اذا توفتهم الملئكة يضربون وجوههم وادبارهم ۝٢٧ ذلك بانهم اتبعوا ما اسخط

SECTION 3

20. (ويقول . . . لهم) And those who believe say[160]: why has a Surah not been revealed? Then when there is revealed a Surah firmly-constructed[161] and fighting is prescribed therein, thou seest those in whose heart is a disease[162] looking at thee with a look of one who is fainting unto death[163]: so alas for them[164]!

21. (طاعة . . . لهم) *The hypocrites'* obedience and speech are known[165]. Then when the affair is resolved[166], if *even then* they gave credence to Allah[167], it would have been better for them.

22. (فهل . . ارحامكم) Then if you turn away[168], you are likely to cause corruption on the earth and to sever your kinship[169].

23. (أولئك . . ابصارهم) Those are they whom Allah has cursed[170] and then has deafened them and blinded their sights.

24. (افلا . . . اقفالها) Do they not ponder the Qurān[171], or are there locks upon their hearts[172]?

25. (ان الذين . . . لهم) Verily those who have apostated on their backs after the guidance had become manifest to them, Satan has embellished *this apostasy* to them, and has given them *false* hopes.

26. (ذلك . . اسرارهم) That is because[173] they[174] said[175] to those who abhor[176] what Allah has revealed[177]; we shall obey you in part of the affair[178]; and Allah knows their talking in secret[179].

27. (فكيف . . . ادبارهم) How then *shall it be,* when the angels shall take them away *at death,* smiting their faces and their backs!

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160. (in their eagerness to receive fresh Revelations).
161. See P. III. n. 231.
162. (of hypocrisy).
163. (owing to their extreme fright at the prospect of the hollowness of their pretensions being exposed).

164. Pitiable will be their plight.

165. God and His messenger will know the magnitude of the hypocrites' pretensions.

166. *i. e.*, when after the ordinance of the holy war, preparations for actual fighting have already started.

167. *i. e.*, if they gave proof of their loyalty to God and His messenger.

168. (from observing such a salutary ordinance as *Jihad*, O coward and timorous people !).

169. The meaning is : if the evil is not stifled, it is sure to spread all over the world and prevalence of violence is sure to respect no ties of blood.

170. (by depriving them of His special mercy).

171. (whose teachings are so clear).

172. (so that they have become impervious to every argument and evidence).

173. *i. e.*, this catastrophe of apostacy has befallen them because——

174. *i. e.*, the hypocrites.

175. (in confidence).

176. (out of envy).

177. The reference is to the leaders of Israel in Hejāz——the arch-enemies of Islam.

178. *i. e.*, We shall follow you in part of what you desire of us, by staying at home and by not joining the believers in their wars, and by secretly combining against them.

179. (so their plots shall not succeed).

اللّٰهَ وَكَرِهُوْا رِضْوَانَهٗ فَاَحْبَطَ اَعْمَالَهُمْ ﴿٢٨﴾ اَمْ حَسِبَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ اَنْ لَّنْ يُّخْرِجَ اللّٰهُ اَضْغَانَهُمْ ﴿٢٩﴾ وَلَوْ نَشَآءُ
لَاَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ بِسِيْمٰهُمْ ؕ وَلَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ ؕ وَاللّٰهُ يَعْلَمُ اَعْمَالَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ
مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَاۡ اَخْبَارَكُمْ ﴿٣١﴾ اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَشَآقُّوا الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ وَسَيُحْبِطُ اَعْمَالَهُمْ ﴿٣٢﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا
تُبْطِلُوْۤا اَعْمَالَكُمْ ﴿٣٣﴾ اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ

28. (ذالك . . . اعمالهم) That is[180] because they followed what incensed Allah and abhored His good-will[181]. So He made their works of non-effect.

SECTION 4

29. (ام . . . اضغانهم) Do then in whose hearts is a disease[182] imagine that Allah[183] will never bring to light their rancour?

30. (ولو نشا . . اعمالكم) And if We willed, We would surely show them to thee[184], so that thou shouldst know them by their marks. And thou shalt surely know them[185] by the mode af *their* speech[186]. And Allah knows your works[187].

31. (ولنبلونكم . . اخباركم) And of a surety We shall put you to the proof till We know the valiant among you and the steadfast[188], and We shall know your *different* states[189].

32. (ان الذين . . اعمالهم) Verily those who have disbelieved and have hindered *others* from the path of Allah and have opposed the messengers after the guidance has become manifest to them[190] shall not hurt Allah at all, and soon He shall make their works fruitless.

33. (يايها الذين . . اعمالكم) O you who believe! obey Allah and obey the messenger, and do not render your works vain[191].

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180. *i. e.*, they shall suffer this because——

181. *i. e.*, acts leading to His pleasure.

182. (of hyprocrisy).

183. (the Omniscient).

184. (O Prophet!).

185. (even now when We have not disclosed to thee their identity).

186. لحن is 'The meaning of speech; its intended sense or import; its intent; and indication thereof whereby the person addressed is made to understand one's

intent; . . .an oblique, or ambiguous, mode of speech; an inclining of speech to obliqueness, or ambiguity, and equivocal allusion.' (LL).

187. (O believers and hypocrites!).

188. (in the fighting).

189. (other than those of Jihād).

190. (through arguments and evidences).

191. (by infringing the ordinances of either).

اللّٰهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوْا وَتَدْعُوْٓا اِلَى السَّلْمِ ۖ وَاَنْتُمُ الْاَعْلَوْنَ ۖ وَاللّٰهُ مَعَكُمْ وَلَنْ يَّتِرَكُمْ اَعْمَالَكُمْ ﴿٣٥﴾ اِنَّمَا الْحَيٰوةُ
الدُّنْيَا لَعِبٌ وَّلَهْوٌ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا يُؤْتِكُمْ اُجُوْرَكُمْ وَلَا يَسْـَٔلْكُمْ اَمْوَالَكُمْ ﴿٣٦﴾ اِنْ يَّسْـَٔلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَ
يُخْرِجْ اَضْغَانَكُمْ ﴿٣٧﴾ هٰٓاَنْتُمْ هٰٓؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَمَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ
عَنْ نَّفْسِهٖ ۚ وَاللّٰهُ الْغَنِيُّ وَاَنْتُمُ الْفُقَرَآءُ ۚ وَاِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُوْنُوْٓا اَمْثَالَكُمْ ﴿٣٨﴾

ع

34. (ان الذين . . . لهم) Verily those who disbelieve and hinder *others* from the path of Allah and die as infidels; Allah shall by no means forgive them.

35. (فلا . . . اعمالكم) So do not faint[192], nor cry out for peace; and you shall be triumphant. And Allah is with you, and He will not defraud you of your works.

36. (انما . . . اموا لكم) The life of this world[193] is but a sport and a pastime. And if you believe and shun evils[194], He will give you your wage[195] and will not require of you your substance[196].

37. (ان . . . اضغانكم) If He required it of you[197] and importuned you[198], you[199] would be niggardly, and He will bring to light your secret malevolence.

38. (ها نتم . . امثالكم) Look here! you are those who are called to expend[200] in the cause of Allah[201]; then of you there are some who are niggardly. And whosoever is niggardly[202] is only niggardly to his soul[203]. Allah is Self-sufficient[204], and you are the needy[205]. And if you turn away[206], He will substitute *for you* another people[207], and then they will not be your likes[208].

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192. (O Muslims!).

193. Which is the sole end sought after by the infidels.

194. (O mankind!).

195. (from His own presence).

196. (for His benefit).

197. (for your own benefit).

198. (for the whole of it).

199. *i. e.*, most of the mankind.

200. (a part of your substance).

201. (for your own benefit).

202. (on such occasions).

203. *i. e.*, he deprives himself of His grace.

204. *i. e.*, free of all wants.

205. God is the real owner of everything; man is only dispenser, who will have to render account of every gift. Wealth is but a trust and a test.

206. (and are lukewarm in the propagation of the true faith).

207. (to work out His Design).

208. (in timidity and want of faith).

سُورَةُ الْفَتْحِ مَدَنِيَّةٌ وَهِيَ تِسْعٌ وَعِشْرُونَ آيَةً وَأَرْبَعُ رُكُوعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۝ لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا
وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ۝ هُوَ الَّذِيْٓ أَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا إِيْمَانًا مَّعَ إِيْمَانِهِمْ ۗ وَلِلّٰهِ
جُنُوْدُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝ لِيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ

Sūrat-ul-Fatḥ

The Victory. XLVIII

(Madinian, 4 Sections and 29 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (انا . . . مبينا) Verily We! a victory[209] We have given thee[210], a manifest victory[211],

2. (ليغفر . . مستقيما) that He may forgive thee of thy sins, past[212] and future[213], and may accomplish *the more* His favour[214] on thee[215], and may keep thee guided on the straight path[216];

3. (وينصرك . . عزيزا) and *that* Allah may succour thee with a mighty succour[217].

4. (هو الذى . . . حكيما) He it is Who has sent down tranquillity[218] into the hearts of the believers[219] that they might increase belief to their belief[220]. And Allah's are the hosts of the heavens and the earth[221], and Allah is ever Knowing, Wise[222].

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209. (moral as well as political)

210. (O Prophet!)

211. The reference is to the truce of Hudaibiya, which, though at the time it seemed a set-back to the Muslims, proved in fact the greatest victory for Al-Islam. In the sixth year of the Hijra, the Prophet set-out with some 1400 Muslims from Al-Madinah and the country round, in the garb of piligrims, not for war but to visit the Ka'bah. When they drew near to Mecca, they were warned that Qureysh had gathered their allies against them, and that their cavalry under Khalid ibn Al-Walīd was on the road before them. Making a detour through gullies of the hills, they

escaped the cavalry and coming into the valley of Mecca, encamped at Al-Hudeybiyeh below the city. The Prophet resolutely refused to give battle and persisted in attempts to parley with Qureysh who had sworn not to let him reach the Ka·bah...Qureysh at length agreed to a truce of which the terms were favourable to them. The Prophet and his multitude were to give up the project of visiting the sanctuary for that year, but were to make the piligrimage the following year when the idolaters undertook to evacuate Mecca for three days to allow them to do so. Fugitives from Qureysh to the Muslims were to be returned, but not fugitives from the Muslims to Qureysh; and there was not to be hostility between the parties for ten years' (Pickthal). The people, led by vision to anticipate an unopposed visit to the Ka·ba, were crestfallen at the abortive result of their long journey. But, in truth, a great step had been gained by Mohammad. His political status, as an equal and independent Power, was acknowledged by the treaty: the ten year's truce would afford opportunity and time for the new religion to expand, and to force its claims upon the conviction of Koreish; while conquest, material as well spiritual, might be pursued on every other side...Above all, it was a great and manifest success that free permission was conceded to visit Mecca in the following year, and for three days to occupy the city undisturbed.' (Muir' *op. cit.*, p. 360). This was for the first time that the Muslims were treated on equal terms by the Makkans, and the treaty practically ended the Makkan wars.

212. For ذنب faults as distinct from sin, see P. XXIV. n. 223.

213. See P. XXIV. n. 223. 'The privilege of unconditional pardon for his sins refers to mistakes which he might have committed or would commit in future, and not to intentional omission of duties imposed on all the Faithful...Erring is human, and none is above error except God. But the mistakes of the Prophet were always, and immediately, corrected by Divine Revelation: and this is the difference between the Prophets and other mortals.' (ASB. I. p. 47)

214. (which is already great).

215. (by affording thee still great opportunities of serving the religion of God).

216. (untrammelled by the wiles of infidels).

217. (by making thee powerful and thy cause triumphant).

218. *i. e.*, Divine calm overshadowing the heart.

219. (when it was natural for them to be discontented and agitated at the apparent inequality of the peace terms).

220. (by seeing their faith justified and fulfiled).

221. (so why be afraid of the pagan hosts ?).

222. (so He prescribes war only when it becomes beneficial).

عَنْهُمْ سَيِّاٰتِهِمْ ۭ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۝ وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ
الظَّاۗنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ۭ عَلَيْهِمْ دَاۗىِٕرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ جَهَنَّمَ ۭ وَسَاۗءَتْ مَصِيْرًا ۝
وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ لِّتُؤْمِنُوْا بِاللّٰهِ
وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ۭ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝ اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ۭ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ
فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰي نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ

5. (ليدخل . . . عظيما) *He has prescribed war in order* that He may admit the believing men[223] and women into Gardens, whereunder rivers flow *as* abiders therein, and *that* He may expiate from them their misdeeds[224]. And that[225] is with Allah ever a mighty achievement.

6. (ويعذب . . . مصيرا) and that[226] He may chastise the hypocritical men and women and the polythiest men and women, and the thinkers of evil thought concerning Allah. To them *shall befall* the evil turn of fortune[227], and Allah shall be indignant with them[228], and shall curse them[229], and He has prepared for them Hell, an ill-destination !

7. (ولله . . . حكيما) And Allah's are the legions of the heavens and the earth. And Allah is ever Mighty[230], Wise[231].

8. (انا . . نذيرا) Verily We ! We have sent thee as a witness[232] and a bearer of glad tidings[233] and a warner[234],

9. (لتومنوا . . أصيلا) that you people[235] may believe in Allah and His messenger, and may assist Him[236] and honour Him, and may hallow Him morning and evening.

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223. (by their observing the ordinances of war).
224. (by the preponderance of good over evil).
225. *i. e.*, the expiation of sins).
226. (He has deprived the infidels of the tranquillity of mind in order——).
227. (in this world).
228. (in the Hereafter).
229. *i. e.*, shall deprive of His grace and mercy.

230. *i. e.*, Able to inflict destruction on them without human intervention.

231. *i. e.*, using human agency in His wisdom.

232. (against mankind on the Day of the Judgement).

233. (unto the righteous believers).

234. (unto the ungodly sinners).

235. (O mankind !).

236. *i. e.*, His religion.

عَلَيْهُ اللّٰهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۞ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ
لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللّٰهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ
بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُونَ خَبِيرًا ۞ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ
ذٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ۞ وَمَنْ لَمْ يُؤْمِنْ بِاللّٰهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ
سَعِيرًا ۞ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللّٰهُ

10. (ان الذين . . عظيما) Verily those who swear fealty to thee[237] indeed swear fealty to Allah[238] ; the hand of Allah is over their hands[239]. So whosoever breaks his oath breaks it only to his soul's hurt ; and whosoever fulfils his covenant with Allah[240], him He shall soon give a great wage.

SECTION 2

11. (سيقول . . خبيرا) Those of the desert Arabs[241] who lagged behind[242] will presently say[243] to thee[244] : our properties and our families[245] kept us occupied[246], so ask thou forgiveness for us[247]. They say with their tongues what is not in their hearts[248]. Say thou : who can avail you in aught against Allah, if He intended you hurt or intended you benefit[249] ? Yea ! Allah is ever Aware of what you do[250].

12. (بل . . . بورا) Yea ! you imagined[251] that the messenger and the believers would never return to their families[252], and that[253] became bedecked in your hearts[254], and you bethought an evil thought[255], and you became a people doomed[256].

13. (ومن . . . سعيرا) And whosoever does not believe in Allah and His messenger——then verily We have prepared a Blaze for the infidels.

237. (that they would hold together and fight to death).

238. *i. e.*, it was the hand of God Himself, not the hand of His apostle merely, which then was struck. He beheld them from above, and was witness to the solemnity of their giving their faith to His apostle. The holy Prophet was the vicegerent of God, par excellence. 'Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Mohammad ; for he had all the power without its instruments and without its supports.' (Bosworth Smith, *op. cit.*, p. 341).

239. The believers, according to the Arab custom, placed hand on hand when solemnly affirming fidelity.

240. (by giving his word to His prophet).

241. (because of their want of firmness in the faith).

242. (during this holy journey which turned out to be Hudaibiya expedition).

243. ——now that thou hast triumphantly returned to Madina——.

244. (O Prophet !).

245. (and not any deliberate revolt on our part).

246. (so that we could not accompany thee).

247. (for this apparent dereliction of duty).

248. *i. e.*, they are affecting regret and remorse, with only lukewarm belief in the Prophet's mission.

249. (in your possessions and families) *i. e*,, He is the absolute Author of your fates, so why be remiss in your duty towards Him, putting as an excuse the fear of loss to life and property ? (TH).

250. (and He has apprised His prophet of your real and secret motives).

251. (prompted as you were by your wavering faith).

252. (and would be overpowered and annihilated by the Makkan pagans).

253. *i. e.*, the thought of the Muslims being wiped out.

254. *i. e.*, the thought corresponded with your desire.

255. See n. 251 above.

256. (to perdition on account of your malice towards the Prophet and Islam).

غَفُورًا رَّحِيمًا ۝ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا
كَلَامَ اللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ۝
قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا يُؤْتِكُمُ
اللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝ لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا

14. (ولله . . . رحيما) And Allah's is the dominion of the heavens and the earth. He forgives whomsoever He will[257], and chastise whomsoever He will[258]; and Allah is ever Forgiving, Merciful[259].

15. (سيقول . . . قليلا) Those who lagged behind will[260] when you[261] march forth to take the spoils[262] presently say[263]: leave us, we shall follow you. They were to change the word of Allah[264]. Say thou: you shall by no means follow us[265]; thus has Allah said[266] before. Then they will say[267]: Aye! you envy us[268]. Aye! little it is you are wont to understand[269].

16. (قل . . . اليما) Say thou to those of the desert Arabs who lagged behind: surely you shall be summoned[270] to fight against a people endued with exceeding violence[271], then you will fight them or they will surrender[272]. Then if you obey[273], Allah will give you a goodly wage[274]; but if you turn away, as you turned away before[275], He will chastise you with an afflictive chastisement.

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257. (and He has willed forgiveness for the believers).

258. (and He has willed torment for the infidels).

259. So He shall forgive also the infidels provided they turn back and repent.

260. *i. e.*, in a few weeks' time.

261. (O Muslims!).

262. (in the expedition of Khaiber). The Prophet soon after his return from Hudaibiya was to proceed against the Jews of Khaiber, and he was to take with him only those who had accompanied him to Hudaibiya.

263. (out of their fondness for booty).

264. *i. e.* the Divine decree to the effect that none should accompany the Prophet except those who had been with him in the expedition to Hudaibiya.

265. (in the Khaiber expedition). As the penalty for malingering, the Bedouins were forbidden to join, or partake in the booty of any excursion for some time——a penalty so hateful to them.

266. (and ordained on us). 'Many of the citizens and the Bedouin who had neglected the former summons, would gladly now have joined the tempting expedition; but, according to the divine injunction, they were not permitted, and their mortification was great at being left behind.' (Muir. *op. cit.*, p. 374).

267. (to the believers).

268. (share of booty).

269. 'The desert Arabs loved fighting and plunder, and uuderstood such motives for war. The higher motives seemed to be beyond them. Like ignorant men they attributed petty motives of jealousy if they were kept out of the vulgar circle of fighting from plunder.' (AYA).

270. (to fight, after some little time when you will have learnt the lessons of discipline and self-sacrifice, and when your brave words will be tested).

271. The reference is to formidable and will-equipped Persian and Byzantine armies.

272. (to Islam in the meantime).

273. (at that time, and respond to the call to arms).

274. (in the Hereafter).

275. *i. e.*, as at the time of the Hudaibiya expedition.

الانهر ۚ ومن يتول يعذبه عذابا اليما ۝ لقد رضي الله عن المؤمنين اذ يبايعونك تحت الشجرة فعلم ما في
قلوبهم فانزل السكينة عليهم واثابهم فتحا قريبا ۝ ومغانم كثيرة ياخذونها ۗ وكان الله عزيزا حكيما ۝ وعدكم
الله مغانم كثيرة تاخذونها فعجل لكم هذه وكف ايدي الناس عنكم ۚ ولتكون اية للمؤمنين ويهديكم
صراطا مستقيما ۝ واخرى لم تقدروا عليها قد احاط الله بها ۗ وكان الله على كل شيء قديرا ۝ ولو قتلكم
الذين كفروا لولوا الادبار ثم لا يجدون وليا ولا نصيرا ۝ سنة الله التي قد خلت من ———

17. (ليس . . . اليما)No blame there is upon the blind and no blame upon the lame and no blame upon the sick[276]. And whosoever obeys Allah and his messenger he will admit him into Garden whereunder rivers flow; and whosoever turns away, him He shall torment with an afflictive torment.

SECTION 3

18. (لقد . . . قريبا) Assuredly well-pleased was Allah with the faithful[277] when they sworn fealty to thee[278] under the tree[279], and He knew what *was* in their hearts[280]; so He sent down on them tranquillity[281], and rewarded them with a victory near at hand[282].

19. (و مغانم . . . . حكيما) and abundant spoils that they are taking[283]. And Allah is ever Mighty[284], Wise[285].

20. (وعدكم . . . مستقيما) Allah has promised you abundant spoils[286] that you shall take[287], and these[288] He has hastened to you[289] and has restrained the hands of the people from you[290], that it may be a sign to the believers[291], and that He may guide you to[292] a straight path.

21. (وأخرى . . . قديرا) And another *victory*[293] He *promised*, over which *as yet* you have no power; Allah has surely encompassed it[294], and Allah is ever Potent over everything.

22. (ولو . . . نصيرا) And[295] had those who disbelieve[296] fought against you[297], surely they would have turned their backs and then they would have found no patron nor helper[298].

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276. (if such persons do not go forth to the war).

277. (who had accompanied the Prophet to Hudaibiya).

278. The Prophet had despatched ʿUthmān as an envoy to the Quraish. 'Some considerable delay having occurred, a report gained currency that he had been murdered at Mecca. Anxiety and alarm overspread the camp. Moḥammed himself began to suspect teachery: taking his stand under the thick shade of an acacia tree,

and surrounded by the whole body of the piligrims, he required a pledge from them of faithful service, and that they would stand by 'Othmān to the death...Their fears were suddenly relieved by the reappearance of 'Othmān. But the Pledge of the Tree is a scene to which the Prophet ever after loved to revert; for here the strong feelings of devotion and sympathy between him and his followers had found fitting and ardent expression. Their martial spirit and religious fervour had been excited to the highest pitch; and they were prepared at once to rush upon the enemy with resistless onset.' (Muir, *op. cit.*, p. 358)

279. (under which the holy Prophet set when he took an oath from them to be faithful to him unto death). 'According to Sprenger, the tree having been mentioned in the Korān, Omar had it cut down, lest it should become an object of worship.' (Muir, *op; cit.*, p. 361).

280. (of devotion and sincerity).

281. Which made them firm and resolute.

282. (at Khaiber). 'The victory was decisive, for the Jews lost 93 men; while of the Muslims, only 19 were killed throughout the whole campaign.' (Muir, *op. cit.*, p. 376)

283. 'The plunder of Khaiber was rich beyond experience. Besides vast stores of dates, oil, honey and barley, flocks of sheep and herds of camels, the spoil in treasure and jewels was very large.' (Muir, *op. cit.*, p. 380) 'A large and permanent reward was thus secured for all who had given proof of their faith and loyalty by accompanying Mohammed to Al-Hudaibiya, and the promise made on that expedition thus amply redeemed.' (ib) The loss of so enormous a booty must have particularly aggravated the chagrin of the Bedouin.

284. *i. e.*, Able to reward anyone and everyone.

285. *i. e.*, Rewarding only in accordance with His infinite Wisdom.

286. (elsewhere, O Muslims!)

287. (in the course of time).

288. *i. e.*, the spoils of Khaibar.

289. (by way of earnest).

290. The Jews could offer but feeble resistance. 'The rapidity of the approach cut off all hope of timely aid from the Bani-Ghatafān. The rich vale of Khaiber was studded with villages and fortresses rudely built...One by one, before any opposition could be organised, these forts were attacked and carried...From the villages first attacked, which were gained with little loss, Mohammed proceeded to the strong fortress of Al-Kamus...The citadel of Al-Kamus surrendered, on condition that the inhabitants were free to leave the country, but that they should give up all their property to the conqueror...After the victory of Al-Kamus the only remaining strongholds, Al-Watib and Sulalim, were invested, and seeing no prospect of relief, capitulated... Fedak, a Jewish town, not far from Khaibar, profited by the example, and, having

tendered a timely submission, was admitted on the same terms.' (Muir, *op. cit.*, p. 374-376, 380).

291. (comfirming their faith still more in the promises of God).

292. ——with such happenings serving as signposts——

293, (of yet greater significance). The reference is to the conquest of Makka. "Two years later, towards the end of January 630 (A.H. 8), the conquest of Makka was complete. Entering its great sanctuary, Mohammad smashed the many idols, said to have numbered three hundred and sixty, exclaiming: "Truth hath come, and falsehood hath vanished!" The people themselves, however, were treated with special magnanimity. Hardly a triumphal entry in ancient annals is comparable to this.' (Hitti. *op. cit.*, p. 118)

294. (in His power; letting it to you at its proper time).

295. ——to revert to the Hudaibiya episode——

296. *i. e.*, the Makkan pagans.

297. *i. e.*, offered you a battle instead of making truce with you.

298. *i. e.*, the infidels were sure to have met with a crushing and ignominious defeat

قَبْلُ ۚ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝٢٣ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ
أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝٢٤ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَن
يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ
عِلْمٍ ۖ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۝٢٥ إِذْ جَعَلَ
الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ

23. (سنة الله . . . تبديلا) *That has been*[299] the dispensation of Allah with those who passed away before; and thou shalt not find any change[300] in the dispensation of Allah[301].

24. (وهو الذى . . . بصيرا) And He it is Who restrained their hands from you and restrained your hands from them[302], in the vale of Makka[303] after He had made you victorious over them, and Allah is ever a Beholder of what you do.

25. (هم الذين . . . اليما) They were those who disbelieved and debarred you from the Sacred Mosque[304], and *prevented* the detained offering[305], that it should arrive at its goal[306]. And had it not been *for* the believing men and women you know not[307] *and* that you might have trampled on them and thus might have been guilty on their account unwittingly[308]. *This He did*[309] that He might abide with His mercy whomsoever He will[310]. Had they[311] been distinguished one from another[312], surely We had chastised those who disbelieved among them with a painful chastisement[313].

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299. *i. e.*, the vanquishing of the opponents of the prophets at the hands of the believers.

300. (O reader !).

301. (that His will and decree could be successfully opposed by any of His creatures).

302. (during the course of events at Hudaibiya, so that both sides refrained from bloodshed).

303. *i. e.*, at Hudaibiya; a place so close to Makka. 'The name Makka, the Macoraba of Ptolemy, comes from Sabaean Makuraba, meaning sanctuary, which indicates that it owes its foundation to some religious association long before Muhammed was born.' (Hitti. *op. cit.*, p. 103). See also P. IV. n. 19.

304. The intent of the holy Prophet in his projected visit to Makka was entirely peaceful——to circumambulate the Ka·ba and to offer a sacrifice in Mina.

305. *i. e.* the animals for sacrifice that the Muslims, in accord with their well-established practice, had brought with them from Madina.

306. *i. e.*, at Mina.

307. *i. e.*, the believers, unknown to you, were intermingled with the pagan population in Makka at the time.

308. *i. e.*, the Madina Muslims would thus have been unconsciously guilty of sheddding Muslim blood.

309. It was with a view to prevent the Madina Muslims from shedding Muslim blood, unconsciuosly though, that God held back the Prophet from attacking Makka at the time.

310. So that He preserved the lives of the Makkan Muslims and the virtue of the Madina Muslims.

311. *i. e.*, the population of Makka.

312. *i. e.*, the believers from the infidels.

313. *i. e.*, in that case We would have caused the destruction of the pagans by the Muslim hands.

وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾ لَقَدْ صَدَقَ
اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا
لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ
وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ

26. (اذ جعل . . عليما) When[314] those who disbelieve[315] had put in their hearts a zeal, the goal of paganism[316] then Allah sent down a tranquillity upon His messenger and the faithful[317] and kept them fixed on the way of piety[318], and they[319] were worthy of it[320] and meet for it[321]; and Allah is ever the Knower of everything.

SECTION 4

27. (لقد . . . قريبا) Assuredly did Allah show a true vision to His messenger[322] in very truth[323]; Allah willing, you shall surely enter the Sacred Mosque[324], secure, with your head shaven and your hair cropped[325], *and* you shall have no fear. He[326] knows what you do not know[327]. So He has assigned, besides that, a victory nigh[328].

28. (هوالذى . . شهيدا) He it is Who has sent his messenger[329] with guidance and true faith that He may make it prevail[330] over all faiths[331], and Allah suffices as Witness[332].

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314. (at the time of drafting the treaty at Hudaibiya)

315. *i. e.*, the representatives of the Quraish.

316. (by their objecting to the words 'The Compassionate'. and 'the apostle of God', and over which it was quite natural for the Muslims to be excited and infuriated). 'Koreish deputed Suheil and other representatives, with power to conclude a treaty of peace...At last the terms were settled...Moḥammed summoned **Ali** to write from his dictation. And thus he began, "In the name of God, most Gracious and Merciful." "Stop", said Suheil. "As for God, we know Him; but this new name, we know it not. Say as we have always said, In Thy name, O God!" Moḥammed yielded. "Write" he said, "In Thy name, O God! These are the conditions of peace between Moḥammed the Prophet of God and——." "Stop again!" interposed Suheil, "If thou wert what thou sayest, I had not taken up arms against thee. Write, as the custom is, thine own name, and thy father's name." "Write, Then," continued Moḥammed calmly, "between Moḥammed son of 'Abdullah, and Suheil son of 'Amer" (Muir, *op. cit.*, p. 359). This haughty spirit of Paganism حمية الجاهلية

refers to 'the tribal pride and the endless tribal feuds, the cult of revenge, the implacability and all the other pagan characterstics which Islam was destined to overcome.' (Goldziher's *Muhammadanische Studien* I. p. 225). For جاهلية see P. IV. n. 264.

317. *i. e.*, God specially appeased and calmed the believers when they were on the point of breaking off the negotiations and falling on the pagans.

318. Which consisted, on this occasion, in implicit obedience to the Prophet's dictation, however great the provocation might be.

319. *i. e.*, the true believers.

320. (in the world) *i. e.*, they deserved to stick to the dictates of piety.

321. (in the Hereafter *i. e.*, they shall surely get its recompense in the Hereafter).

322. Wherein he dreamt that he and his companions entered Makka peacefully for Haj. 'Followed by his people, he dreamed that he entered Mecca in security, and having made the circuit of the Ka'ba, and slain the victims, completed thus the ceremonies of the pilgrimage.' (Muir, *op. cit.*, p. 354) The believers were, naturally, led by this vision to anticipate an immediate unopposed visit to the Ka'ba.

323. The passage confirms the vision positively, consoles the believers and asks them not to be perturbed at all if the dream is not fulfilled immediately.

324. (the next year, O Muslims)!

325. Both of which rites are symbolic of Haj and 'Umra (Greater and Lesser Pilgrimage).

326. (the Omniscient).

327. (so in accordance with His perfect Wisdom He delayed the fulfilment of the vision by one year).

328. *i. e.*, the taking of Khaibar.

329. (unto the mankind).

330. (by powerful arguments and evidences). The obvious allusion is to the religion 'which still claims the adherence of no less than four hundred and thirty millions of people, representing nearly all the races and many different climes. Every eighth person in our world today is a follower of Muhammad, and the Moslem call to prayer rings out through most of the twenty-four hours of the day, encircling the large portion of the globe in its warm belt.' (Hitti, *op cit.*, p. 3). (The Muslims now number one thousand million).

331. (and make it the universal religion for all mankind)

332. (thereof). So be not dejected and downhearted at the rejection of thy mission by the pagans which is due to their malice, perversity, or 'Zeal of Paganism.'

الفتح ٤٨ حٰمٓ ٢٦

فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ وَمَثَلُهُمْ فِي
الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ
اللّٰهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا

29. (محمد رسول الله . . عظيماً) Mohammad[333] is the messenger of Allah[334]. And those who are with him[335] are stern[336] against the infidels and merciful[337] among themselves[338]. Thou seest them[339] bowing down and falling prostrate, and seeking grace from Allah and His goodwill[340]. This mark is on their faces, a trace of prostration[341], such is their description in the Taurāt[342]. And their description in the Injīl[343]: like a seed that puts forth its shoot and strengthens it, and grows and rises straight upon its stalk delighting the sowers[344]. *Such are the early Muslims described* that He may enrage the infidels with them. To those among them who believe and work righteous *deeds*, Allah has promised forgiveness and a splendid wage.

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333. Subject for many centuries to vilification, vituperation and ridicule by so-called 'scholars' of the West, it is only now that light has begun slowly and gradually to dawn upon Europe and America. 'Shall we speak of this man with disrespect? His precepts are, at this day, the religious guide of one-third of the human race.' (Draper, *Conflict between Religion and Science*, p. 84). 'It ts only in recent years that we have come to think differently of Muhammed and his religion of Islam. It is acknowledged now that he was an inspired man, and that his religion rescued many millions of men from a shameful idolatry, and gave them a noble idea of One God.' (Bk. IV. p. 2282) see also P. IV. n. 212; n. 107 above, P. XXX. nn. 425, 429, 580.

334. (and the Book of God shall ever testify to this truth; so why worry over the trifling fact that the pagans at Hudaibiya objected to append the words 'apostle of God' to his name). Surely no other prophet's personal habits...have been so faithfully recorded and followed by his followers or his decrees invested with such divine authority.' (Bhattacharya, *Foundations of Living Faith*, p. 45). 'The profession of faith, *shahadah*, the first pillar, is summed up in the Kuranic double formula *la ilāh illa-l-lāh : Muhammadun rasulul-lāh* (no god whatever but Allah: Muhammad is the messenger of Allah). These are the first words to strike the ear of the new-born Moslem babe: they are the last to be uttered at the grave. Between these two episodes no other words are more often repeated.' (Hitti, *op. cit.*. p. 130).

335. *i. e.*, his companions in general, and those who accompanied him in the Hudaibiya expedition in particular.

336. *i. e.*, unyielding ; unbending ; firm of heart.

337. *i. e.*, kind, mild and considerate.

338. *i. e.*, towards each other ; to their brethren in faith. Formidable to the enemies of God they were meekness itself to His friends.

339. (O readers) !

340. 'These men were the true moral heirs of the Prophet, the future apostles of Islam, the faithful trustees of all that Muhammad revealed unto the men of God...They had really changed for the better from every point of view, and later on as statesmen and generals, in the most difficult moments of the war of conquest they gave magnificent and undeniable proof that the ideas and the doctrines of Muhammad had been seed cast on fruitful soil, and had produced a body of men of the very highest worth. They were the depositories of the sacred test of the Qurān, which they alone knew by heart ; they were the jealous guardians of the memory of every word and bidding of the Prophet, the trustees of the moral heritage of Muhammad.' (Caetani, quoted in Arnold's *Preaching of Islam*, pp. 41-42)

341. (and frequency of worship. The purport is ; the saintliness of these devotees of God is evident from their faces).

342. Even in the modern corrupt version of the Book of Moses one of finds something tallying with this description. 'He came with ten thousands of saints.' (Dt. 33 : 2). The apostle of God did in fact enter Makka with ten thousand men. 'Muhammad now found himself at the head of between eight and ten thousand men' (Muir, *op. cit.*, p. 403). ['From his right hand went a fiery law for them.' (Dt. 33 : 2). 'Stern against the infidels' (The Holy Qurān). 'Yea : he loved the people'. (Dt. 33 : 2). 'Merciful among themselves.' (The Holy Qurān). 'All his saints are in thy hand : and they sat down at thy feet ; every one shall receive of thy words' (Dt. 33 : 3). 'Mark of them is on their faces from the effect of prostration.' (The Holy Qurān)].

343. 'The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field ; which indeed is the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.' (Mt. 13 : 31, 32) 'Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ? It is like a grain of mustard seed, which, when it is sown in the earth is less than all the seeds that be in the earth : But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it.' (Mk. 4 : 31, 32) *Cf.* also Lk. 13 : 18, 19.

344. The seed in the parable is, of course, the religion of Islam, the growth of which, both in strength and numbers, simply amazed the onlookers ; and by 'sowers' are meant the holy Prophet and his companions.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ
لَا تَشْعُرُونَ ۝ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝

Sūrat-ul-Ḥujurāt

The Apartments. XLIX

(Madinian, 2 Sections and 18 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها الذين . . عليم) O you who believe[345] ! do not be forward[346] in the presence of Allah and His messenger, and fear Allah[347]. Verily Allah is Hearing[348], Knowing[349].

2. (يايهاالذين . . تشعرون) O you who believe[350] ! do not raise your voice above the voice of the prophet[351], nor shout loud to him in discourse[352], as you do to one another, lest your works may be rendered fruitless[353], while you perceive not[354].

3. (ان الذين . . عظيم) Verily those who lower their voices in the presence of the messenger of Allah[355] !——those are they whose hearts Allah has disposed towards piety; theirs will be forgiveness and splendid wage.

345. (who love to be mannerly and decorous in the presence of the holy Prophet).

346. (in word or deed) *i. e.*, do not presume to give your advice in any matter before the Prophet asks you to do so.

347. (in every matter, great or small; in the whole conduct of your life).

348. (in reference to your words).

349. (in reference to your deeds).

350. (who love to shed off every trace of bad manners).

351. (while addressing one another in his presence).

352. (while addressing him direct).

353. (by your offending the Prophet of God).

354. (that you are doing anything wrong).

355. Which is mark of sound breeding and good manners.

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَآءِ الْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا
لَّهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا أَن تُصِيبُوا قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا عَلَىٰ
مَا فَعَلْتُمْ نَٰدِمِينَ ۝ وَاعْلَمُوٓا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ
إِلَيْكُمُ الْإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰٓئِكَ هُمُ الرَّٰشِدُونَ ۝
فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن

4. (ان الذين . . . يعقلون) Verily these who call aloud to thee[356] from without the inner apartments[357], most of them are foolish[358].

5. (ولو . . . رحيم) And had they waited till thou comest out unto them, it had surely been better for them[359]; and Allah is Forgiving, Merciful[360].

6. (يايها الذين . . ندمين) O you who believe! if a mischief-maker came to you with a report[361], then[362] make a strict inquiry[363], lest you may hurt a people unwittingly and thereafter repent of what you have done.

7. (واعلموا . . . الراشدون) And know that verily among you[364] there is the messenger of Allah[365]. If he were to obey you[366], you would surely be in trouble[367], but Allah has endeared faith to you and has bedecked it in your hearts and has made infidelity and wickedness and disobedience[368] abhorrent to you. These! they are the men of rectitude,

8. (فضلا . . . حكيم) through grace from Allah and His favour. And Allah is Knowing[369], Wise[370].

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356. (O Prophet!).

357. (in disregard of the respect due to thee).

358. (that they are by their unseemly behaviour showing positive disrespect to the holy Prophet).

359. Certain ill-mannered persons had at noon-time the rudeness to knock at the door of the Prophet's private apartments and to shout out: 'Muhammad, come forth to us.'

360. (to the repentant). So they can easily make amends.

361. *i. e.*, evil report about someone, a tale damaging somebody's reputation.

362. (instead of giving immediate credence to it).

363. (unto the truth thereof). تبين الامر is 'He sought, or sought leisurely

repeatedly, to obtain knowledge of the thing, until he knew it, he examined, scrutinized, or investigated. (LL)

364. (O Muslims of the Prophet's time !)

365. *i. e.*, you are fortunate indeed in having the living Prophet of God in your midst.

366. (instead of your obeying him).

367. *i. e.*, if the Prophet followed you in your wishes, instead of your following his advice implicitly, the result would be simply disastrous.

368. (so that by the grace of God you yourselves love to follow the Prophet's precepts implicity instead of thrusting your counsel upon him).

369. *i.* e., Aware of your needs and requirements.

370. *i. e.*, Enacter of wise ordinances.

بَغَتْ إِحْدٰىهُمَا عَلَى الْأُخْرٰى فَقَاتِلُوا الَّتِي تَبْغِي حَتّٰى تَفِيءَ إِلٰى أَمْرِ اللّٰهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسِطُوا إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسٰى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسٰى
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن
لَّمْ يَتُبْ فَأُولٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ

9. (وان . . . المقسطين) And if two parties of the faithful fall to mutual fighting[371], then affect reconciliation between them[372]. But if one of them rebels against the other[373], then fight *the party* which rebels till it reverts to the commandment of Allah[374]. Then if it reverts[375], affect reconciliation between them justly[376] and be equitable,[377], Allah loves the equitable.

10. (انما . . . ترحمون) The faithful[378] are but brethren[379]; so affect reconciliation between your brethren[380] and fear Allah[381] that haply mercy may be shown to you[382].

SECTION 2

11. (يايها الذين . . . الظلمون) O you who believe! let not *one* group scoff at *another* group; perchance they[383] may be better[384] than they are, nor let *some* women scoff *at other women*, perchance the latter may be better than they are. And do not traduce one another, nor revile one another by *odious* appellations[385]; ill is the name of sin after belief[386]. And whosoever will not repent[387], then those are the wicked.

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371. Which, in ordinary circumstances, is itself a heinous crime. Observe a saying of the holy Prophet: 'If two Muslims meet with their swords, then the slayer and the slayed (both of them) will go into the Fire.' (Bu. 2 : 22).

372. The address is to the collective community of the Muslims.

373. (and your efforts at composing their differences have failed).

374. (and desists from fighting).

375. (to cessation of fighting).

376. *i. e.*, have their differences composed permanently and on the basis of Divine ordinances.

377. *i. e.*, do not allow your self-interest to come in.

378. i. *e.*, all those who have the faith of Islam in common.

379. (however different they may be from one another in other respects). This is neither nationalization nor Arabicization but humanization in the true sense

of the word. It means that community of faith as a bond of union is superior to. and more fundamental than, any other bond at all, merging all colours, ranks and races in consciousness of a common brotherhood. 'This was the first attempt in the history of Arabia at a social organisation with religion, rather than blood, as its basis... Thus by one stroke the most vital bond of Arab relationship, that of tribal kinship, was replaced by a new bond, that of faith ; a sort of Pan-Islamica was instituted for Arabia.' (Hitti, *op. cit.*, p. p. 120-121). 'It must be admitted that Moḥammedans have, from whatever causes, acted up to their creed in this respect more fully than have Christians' (Bosworth Smith, *op. cit.*, p. 246). "A Musalman is first and a Turk, an Afghan, or an Arab afterwards", is no mere formula or figure of speech with that vast assemblage of peoples and of tongues to whom the Prophet of Arabia, by teaching them to worship the one true God, has given a bond of union stronger than any tie of blood or nation.' (P. 306) 'A religious theory that is very strikingly realised in Muhammadan society and seldom fails to express itself in acts of kindness towards the new convert. Whatever be his race, colour or antecedents he is received into the brotherhood of believers and takes his place as an equal among equals.' (Arnold, *Preaching of Islam*, p. 416)

380. The Prophet has said : 'None of you hath faith until he desireth for his brother what he desireth for himself (Bu, 2 : 6). 'To abuse a Muslim is an evil deed, and to fight him, an act of unbelief.' (2 : 36)

381. *i. e.*, be observant of the Divine injunctions in effecting this reconciliation.

382. 'The equality in Islam of all believers and the common brotherhood of all Muslims, which suffered no distinctions between Arab and non-Arab, between free and slave, to exist among the faithful, was an idea that ran directly counter to the proud clan-feeling of the Arab, who grounded his claims to personal consideration on the fame of his ancestors, and in the strength of the same carried on the endless blood-feuds in which his soul delighted.' (Arnold, *Preaching of Islam*, pp. 42-43) 'In India . . . . Mohammedans make converts by hundreds from among the Hindus, while Christians with difficulty make ten, and this partly at least because they receive their converts on terms of entire social equality, while Europeans, in spite of all the efforts of missionaries to the contrary, seem either unwilling or unable to treat their converts as other than inferiors' (Bosworth Smith, *op. cit.*, p. 247). In the words of Rev. Canon Issac Taylor uttered at a meeting of the Church congress (England), 'Islam preaches a practical brotherhood——the social equality of all Muslims . . . . The convert is admitted at once to an exclusive social caste : he becomes a member of a vast confraternity of 105,000,000. A Christian convert is not regarded as a social equal, but the Muslims brotherhood is a reality.

383. *i. e.*, the latter.

384. (in the sight of God).

385. (all these acts are as many deviations from the Muslim's prescribed life-chart, and are therefore to be counted as sins).

386. *i. e.*, it ill becomes a Muslim even to be associated with such sins.

387. (and desist from these sins).

بَعْضَ الظَّنِّ إِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَّأْكُلَ لَحْمَ أَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۚ
وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾ يٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ
لِتَعَارَفُوْا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ ۚ إِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾ قَالَتِ الْأَعْرَابُ اٰمَنَّا ۖ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْا
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيْمَانُ فِيْ قُلُوْبِكُمْ ۖ وَإِنْ تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾ إِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا

12. (يايها الذين . . . رحيم) O you who believe ! avoid much suspicion ; indeed some suspicion[388] is a sin. And spy not[389], nor backbite one another[390]. Would any of you relish to eat the flesh of his dead brother[391] ? You detest that[392]. And fear Allah[393] ; verily Allah is Relenting, Merciful[394].

13. (يايها الناس . . خبير) Mankind[395] ! verily We ! We have created you[396] of a male[397] and a female[398], and We have made you nations and tribes[399] that you might know[400] one another[101]. Verily the noblest of you with Allah[402] is the most pious of you[403]. Verily Allah is Knowing, Wise[404].

14. (قالت . . . . رحيم) The desert Arabs[405] say : we have believed[406]. Say thou[407] : you have not believed[408], *rather* say : we have submitted *to Islam*[409]; while faithh as not yet entered into your hearts[410]. And if you obey Allah and His messenger[411], He shall not diminish aught[112] of your works; verily Allah is Forgiving, Merciful.

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388. (involving as it does cruel injustice to innocent men and women).

389. (into other man's failings or their private circumstances to find fault with).

390. (even if the imputations made be true). The essence of غیبة is to speak of a person what would grieve him. When it is false, it is termed بہتان. It is this great social vice, the habit of slandering an absent person that has caused untold misery in the world and has poisoned the atmosphere of almost every household.

391. Backbiting is here compared to feasting upon the corpse of a dead brother

392. Likewise is backbiting loathsome.

393. (and desist from all these sins).

394. (to the repentant)

395. (consisting of various races and nations and peoples of different cultures).

396. *i. e.*, all of you; entire mankind. Which means, in plain speech, that all races of men, Europeans, Asiatics and Africans, white, brown and black are equally His creations. He has made them to vary in colour, language and mode of life, and has placed them in different lands, but he takes thought for all alike.

397. (and not begotten by different ancestors). Thus the Holy Book of Islam directly preaches specific unity of mankind, and favours what in the language of Anthropology is called 'monogenism'——man being one genus with one species—— as opposed to the rival theory of 'polygenism' which affirms different groups as originating independently in different geographical areas as separate units. 'Although the existing races of man differ in many respects, ... yet if their whole structure be taken into consideration they are found to resemble each other closely in a multitude of points .... Now when naturalists observe a close agreement in numerous small details of habits, tastes, and dispositions between two or more domestic races or between nearly-allied natural forms, they use this fact as an argument that they are descended from a common progenitor who has thus endowed; and consequently that all should be classed under the same species. The same argument may be applied with much force to the races of man.' (Darwin, *Descent of Man*, pp. 276-278)

398. Referring to the Christian habit of attributing the inferior status of woman to the religion of Islam or to the holy Prophet says a modern Christian writer:—'Moḥammed is supposed to have inspired her docile acquiescence to faith, to have denied her self expression in competition with men, and to have closed to her all doors which made spiritual and mental development possible. But this idea is conttrary to fact .... On the advent of Moḥammad the position of woman was not enviable. He found her to be little more than a chattel——a condition which was due in large part to the teaching of the Hebrew rabbis. The Hebrew religion, which was practised throughout the area into which Moḥammed carried his teaching, had placed a decided stamp of inferiority upon her. She was inherited like any piece of furniture, and the heir could do with her as he pleased. She had no protection, no recourse to law, no right of inheritance. That to the Prophet was a state of affairs no longer to be tolerated. He believed woman to be the "equal sister of man" and determined to strengthen the Moslem State by forcing a recognition of her equality... He limited polygamy and abolished infanticide. He instituted the marriage contract, inheritance right, and the privilege of divorce for woman, while he discouraged divorce at the behest of one or the other where differences could reasonably be dissolved. He established the principle of dowry and provided for the inviolable maintenance of part of it for the woman's protection. He safeguarded her further by decreeing religious favour to those who would assist in the support of widows and orphans. He recognized woman's earlier as well as contemporary contribution to civilization, and urged her highest development spiritually and morally as an asset to the State. This was indeed a single advance in the thinking of that period,

and a transformation in social custom which would be remarkable in any age.' (Miss Flory in the *Moslem World*, New York, January 1940, pp. 16-17).

399. This strikes at the root of the caste system which maintains that mankind are not born equal, but in different stages of spiritual development. 'The orthodox Hindu holds that his gods have ordained a social state at whose top everlasting sits the Brahmin, endowed with all privilege; below the Brahmin descend by steps some three to four thousand inferior castes and sub-castes, each inescapably fettered as to every concern in life, within its own compartment; whilst beneath them all wallow helpless and hopeless millions of outcasts——humanly born so low that they possess no rights of any sort and their very shadow defiles whatever it falls upon.' In the words of a modern non-Muslim philosopher, 'the colour of the skin is of no consequence; the quality of the heart is of every consequence. The racial or national label matters nothing; the character matters everything.' See P. IV. n. 477; IX. n. 346.

The verse equally well demolishes the myth of a Master Race, and completely supports the scientific finding that racial discrimination has no foundation in biological fact.

400. (and not despise or dominate).

401. So the doctrine of a biologically chosen people, as a race apart, designed by Nature to rule the world is not only positively mischievous but also mythical. And this puts an end to the vast pseudo-science of "racial biology" seeking to justify political ambitions, economic ends and class prejudices.

402. *i. e.*, the most honourable among you in the sight of God.

403. (in the conduct of his daily affair, and not the high-born of you). Here indeed is a re-classification of humanity——promulgation of a new order of nobility—the division of mankind not between the princes and the peasants, nor between the touchables and the untouchables, but between the more moral and the less moral. 'It is this absence of class prejudices which constitutes the real strength of Islam in India and enables it to win so many converts from Hinduism.' (Arnold, *Preaching of Islam*, p. 291). 'The equality of all men before God was a principle which Moḥammad everywhere maintained, and which, taking, as it did, all caste feeling from slavery, took away also its chief sting.' (Bosworth Smith, *op. cit.*, p. 246). 'No considerations of birth, or race, or colour, or money, have prevented a man rising to the post for which it had been recognised that he was best fitted. Zaid, the Prophet's freedman led his armies in war . . . . A dynasty of Circassian slaves ruled Egypt for a century before its conquest by the Othoman Turks, and it is said that Christians from the Caucasus were glad to be carried off as slaves to Egypt because each one felt that he might rise to be sultan.' (p. 250).

404. *i. e.*, well acquainted with the degree of piety everyone possesses.

405. The reference is to certain Arabs of the tribe of Asad, who in a year of scarcity came to Madina to obtain a part of the alms, and without being sincere

beliefs. surrendered themselves to the Islamic State.

406. (and like other Muslims are entitled to get relief).

407. (O Prophet!).

408. Belief or faith is not synonymous with lip-profession. It is something deep, inward, a living assurance of the heart.

409. (to the outward dominance of Islam).

410. Mere conformity with, and obediance to, certain formal rules is not faith, or *imān*, It is only when sincerity (*tasdīq*) is joined to it, that a man becomes a true believer.

411. (sincerely and with all your heart).

412. (of the reward).

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللّٰهِ ۚ أُولٰٓئِكَ هُمُ الصّٰدِقُونَ ﴿١٥﴾ قُلْ أَتُعَلِّمُونَ اللّٰهَ بِدِينِكُمْ وَاللّٰهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْأَرْضِ ۚ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ
اللّٰهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدٰكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صٰدِقِينَ ﴿١٧﴾ إِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ ۚ
وَاللّٰهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

ع

15. (انما . . . الصدقون) The faithful are those only who have faith in Allah and His messenger, *and* have not doubted thereafter, and have striven hard with their riches and their lives in the cause of Allah. Those: they are the truthful[413].

16. (قل . . . عليم) Say thou[414]: what! will you instruct Allah about your religion[115]? Whereas Allah knows whatsoever is in the heavens and whatsoever is in the earth, and Allah is Aware of everything[416].

17. (يمنون . . . صدقين) They[117], regard it as a favour to thee that they have embraced Islam[118]. Say thou: deem not your surrender[118-A] a favour to me; nay! Allah has conferred a favour upon you as He has guided you to the faith[419], if you are sincere[420].

18. (ان الله . . . تعملون) Allah knows the Hidden in the heavens and the earth, and Allah is the Beholder of what you do[421].

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413. *i, e.* the sincere believers.

414. (to these wandering Arabs of lukewarm faith, O Prophet!).

415. (as if He depended for His knowledge on your verbal assertions).

416. (including the secrets of your heart and your innermost motives).

417. (in their ignorance)

418. (without offering opposition, O Prophet!). See n. 405 above.

418-A. 'Islam' here is not in its technical sense, meaning the faith of Islam, but only in a literal sense, signifying surrender or submission.

419. (and has made you the possessors of so proud a privilege).

420. (in your profession of faith). The purport is: if you are real converts to Islam, as you imply, then remember that it is Allah who has conferred this great boon and benefit upon you.

421. (and shall requite you accordingly).

ق ٥٠ حٰمٓ ٢٦

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قٓ ۚ وَالْقُرْاٰنِ الْمَجِيْدِ ۝١ بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ۝٢ ءَاِذَا
مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ۝٣ قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ۝٤ بَلْ
كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ۝٥ اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا
لَهَا مِنْ فُرُوْجٍ ۝٦ وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا

Sūrah Qāf

The Qaf. L

(Makkan, 3 Sections and 45 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ق . . . المجيد) Qāf. By the glorious Qurān, *We have sent thee as a warner.*

2. (بل . . . عجيب) Aye! they[422] marvel that a warner has come to them from among themselves[423], and so the infidels[424] say: this[425] is a thing wonderful[426];

3. (ءاذا . . . بعيد) *shall we be brought back* when we are dead and have become dust? That is a return remote[427]!

4. (قد . . . حفيظ) Surely We know[428] what the earth consumes of them[429], and with Us is[430] a Book preserved[431].

5. (بل . . . مريج) Aye! they denied the truth[432] when it came to them; so they are confused in the matter[433].

6. (افلم . . . فروج) Have they not looked up to the sky above them; how We have constructed it[434], and adorned it[435] and that there is no rift therein[436].

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422. *i. e.*, the Makkan pagans.

423. *i. e.*, a mere man; a mortal like themselves.

424. Who denied Resurrection as well as Revelation.

425. (conception of Resurrection and Revelation).

426. *i. e.*, unheard of and therefore unbelievable.

427. *i. e.*, far removed from the range of possibility. The Resurrection of the body was derided by his fellow-citizens as an idle imagination. When Moḥammed sought to illustrate the raising of the dead by the analogies of Nature, and the power of God in creation, he was scouted as a sorcerer or magician, who would pretend

that a living body could be reproduced from dust and dead men's bones.' (Muir, *op. cit*,, p. 78).

428. (in Our all-pervading knowledge).

429. *i. e.*, how much of the body moulders away in the grave.

430. (from all eternity).

431. (containing a full account of everything). The reference is to the Preserved Tablet.

432. (announcing the fact of Resurrection).

433. At times doubting and at times denying altogether.

434. So lofty and so grand !

435. (with stars). So beautiful !

436. So strong !

حم ٢٦ ق ٥٠

رواسي وأنبتنا فيها من كل زوج بهيج ﴿٧﴾ تبصرة وذكرى لكل عبد منيب ﴿٨﴾ ونزلنا من السماء ماء مباركا
فأنبتنا به جنت وحب الحصيد ﴿٩﴾ والنخل باسقت لها طلع نضيد ﴿١٠﴾ رزقا للعباد وأحيينا به بلدة
ميتا كذلك الخروج ﴿١١﴾ كذبت قبلهم قوم نوح وأصحب الرس وثمود ﴿١٢﴾ وعاد وفرعون و
إخوان لوط ﴿١٣﴾ وأصحب الأيكة وقوم تبع كل كذب الرسل فحق وعيد ﴿١٤﴾ أفعيينا بالخلق الأول
ع بل هم في لبس من خلق جديد ﴿١٥﴾ ولقد خلقنا الإنسان ونعلم ما توسوس به نفسه ونحن
أقرب إليه من حبل الوريد ﴿١٦﴾ إذ يتلقى المتلقين عن اليمين وعن الشمال

7. (والارض . . . بهيج) And the earth! We have spread it forth, and have cast upon it firm mountains, and have caused to grow in it every manner of beautiful *plant*——

8. (تبصرة . . . منيب) an insight and admonition[437] for every penitent bondman.

9. (و نزلنا . . . الحصيد) And We have sent down water[438] from the heaven and blessed with it We have caused the gardens to grow, and the grain reaped,

10. (والنخل . . نضيد) and tall date-palms *laden* with ranged clusters[439],

11. (رزقا . . . الخروج) *as* a provision for *Our* bondmen; and with it We made the dead land alive. Such will be the coming forth[440].

12. (كذبت . . . ثمود) Denied before them[441] the people of Nūh[442] and the dwellers of Rass[443] and the *Thamūd*,

13. (وعاد . . . لوط) and the 'Aād, and Fir'awn and the brethren of Lūt,

14. (و اصحب . . . وعيد) and the dwellers of the wood[444], and the people of Tubba[445]. Each one belied the messengers, and so My judgement was fulfilled.

15. (افعيينا . . . جديد) Are We then wearied with the first creation[446]? Aye! they are[447] in doubt regarding a new creation[448].

SECTION 2

16. (ولقد . . . الوريد) Assuredly we have created man, and We know[449] what his soul whispers within him[450], We are nearer to him than *his* jugular vein[451].

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437. *i. e.*, serving as an argument and evidence of Our might and uniqueness.

438. *i. e.*, rain charged with blessing, full of benefit. 'Life of every kind is dependent upon water, and terrestrial life upon rain-water.' (HHW. I., 44).

439. 'The date-tree produces three or four large clusters, which rise from the summit of the tree, and hang round. They are formed of small branches, long and flexible, from which hang the dates.' (Savary, quoted by Sale).

440. (of the dead from their graves).
441. *i. e.*, before the present-day pagans.
442. (their prophets).
443. See P. XIX. n. 31.
444. See P. XIV. n. 91.
445. See P. XXV. n. 388.
446. (and unable now to bring about Resurrection).
447. (out of sheer perversity).
448. *i. e.*, about raising of the dead.
449. (even better than man knows himself).

450. (of evil suggestions). He is by virtue of His creatorship aware of man's inherent weaknesses.

451. *i. e.*, are even more minutely conscious of his innermost feelings than is his own self. That is the exact relationship, in Islam, between God and man. Of course there is no identity between the two; we remain ourselves, and He the great Other. Yet His communion with us is of even more intimate nature than is that of ourselves with us. The verse also does away entirely with the idea of God being remote and unapproachable, and stresses His all-pervading character and His intimacy with His creatures.

حٰمٓ ٢٦ — ق ٥٠

قَعِيدٌ ۝١٧ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝١٨ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَٰلِكَ مَا كُنْتَ
مِنْهُ تَحِيدُ ۝١٩ وَنُفِخَ فِي الصُّورِ ذَٰلِكَ يَوْمُ الْوَعِيدِ ۝٢٠ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ۝٢١ لَقَدْ
كُنْتَ فِي غَفْلَةٍ مِنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۝٢٢ وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ
عَتِيدٌ ۝٢٣ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۝٢٤ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ۝٢٥ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ
فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ۝٢٦ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَٰكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ۝٢٧ قَالَ لَا تَخْتَصِمُوا
لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ۝٢٨ مَا يُبَدَّلُ الْقَوْلُ

17. (اذ . . . قعيد) Behold! when the two receivers[452] receive[453]—— *one* on the right hand and *the other* on the left, a sitter.

18. (ما . . . عتيد) Not a word he utters but there is a watcher ready[454].

19. (وجاءت . . . تحيد) And the stupor of death will come in truth[455]; this is what thou hast been avoiding[456].

20. (ونفخ . . . الوعيد) And the Trumpet will be blown[457]; this is the Day[458] of Threat.

21. (وجاءت . . . شهيد) And there shall come every soul[459], with whom will be a driver[460] and a witness[461].

22. (لقد . . . حديد) Assuredly thou hast been heedless thereof[462]; now We have lifted off from thee[463] thy veil, so thy sight[464] To-day is piercing[465].

23. (وقال . . . عتيد) And his companion [466] will say : this is what with me is ready[467].

24. (القيا . . . عنيد) Cast you twain[468] into Hell every *person,* rebellious, contumacious,

25. (مناع . . . مريب) hinderer of good, trespasser, doubter ;

26. (الذى . . . الشديد) who set up with Allah another god, so cast him you twain in the severe torment.

27. (قال . . . بعيد) His Companion[469] will say[470] : "Lord! I did not cause him to transgress[471], he was *himself* in error far-off[472].

28. (قال . . . بالوعيد) Allah will say[473] : do not wrangle in My presence[474], and I had already proferred you the warning[475].

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452. *i. e.*, the two recording angels attending man every moment of his life.

453. *i. e.*, take an account of man's behaviour.

454. (to note it). Every little word uttered by human mouth is noted by the recording angels. The angelic record must be full and complete.

455. Or "of necessity." حق, in addition to its other meanings, also means.

"A necessary, or requisite, thing. A thing, or an event, that is decreed, or destined." (LL). The stupor of death referred to means the loss of cosciousness immediately before the onset of death. Consciousness, according to the latest biological opinion, is the first function which the dying man loses.

456. (with fear, O man !).

457. (on the Judgement Day).

458. (the fulfilment of).

459. (before the Divine tribunal).

460. *i. e.*, an angel, prepared, acting as a sergeant, to bring every person before the tribunal.

461. *i.* e., an angel, prepared as a witness, to testify either for or against him.

462. (ignoring this Day; rejecting it, O infidel !).

463. (and thou art face to face with reality).

464. *i. e.*, mental perception.

465. (and sharp, so that thou perceivest therewith what thou didst not know or what thou deemest improbable, in thy life on earth).

466. *i. e.*, the recording angel.

467. (of thy full and complete record).

468. (O recording angels !).

469. *i. e.*, the devil chained to an infidel in life.

470. (protesting his own innocence).

471. (by force) *i. e.*, I did dot have power over him.

472. The devil possesses no power of compulsion at all. At most it *suggests* evil ways, but man adopts his suggestions owing to his own corrupt inclinations.

473. (to the sinners and the devil).

474. (as it is futile).

475. (that everybody who disobeys Me, whether of his own accord or as seduced by others shall meet with grievous punishment).

ق ٥٠ حٰمٓ ٢٦

لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ۝ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ۝ وَأُزْلِفَتِ الْجَنَّةُ
لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ۝ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ۝ مَّنْ خَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ۝
ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ ۝ لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ۝ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ
مِنْهُم بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ ۝ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ
شَهِيدٌ ۝ وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ۝ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَ
سَبِّحْ بِحَمْدِ

29. (ما . . . للعبيد) The word[476] shall not be changed in My presence[477], nor am I an oppressor at all to *My* bondmen[478].

SECTION 3

30. (يوم . . . مزيد) *Mention thou* the Day when We shall say to Hell: art thou filled[479]? and it will say: is there *yet* any addition[480]?

31. (وأزلفت . . . بعيد) And to the godly the Garden will be brought nigh, not far-off[481]?

32. (هذا . . . حفيظ) This is what you were promised[482]: for every oft-returning heedful one,

33. (من . . . منيب) who fears the Compassionate, in the Unseen and comes to *Him* with a penitent heart;

34. (ادخلوها . . . الخلود) Enter it in peace. This is the Day of Abidence.

35. (لهم . . . مزيد) Theirs therein will be whatever they wish[483] and with Us will be *yet* more[484].

36. (وكم . . . محيص) And how many a generation[485] We destroyed before them[486] who were mightier in power than they, and they traversed the cities[487]! And no place of refuge *could they find*.

37. (ان . . . شهيد) Verily herein[488] is an admonition to him who has a heart[489], or[490] gives ear while he is heedful[491].

38. (ولقد . . . لغوب) And assuredly We created the heavens and the earth and what is in-between in six days[492], and naught touched Us of weariness[493].

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476. (of sentence) *i. e.*, My Judgement.

477. (when the time for repentance is past).

478. *i. e.*, all My creatures. This punishment will be only an inevitable outcome of sin. See also P. XXIV. n. 401.

479. *i. e.*, sated to the full?

480. *i. e.*, if there are yet any more condemned to this place ; I am capacious enough to receive them.

481. (from them).

482. (by Our messengers in the world).

483. (of pleasure and happiness).

484. (of Bliss and Beatitude). 'The joys of the Mahometan paradise will not be confined to the indulgence of luxury and appetite : and the Prophet has expressly declared that all meaner happiness will be forgotten and despised by the saints and martyrs, who shall be admitted to the beatitude of the divine vision.' (GRE. V. p. 351)

485. (of rejecters).

486. *i. e.*, before the present-day pagans.

487. (in quest of wealth). As commercial people they journeved through the land frequently.

488. *i. e.*, in such historical precedents.

489. (to understand).

490. (at any rate).

491. *i. e.*, hearkens with an attentive mind.

492. See P. VIII. n. 484.

493. As blasphemously believed by the Jews and Christians. See n. 95 above.

ق ٥٠ حم ٢٦

رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۝ وَمِنَ الَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ۝ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ
مَّكَانٍ قَرِيبٍ ۝ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۝ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ۝ يَوْمَ
تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ۝ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ
مَنْ يَخَافُ وَعِيدِ ۝

39. (فاصبر . . . الغروب) So bear thou patiently with what they say[494], and hallow the praise o thy Lord[495] before the rising of the sun[496] and before *its* setting[497].

40. (ومن . . . . السجود) And hallow Him in the night-time[498], and *also* after the *prescribed* prostration[499].

41. (واستمع . . . قريب) And hearken thou[500] : the Day when the caller[501] will call[502] from a place *quite* near[503]——

42. (يوم ... الخروج) the Day, when they will surely hear the Shout[504]—— that is the Day of coming forth[505].

43. (انا . . . المصير) Verily We ! it is We Who give life and cause death[506], and to Us[507] is the journeying[508].

44. (يوم . . . يسير) That *shall be the* Day when the earth shall be cleft from off them[509], as they hasten forth[510]. That shall be a gathering unto Us easy.

45. (نحن . . . . وعيد) We are the best Knower of what they[511] say; and thou art not a tyrant over them[512]. So admonish thou by the Qurān him who fears My warning[513].

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494. (in rejecting thee and the doctrine of Resurrection, O Prophet !). 'His message and his warnings received from them nothing but scoffing and contempt.... They adopted all possible means, threats and promises, insults and offers of worldy honour and aggrandisement, to induce Muhammad to abandon the post he had taken up.' (Arnold, *Preaching of Islam*, p. 13-14)

495. (at all times in general, and particularly——)

496. Which is the time of *Fajr* prayers.

497. Which time includes both *Zuhr* and *'Asr* prayers.

498. (also). This includes the *Maghrib* and *'Isha* prayers.

499. The reference is to the supererogatory prayers after the prescribed ones, and to the exercise of contemplation and remembrance of God.

500. (O reader !)

501. *i. e.*, the archangel Israfil.

502. (men to judgement, by means of his trumpet).

503. *i. e.*, from a place whence every creature will equally hear the call.

504. (of the trumpet).

505. (from the grave).

506. *i. e.*, We are the sole Creator and the sole Destroyer without any partner whatsoever.

507. (alone). And not to any co-God, Son-God.

508. (of all creatures).

509. *i. e.*, the dead bodies.

510. (to the judgement-seat).

511. *i. e.*, the rejecters.

512. (forcing them to the faith, O Prophet !).

513. They alone receive admonition from the Qurān who have the *will* to receive it.

سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ سِتُّوْنَ اٰيَةً وَّثَلٰثُ رُكُوْعَاتٍ

وَالذّٰرِيٰتِ ذَرْوًا ۙ﴿١﴾ فَالْحٰمِلٰتِ وِقْرًا ۙ﴿٢﴾ فَالْجٰرِيٰتِ يُسْرًا ۙ﴿٣﴾ فَالْمُقَسِّمٰتِ اَمْرًا ۙ﴿٤﴾ اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ۙ﴿٥﴾ وَّاِنَّ
الدِّيْنَ لَوَاقِعٌ ﴿٦﴾ وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۙ﴿٧﴾ اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ۙ﴿٨﴾ يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ﴿٩﴾ قُتِلَ الْخَرّٰصُوْنَ ۙ﴿١٠﴾
الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ۙ﴿١١﴾ يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ﴿١٢﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ﴿١٣﴾ ذُوْقُوْا فِتْنَتَكُمْ ۭ
هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿١٤﴾ اِنَّ الْمُتَّقِيْنَ فِيْ

Sūrat-uz-Zāriāt

The Dispersing Winds. LI

(Makkan, 3 Sections and 60 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (و الذريت ذروا) By the dispersing *winds* that disperse[514],
2. (فالحملت وقرا) and the *clouds* bearing a load[515],
3. (فالجريت يسرا) and the *ships* that glide with ease[516],
4. (فالمقسمت امرا) and the *envoys* who distribute the affair[517],
5. (انما . . لصادق) what you[518] are threatened[519] with is surely true.
6. (وان الدين لواقع) And the Requital is sure to happen.
7. (والسماء . . . الحبك) By the sky full of paths[520],
8. (انكم . . . مختلف) verily you are in divided opinion[521].
9. (يؤفك . . . افك) Turned aside therefrom[522], is he who is turned[523].
10. (قتل الخرصون) Perish the conjecturers[524],
11. (الذين . . . ساهون) who are in heedlessness[525], neglectful.
12. (يسئلون . . . الدين) They ask[526] : when is the Day of Requital coming ?
13. (يوم . . . يفتنون) *It will be* the Day whereon they will be burned in the Fire[527].
14. (ذوقوا . . . تستعجلون) Taste your burning. This is what you[528] sought to be hastened.

---

514. (to dust, etc.).
515. (of rain).
516. (in the sea).

517. (of God among His creature, By His command).

518. (O mankind !).

519. *i. e.*, the Resurrection.

520. 'Paths' signifies either the tracks of angels. or the orbs of stars,

521. (concerning the doctrine of Resurrection).

522. *i. e.*, from belief in Resurrection.

523. (from the truth and faith altogether).

524. *i. e.*, those who, in denying the truth of religion. only conjecture, and do not exercise their reason and understanding in the proper way.

525. غمرة literally, "Water that rises above the stature of a man," signifies in the context 'overwhelming heedlessness.'

526. (in ridicule).

527. فتن literally is, 'He burned it in the fire', and it is here in its primary signification that the verb is used.

528. (in the height of your mockery).

(14)
جَنّٰتٍ وَّعُيُوْنٍ (15) اٰخِذِيْنَ مَآ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ (16) كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ (17)
وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ (18) وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ (19) وَفِي الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ (20) وَفِيْٓ
اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ (21) وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ (22) فَوَرَبِّ السَّمَآءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ
ع تَنْطِقُوْنَ (23) هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ (24) اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ (25)
فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ (26) فَقَرَّبَهٗٓ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ (27) فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَبَشَّرُوْهُ
بِغُلٰمٍ عَلِيْمٍ (28) فَاَقْبَلَتِ امْرَاَتُهٗ فِيْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ (29) قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ
الْحَكِيْمُ الْعَلِيْمُ (30)

15. (ان . . . عيون) Verily the *God*-fearing will be in the Gardens and water-springs,

16. (آخذين . . . محسنين) taking whatsoever their Lord will vouchsafe to them. Verily they have been well-doers before that[529].

17. (كانوا . . . يهجعون) Little of the night they were wont to slumber[530].

18. (وبالاسحار . . . يستغفرون) And in the dawns they used to pray for forgiveness[531].

19. (و فى . . . المحروم) And in their substance there was the right[532] of the beggar and non-beggar.

20. (وفى الارض . . . للموقنين) And on the earth there are signs[533] for those who would be convinced,

21. (وفى . . . تبصرون) and *also* in your *own* selves[534]. Behold you not ?

22. (وفى السما . . . توعدون) And in the heaven[535] is your provision and what you are promised[536].

23. (فورب . . . تنطقون) By the Lord of the heaven and the earth it[537] is certain, even *as it is a fact* that you are speaking[538].

SECTION 2

24. (هل . . . المكرمين) Has there come to thee[539] the story of Ibrāhīm's honoured guests[540] ?

25. (اذ دخلوا . . . منكرون) when they went in to him and said : peace ! He said : peace ! *they were a* people unknown[541].

26. (فراغ . . . سمين) Then he turned away into his household and brought a calf fatted[542].

27. (فقربه . . . تاكلون) And he set it before them and said[543] : why do you not eat ?

28. (فاوجس . . . عليم) Then he conceived a fear of them[544]. They said ; have no fear. And they gave him the glad tidings of a knowing son[545].

29. (فاقبلت . . . عقيم) Then his wife drew near vociferating, and smote her face, and said[546], an old barren woman !

30. (قالوا . . . العليم) They[547] said; even so says thy Lord.[548] Verily He! He is the Wise, the Knower !

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529. *i. e.*, in the life of the world).

530. Spending the greater part of night in prayer and religious meditation.

531. *i. e.*, they began their morning with sincere devotions.

532. *i. e.*, they gave away their wealth as a matter of *duty*——a matter of *right* on the part of the needy.

533. *i. e.*, evidences and tokens of Resurrection (Th) as also of Our omnipotence.

534. See P. XXV. n. 19.

535. *i. e.*, on High, with God ; in Preserved Tablet ; not in this world.

536. (or the Hereafter).

537. *i. e.*, the fact of Resurrection.

538. (to one another).

539. (O Prophet !).

540. See. P· XII. n. 205.

541. This he said within himself.

542. (and roasted). (See P. XII. n. 208).

543. (when he found that they touched it not).

544. Apprehending that they might have some ill design against him. See P. XII. n. 210.

545. *i. e.*, the prophet Issac.

546. *i. e.* exclaimed in wonder.

547. *i. e.*, the angels.

548. *i. e.*, the All-powerful God.

قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ۝ قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ۝ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍ ۝
مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ ۝ فَاَخْرَجْنَا مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَ ۝ فَمَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِّنَ
الْمُسْلِمِيْنَ ۝ وَتَرَكْنَا فِيْهَآ اٰيَةً لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْاَلِيْمَ ۝ وَفِيْ مُوْسٰٓى اِذْ اَرْسَلْنٰهُ اِلٰى فِرْعَوْنَ بِسُلْطٰنٍ
مُّبِيْنٍ ۝ فَتَوَلّٰى بِرُكْنِهٖ وَقَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ ۝ فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِى الْيَمِّ وَهُوَ مُلِيْمٌ ۝ وَفِيْ عَادٍ اِذْ
اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ ۝ مَا تَذَرُ مِنْ شَيْءٍ اَتَتْ عَلَيْهِ اِلَّا جَعَلَتْهُ كَالرَّمِيْمِ ۝

PART XXVII

31. (قال . . المرسلون) And he said: what is your errand[1], O envoys?

32. (قالوا . . . مجرمين) They said: we are sent to a guilty people[2],

33. (لنرسل . . . طين) that we may send *down* upon them stones of *baked* clay.

34. (مسومة . . المسرفين) marked from before thy Lord for the extravagant[3].

35. (فاخرجنا . . . المومنين) Thus We brought forth from therein the faithful[4].

36. (فما . . المسلمين) But We found not there but one household of the Muslims[5].

37. (وتركنا . . الاليم) And[6] We left therein a sign[7] for those who fear an awful chastisement.

38. (وفى . . . مبين) And in Mūsā *also was a lesson*, when We sent him to Fir'awn with manifest authority[8].

39. (فتولى . . . مجنون) He turned away[9] with his court, and said: a magician or a madman[10]!

40. (فاخذنه . . . مليم) Then we seized him and flung him and his hosts into the sea and he was reproachable[11].

41. (و فى . . العقيم) And in 'Āād *also was a lesson* when we let loose on them a blighting[12] wind.

42. (ما . . . كالرميم) It left naught it came upon but blew it into spreads.

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1. *i. e.*, on what special mission are you proceeding ?
2. *i. e*,. the people of Lut. See P. XII. n. 241.
3. *i. e.*, for their destruction.
4. (and delivered them).

5. *i. e.*, the house of the Prophet Lūt. See P. XII. nn. 248. 249.

6. (after overthrowing and completely destroying the city).

7. (of Our judgement and requital) *i. e.*, an abject lesson ; a warning.

8. *i. e.*, evident miracles.

9. (indignantly from the true faith).

10. See P. XIX. n. 180.

11. Only justice was meted out to Pharaoh after he had been given many chances to repent.

12. *i. e.*, destructive.

وَفِىْ ثَمُوْدَ اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِيْنٍ ۝ فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ فَاَخَذَتْهُمُ الصّٰعِقَةُ وَهُمْ يَنْظُرُوْنَ ۝ فَمَا
اسْتَطَاعُوْا مِنْ قِيَامٍ وَّمَا كَانُوْا مُنْتَصِرِيْنَ ۝ وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝ وَالسَّمَآءَ بَنَيْنٰهَا بِاَيْىدٍ وَّاِنَّا
لَمُوْسِعُوْنَ ۝ وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ۝ وَمِنْ كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝ فَفِرُّوْۤا اِلَى اللّٰهِ ؕ
اِنِّىْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۝ وَلَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ؕ اِنِّىْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۝ كَذٰلِكَ مَاۤ اَتَى الَّذِيْنَ مِنْ قَبْلِهِمْ
مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ

43. (وفى . . . حين) And in Thamud[13] *also was a lesson*, when it was said to them[14] enjoy yourselves for a while[15].

44. (فعتوا . . ينظرون) They[16] disdained the command of their Lord; so the bolt laid hold of them while they looked on.

45. (فما . . . منتصرين) So they were neither able to stand[17], nor could they help themselves[18].

46. (و قوم . . . فسقين) And the people of Nūh *We destroyed* before; verily they were a sinful people.

SECTION 3

47. (والسماء . . . لموسعون) And the heaven[19]! We have built it with might, and verily We are Powerful[20].

48. (والارض . . المهدون) And the earth! We have stretched it forth[21]; an excellent Spreader *are* We[22]!

49. (ومن . . . تذكرون) And of everything We have created pairs[23], that haply you might remember[24].

50. (ففروا . . . مبين) Then flee to Allah[25]; verily[26] I am a manifest warner to you from Him.

51. (ولا . . . مبين) And do not set up[27] another god with Allah; verily I am a manifest warner to you from Him.

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13. See P. VIII. nn. 542ff.

14. (by their prophet, after they had defied the laws and commandments of God).

15. (after which you are sure to perish if you do not desist from your infidelity).

16. (unheeding the warning).

17. (on their feet). See P. VIII. n. 555ff.

18. (against the Divine decree of destruction).

19. Which is not a thing uncreated and self-existing.

20. *i. e.*, it is We who created a thing so stupendous as the heaven, and there is no such monstrosity as a 'heaven-God.' 'Through endless transformations and disfigurements (mythological or functional) the sky-god is found to be at the base of all the systems of the great civilized religions of the classical Mediterranean and Oriental worlds. He occupies the same place in the great systems of Asia and semi-civilized religions of pre-Columban America.' (ERE. XI. p. 591).

21. See P. I. n. 91.

22. And there is no such monstrosity as an 'earth-God' or 'earth-Goddess.' See ERE. V. p. 129.

23. Such as light and darkness, subject and object, wet and dry. active and passive, male and female, the living and the non-living. The verse may also well hint at the universality of the law of sex. See also P. XXIII. n. 23.

24. (Our might, majesty and unity).

25. (to the exclusion of all else).

26. ——His prophet——

27. (O mankind !)

أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ
تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ
يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا
يَسْتَعْجِلُونِ ﴿٥٩﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

52. (كذالك . . . مجنون) Likewise[28], there came not a messenger to those before them[29] but they[30] said[31] : a magician or a mad man !

53. (اتواصوا . . طاغون) Have they handed over this[32] to one another ? Nay ! they[33] are a people contumacious[34].

54. (فتول . . . بملوم) So turn away thou from them[35]; for thou[36] are not blameworthy[37].

55. (و ذكر . . . المومين) And admonish *thou*, for admonition benefits the faithful[38].

56. (وما . . . ليعبدون) And I have not created the jinn and mankind but that they should worship Me[39],

57. (ما . . . يطعمون) I seek not any provision from them[40], nor I desire that they should feed Me[41].

58. (ان الله . . . المتين) Verily Allah ! He is the Provider[42], Owner of Power[43], Firm[44].

59. (فان . . . يستعجلون) So verily unto them who do wrong, there is a portion of their fellows[45]; so let them not ask Me to hasten on[46].

60. (فويل . . . يوعدون) Woe, then, to those who disbelieve when their Threatened Day arrives.

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28. The reference is to the pagans' calling the holy Prophet a madman or a wizard.

29. *i. e.* the present-day pagans.

30. *i. e.*, the ancient infidels.

31. *i. e.*, (of their prophet).

32. *i. e.*, this traditional obstinate opposition to God's messenger.

33. *i. e.*, the infidels of different of ages.

34. *i. e.*, the real reason for their common enmity to their prophets is their common contumacy.

35. (and be not disheartened, O Prophet !)

36. (in any way).

37. (for their behaviour).

38. (and serves as a warning to the unbelievers).

39. 'In these days of scientific enlight nment, very little is said of the reason why we *do* pray, which is simply that we cannot *help* praying. It seems probable that, in spite of all that "science" may do to the contrary, men will continue to pray to the end of the time...The impulse to pray is a necessary consequence of the fact that whilest the innermost of the empirical self of a man is a self of the *social* sort, it yet can find its only adequate *socius* in an ideal world.' (James. *Principles of Psychology*, I. p. 316). But the conception of worship in Islam is far more comprehensive. Here it is not restricted to the purely devotional practices but extends over the whole of man's practical life, individual and social. If the object of our life on the whole is the worship of God, then we necessarily must regard this life, in the totality of its aspects, as one complex moral responsibility. Thus all our actions, even the seemingly trivial ones, must be performed as acts of worship, that is, performed consciously as constituting a part in God's universal plan.' (ASB. I. p. 39).

40. *i. e.*, My creatures. The allusion is to the food offerings presented by the polytheistic peoples to their various gods. The gods of the Vedas, for instance, are not only anthropomorphic in appearance but also require food. Their favourite food consists of 'milk, butter, grain, and the flesh of sheep, goats and cattle. It is offered to them in the sacrifice : this is either conveyed to them in heaven by the god or fire, or they come in their cars to partake of it on the litter of grass prepared for their reception. Their favourite beverage is the exhilarating juice of the soma plant.' (ERE. XII p. 603). 'The worshipper refreshes his gods with the food and drink of which he himself partakes, in order thereby to make them strong and willing to carry out his ends.' (II. p. 41). 'In the grossest sense, sacrifice is a mere bargain. Man needs things which the god possesses such as rain, light, warmth, and health, while the god is hungry and seek offerings from men : there is giving and receiving on both sides'. (Barth, *op. cit.*, pp.35-36). In the pre-Islamic Semitic sacrifices also 'the God and his worshippers partake of a common meal...The deity is periodically fed by the gifts of his children and thus is kept continually favourable towards them.' (ERE. XI. p. 33). See also P. VII. n. 277.

41. (being myself the supplier of the means of subsistence to all). In Egypt, as in many other polytheistic countries, 'the relation between Divinity and humanity was thought of...as reciprocally conditioned. Man dedicates to the Deity food, drink, clothing, a dwelling-place——the things which the Deity shares in all earthly qualities and needs, requires for comfort.' (DB. V. p. 177).

42. (of food to all creatures).

43. (and Independent of all needs).

44. (and requiring nothing for His support and subsistence).

45. (in the past).

46. (the judgement).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالطُّوْرِ ۝١ وَكِتٰبٍ مَّسْطُوْرٍ ۝٢ فِيْ رَقٍّ مَّنْشُوْرٍ ۝٣ وَّالْبَيْتِ الْمَعْمُوْرِ ۝٤ وَالسَّقْفِ الْمَرْفُوْعِ ۝٥ وَالْبَحْرِ الْمَسْجُوْرِ ۝٦ اِنَّ عَذَابَ
رَبِّكَ لَوَاقِعٌ ۝٧ مَّا لَهٗ مِنْ دَافِعٍ ۝٨ يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ۝٩ وَّتَسِيْرُ الْجِبَالُ سَيْرًا ۝١٠ فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١١
الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ۝١٢ يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ۝١٣ هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ۝١٤ اَفَسِحْرٌ
هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ۝١٥

Sūrat-ut-Tūr

The Mount. LII

(Makkan, 3 Sections and 49 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والطور) By the mount[47].
2. (وكتاب مسطور) By the book[48] inscribed,
3. (فى . . . منشور) in parchment unrolled.
4. (و البيت المعمور) By the House Frequented[49].
5. (و السقف المرفوع) By the roof elevated[50].
6. (و البحر المسجور) By the sea overflowing.
7. (ان . . . لواقع) Verily the chastisement of thy Lord is sure to overtake[51].
8. (ما له . . . دافع) Of it there is no averter,
9. (يوم . . . مورا) on the Day when the heaven[52] will shake with awful shaking.
10. (وتسير . . . سيرا) And the mountains[53] will move away with an *awful* movement.
11. (فويل . . . للمكذبين) Woe, then, it will be on that Day to the beliers[54],
12. (الذين . . . يلعبون) who sport themselves in wading[55].
13. (يوم . . . دعا) On the Day when they will be pushed into Hell-Fire with a *dreadful* pushing.
14. (هذه . . . تكذبون) This is the Fire you used to belie[56].
15. (افسحر . . . تبصرون) Is this magic[57]? or are you *still* unable to see?

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47. (of Sinai).

48. (of records) *i. e.*, the register wherein every man's actions are recorded.

49. بيت المعمور is the original model of Ka'ba, and over it or corresponding to it, is heaven, which thousands of angels visit every day and around which they circuit and pray.

50. *i. e.*, the heaven.

51. (the infidels).

52. ——so vast and seemingly limitless——

53. ——the highest type of firmness and stability——

54. (of God's Revelation)

55. *i. e.*, those who busy themselves with vain and false discourses.

56. Thus will they be addressed.

57. (as you used to say of the Divine Revelations in the world).

اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا سَوَآءٌ عَلَيْكُمْ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٦﴾ اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَعِيْمٍ ﴿١٧﴾
فٰكِهِيْنَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ وَوَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِيْمِ ﴿١٨﴾ كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٩﴾ مُتَّكِـِٕيْنَ عَلٰى
سُرُرٍ مَّصْفُوْفَةٍ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٢٠﴾ وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ
اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾ وَاَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ مِّمَّا يَشْتَهُوْنَ ﴿٢٢﴾
يَتَنَازَعُوْنَ فِيْهَا كَاْسًا لَّا لَغْوٌ فِيْهَا وَلَا تَاْثِيْمٌ ﴿٢٣﴾ وَيَطُوْفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ ﴿٢٤﴾ وَاَقْبَلَ بَعْضُهُمْ
عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٥﴾ قَالُوْٓا اِنَّا كُنَّا

16. (اصلوها . . . تعملون) Roast therein. Endure it or endure it not, all is equal to you[58]. You are being requited for what you have been working.

17. (ان . . . نعيم) Verily the godly will be in the Gardens and Delight,

18. (فكهين . . . الجحيم) rejoicing in what their Lord has vouchsafed to them[59], and their Lord will shield them from the torment of the Flame.

19. (كلوا . . . تعملون) Eat and drink with relish[60] for what you have been working.

20. (متكئين . . . عين) Reclining on couches ranged. And We shall couple them with *damsels* wide-eyed[61].

21. (والذين . . رهين) And those who believe[62] and whose progeny[63] follow them in faith[64]-----We shall cause their progeny to join them[65], and We shall not[66] diminish aught[67] of their *own* work. Every man is a pledge[68] for what he has worked[69].

22. (وامددنهم . . يشتهون) And We shall increasingly give them fruit and meat as they desire.

23. (يتنازعون . . . تاثيم) Therein they will snatch a cup[70] from one another; therein there will be neither vain babble nor sin[71].

24. (ويطوف . . مكنون) And there will go round on them youths[72] *appointed to attend* them as if they were[73] pearls concealed[74].

25. (واقبل . . . يتساءلون) And they will advance to each other asking questions.

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58. *i. e.*, your torment will in no case be mitigated.
59. (of the heavenly bliss).
60. Thus will they be addressed. See P. IV. n. 511.
61. See P. XXIII. n. 151.
62. (and are perfect in their beliefs and deeds).
63. But note that ذرية is not only 'children or offspring' but also progenitors

or ancestors.' (LL)

64. (though they fell short of them in deeds).

65. (in rank and status).

66. (because of that).

67. (of the reward).

68. (of good or evil).

69. *i. e.*, everyone is pledged to God for his behaviour ; if he does well, he redeems his pledge ; if evil, he forfeits it.

70. (of wine, by way of entertainment and enjoyment).

71. *i. e.*, this will be free of frivolity, and free of all taint of ill ; without any grossness whatever, Compare '*Surah* 'Saffat', verse 47 :—'There will be no headiness therein, nor therewith will they be inebriated.'

72. *i. e.*, boy-servant of perpetual youth.

73. (in beauty).

74. (in their shell) *i. e.*, pearls of exquisite beauty.

قَبْلُ فِيْٓ اَهْلِنَا مُشْفِقِيْنَ ۝٢٦ فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُوْمِ ۝٢٧ اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ۭ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ ۝٢٨ ع ٢
فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ۝٢٩ اَمْ يَقُوْلُوْنَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ ۝٣٠ قُلْ تَرَبَّصُوْا فَاِنِّيْ مَعَكُمْ
مِّنَ الْمُتَرَبِّصِيْنَ ۝٣١ اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ اَمْ هُمْ قَوْمٌ طَاغُوْنَ ۝٣٢ اَمْ يَقُوْلُوْنَ تَقَوَّلَهٗ ۚ بَلْ لَّا يُؤْمِنُوْنَ ۝٣٣
فَلْيَاْتُوْا بِحَدِيْثٍ مِّثْلِهٖٓ اِنْ كَانُوْا صٰدِقِيْنَ ۝٣٤ اَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ اَمْ هُمُ الْخٰلِقُوْنَ ۝٣٥ اَمْ خَلَقُوا السَّمٰوٰتِ وَالْاَرْضَ ۚ
بَلْ لَّا يُوْقِنُوْنَ ۝٣٦ اَمْ عِنْدَهُمْ خَزَاۗىِٕنُ رَبِّكَ اَمْ هُمُ الْمُصَۜيْطِرُوْنَ ۝٣٧ اَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ ۚ فَلْيَاْتِ مُسْتَمِعُهُمْ

26. (قالوا . . . مشفقين) They will say: we were aforetime in the midst of our household, ever in dread[75].

27. (فمن . . . السموم) Therefore Allah obliged us, and has protected us from the torment of the Scorch.

28. (انا . . . الرحيم) We used to pray to Him aforetime. Verily He! it is He, the Benign, the Merciful.

SECTION 2

29. (فذكر . . . مجنون) Therefore admonish thou[76]! By the grace of thy Lord, thou art neither a soothsayer nor a madman[77].

30. (ام . . المنون) Do they say[78]: a poet[79], for whom we wait only some adverse turn of fortune[80]?

31. (قل . . . المتربصين) Say thou: wait[81]; verily I am, with you, among the waiters[82].

32. (ام . . . طاغون) Does their reason[83] enjoin them to this? Or, are they a people contumacious[84]?

33. (ام . . . يومنون) Do they say: he has forged it[85]? Aye! they[86] will not believe.

34. (فلياتوا . . . صدقين) Let them bring a discourse like thereunto[87], if they say sooth[88].

35. (ام . . . الخلقون) Have they not been created by aught[89]? or are they[90] the creators?

36. (ام . . . يوقنون) Did they create the heavens and the earth? Aye! they[91] will not be convinced.

37. (ام . . . المصيطرون) Are with them the treasures[92] of thy Lord? or are they the dispensers[93]?

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75. (of the Hereafter; in regard to our state after death).

76. (thy people, O Prophet!)

77. (as the Makkan pagans call them). 'His opponents called him a poet:

...or they called him possessed of a Jinni ; ....or, which was striking the closest of all, a *Kahin*, soothsayer. He was a Kahin, but with an enormous difference.' (Macdonald, *Religious Attitude and Life in Islam*, p. 37).

78. *i. e.*, the Arab pagans.

79. See, p. XVII, n. 14 ; P. XIX, n. 368 ; P. XXIII, n. 114.

80. ريب الزمان ، ريب الدهر and ريب المزن all signify 'The accidents, or evil accidents, of time, that disquiet, or disturb, the minds and hearts.' (LL).

81. *i. e.*, well go on waiting for my ruin.

82. (for the coming judgement)

83. (of which they are so proud). The reference is to the boasted powers of management of the Quraish.

84. (by nature)

85. *i. e.*, the Qurān. See P. XVII, v. 5, n. 14.

86. ——perverse as they are——

87. (in respect of the surpassing excellence of its contents or the grandeur of its language and style). See P. XI, n. 258.

88. (in respect of the Qurān being a human production)

89. *i. e.*, do they think that they are uncreated beings and needed no God to create them ?

90. (themselves) *i. e.*, do they think that they are self-created beings ?

91. ——averse as they are to acknowledge His unity——

92. *i. e.*, the special gifts.

93. (of Divine gifts, such as prophethood).

بسلطن مبين ۝٣٨ ام له البنت و لكم البنون ۝٣٩ ام تسئلهم اجرا فهم من مغرم مثقلون ۝٤٠ ام عندهم الغيب فهم
يكتبون ۝٤١ ام يريدون كيدا فالذين كفروا هم المكيدون ۝٤٢ ام لهم اله غير الله سبحن الله عما
يشركون ۝٤٣ و ان يروا كسفا من السماء ساقطا يقولوا سحاب مركوم ۝٤٤ فذرهم حتى يلقوا يومهم الذي فيه
يصعقون ۝٤٥ يوم لا يغني عنهم كيدهم شيئا ولا هم ينصرون ۝٤٦ وان للذين ظلموا عذابا دون ذلك ولكن
اكثرهم لا يعلمون ۝٤٧ واصبر لحكم ربك فانك باعيننا وسبح بحمد ربك حين تقوم ۝٤٨ ومن اليل فسبحه
وادبار النجوم ۝٤٩

38. (ام . . . مبين) Have they a stairway whereby[94] they overhear[95]? Then let their listener[96] bring a clear authority[97].

39. (ام . . . البنون) Has He daughters[98] and you sons[99]?

40. (ام . . . مثقلون) Or askest thou a wage from them[100], so that they are laden with debt?

41. (ام . . . يكتبون) Is with them the Unseen, and they write it down[101]?

42. (ام . . . المكيدون) Do they seek *to lay* a plot[102]? Then those who disbelieve —— it is they who shall be plotted against[103].

43. (ام . . . يشركون) Is theirs a god beside Allah? Hallowed be Allah from what they associate[104]!

44. (وان . . . مركوم) And *even* if they[105] should see a fragment of the sky falling down[106], they would say[107]: *it is only* clouds amassed.

45. (فذرهم . . . يصعقون) So let thou them alone, till they meet their Day whereon they shall swoon[108] ——

46. (يوم . . . ينصرون) a Day when their plotting[109] shall not avail them at all nor will they be succoured.

47. (وان . . . يعلمون) And for those who are ungodly[110] there is a chastisement before that[111] but most of them know not.

48. (واصبر . . . تقوم) And wait thou the judgment[112] of thy Lord patiently; verily thou art *ever* before Our eyes[113]. And hallow the praise of thy Lord before thou arisest.

49. (ومن . . . النجوم) And hallow Him in the night and at the declining of the stars[114].

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94. (ascending the heaven).
95. (Divine discourses).
96. *i. e.*, anybody who claims to have performed this miracle.
97. *i. e.*, let such a one bring a clear proof of his assertion.

98. Whom the pagan Arabs worshipped as goddessess.

99. See P. XXIII. n. 299.

100. (for thy preaching).

101. *i. e.*, have they knowledge of futurity which they preserve in writting ?

102. (against thee, O Prophet !).

103. *i. e.*, all the *efforts* of thy enemies to injure thee shall be frustrated, O Prophet ! كيد الله للكفار God's practising an artful device towards the unbelievers, means his taking them unawares, so that they do not reckon upon it.' (LL).

104. (with Him). 'With this hard doctrine of the unity of Allah, intermediaries were swept away. The whole polydaemonistic scheme with one God somewhere in the background, to which the Arabs seem to have attained, vanished. There was left no interceder with the one God ; no beings from whom revelations might come. When an angel spoke with him——Gabriel or the Holy Spirit, or whatever the term might be——there was no semi-divine personality there. On the one hand, there was Allah, on the other, His creation, including angels, Jinn, devils, men. Not even such a conception of a unity of nature with God as we find among the Hebrews in the Beni Elohim——that is their only distinction. Allah is throned alone——the Creator, Ruler, Destroyer——unto Him there is none like.' (Macdonald, *Religious Attitude and Life in Islam*, p. 38).

105. *i. e.*, the idolatrous Makkans.

106. (upon them). This was one of the miracles which the Makkans pagans demanded of the Prophet. A similar challenge was addressed to another man of God, the Prophet Shu'aib. See P. XIX. n. 314.

107. (in the extremity of their denial and defiance).

108. (with terror. O Prophet !).

109. (of which they are so fanciful).

110. *i. e.*, the idolatrous Makkans,

111. (in this very world ; such as famine, or the crushing defeat at Badr, or the fall of Makka). دون signifies also قبل *i. e.*, 'Before in respect of time.' (LL).

112. Which is sure to befall them at the proper time, O Prophet !.

113. *i. e.*, under Our protection and so they cannot injure thee.

114. *i. e.*, in the early dawn.

سُورَةُ النَّجْمِ مَكِّيَّةٌ — بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ — اثنان وستون آية وثلث ركوعات

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا
أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ الْمُنتَهَىٰ ﴿١٤﴾
عِندَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

Sūrat-un-Najm

The Star. LIII

(Makkan, 3 Sections and 62 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والنجم . . . هوى) By the star[115] when it goes down.

2. (ما . . . غوى) Your companion[116] has not gone astary[117], nor has he erred[118].

3. (وما . . . الهوى) And he speaks not of *his own* desire[119].

4. (ان . . . يوحى) It is but a Revelation Revealed[120].

5. (علمه . . القوى) One of mighty powers[121] has taught *it* to him[122].

6. (ذو . . فاستوى) One of mighty make[123]. Then[124] he stood straight[125];

7. (وهو . . . الاعلى) While he[126] was on the uppermost horizon.

8. (ثم . . فتدلى) Thereafter[127] he drew nigh[128] then he let himself down[129].

9. (فكان . . ادنى) Till he was[130] two bows' lenghth[131] off or *yet* nearer[132].

10. (فاوحى . . . اوحى) Thus[133] He Revealed[134] to His bondman[135] whatever He Revealed[136].

11. (ماكذب . . . راى) The heart[137] lied not in what he saw[138].

12. (افتمرونه . . . يرى) Will you then dispute with him[139] concerning what he saw[140]?

13. (ولقد . . . اخرى) And assuredly he[141] saw him[142] at another descent[143].

14. (عند . . . المنتهى) nigh unto the lote-tree at the boundary[144].

15. (عندها . . . الماوى) nigh thereto is the Garden of Abode.

16. (اذ . . . يغشى) When that covered the lote-tree which covered it[145].

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115. The word is used in generic sense, and means the stars as a class.

116. *i. e.*, the Prophet, with whom you are associated in everyday life, O Makkans !

117. (from the right course).

118. (in the life-time).

119. (while uttering God's truth) *i. e.*, he only speaks when God commands him to do so ; and therefore both the Qurān and the Prophet's Sunnah are to be implicitly followed.

120. Revelation as distinguished from mere inspiration, always comes from outside, and is never envolved from within——an outcome of the seer's own spiritual awakening. And in order to receive a 'revelation,' the prophet must be a purely passive, receptive, instrument of God, eliminating his own personality altogether.

121. *i. e.*, the revealing angel Garbiel.

122. (direct from God).

123. *i. e.*, whom God has created and endowed with great strength ; powerful.

124. ——once it so happened that—

125. (and appeared to the Prophet in his original shape and form). The holy Prophet in the early days of Revelation once saw the angel Gabriel in his natural form in which he is created by God.

126. *i. e.*, the said angel.

127. *i. e.*, when he saw the Prophet swooning and fainting.

128. (to the Prophet, after assuming human form).

129. *i. e.*, he drew still nearer.

130. (in flesh and bone).

131. The Arabic idiom قاب قوسين is indicative of extreme nearness.

132. (in spirit).

133. *i. e.*, after the Prophet had recovered.

134. (through that angel).

135. *i. e.*, the Prophet Muḥammad (on him be peace !) See P. I. n. 98 ; P. XV. n. 2.

136. Note that the nature of the prophetic experience (the consciousness of Revelation) is incommunicable and utterly incomprehensible to one who is not himself a prophet.

137. (of the Prophet).

138. *i. e.*, do not be incredulous of his prophetic experience ; he was not the subject of any illusion ; he saw the whole thing in reality, without any possibility of doubt or mistake.

139. (in your ignorance, O infidels !).

140. *i. e.*, concerning a thing which to him is a thing of direct and positive sense-experience and of which you have but the faintest and vaguest idea.

141. *i. e.*, the holy Prophet.

142. *i. e.*, the angel Gabriel in his natural shape.

143. (on the occasion of the Prophet's ascension to the heavens, just before his migration to Madina). 'He was swiftly carried by Gabriel on a winged steed past Madina to the temple at Jerusalem, where a conclave of the ancient prophets met to welcome him . . . . From Jerusalem he mounted upwards, ascending from one heaven to another, till at last, reaching the seventh, he found himself in the awful presence of his Maker, and was dismissed with the behest that his people were to prostrate themselves in prayer five times in the day.' (Muir, *op. cit.*. p. 121)

144. Beyond which neither angels nor prophets can pass, and which is the ultimate point of access for created beings.

145. *i. e.*, hosts of adoring angels. 'A peculiar manner of expressing the general terms *somebody*, *something*, *certain ones*, etc., is to use the relative pronouns من and ما with repetition of the verb . . . . according to circumstances. It is specially employed للتعظيم والتكثير *to magnify and multiply*, if an impression of something important or mysterious is to be conveyed (WGAL. II. pp. 267-268).

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ﴿١٧﴾ لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿١٨﴾ اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ﴿١٩﴾ وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ﴿٢٠﴾
اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ﴿٢١﴾ تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿٢٢﴾ اِنْ هِيَ اِلَّآ اَسْمَآءٌ سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّآ
اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ ۚ وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ﴿٢٣﴾ اَمْ
ربع لِلْاِنْسَانِ مَا تَمَنّٰى ﴿٢٤﴾ فَلِلّٰهِ الْاٰخِرَةُ وَالْاُوْلٰى ﴿٢٥﴾ وَكَمْ مِّنْ مَّلَكٍ فِى السَّمٰوٰتِ لَا تُغْنِىْ شَفَاعَتُهُمْ شَيْـًٔا اِلَّا مِنْۢ بَعْدِ اَنْ
يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَيَرْضٰى ﴿٢٦﴾ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ لَيُسَمُّوْنَ الْمَلٰٓئِكَةَ تَسْمِيَةَ الْاُنْثٰى ﴿٢٧﴾ وَمَا لَهُمْ بِهٖ مِنْ
عِلْمٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ ۚ وَاِنَّ الظَّنَّ

17. (ما . . . طغیٰ) The eye[146] did not wander[147], nor did it turn aside[148].

18. (لقد . . . الکبریٰ) Assuredly he beheld[149] of the greatest signs[150] of his Lord.

19. (افرءیتم . . . والعزیٰ) Have you[151] then[152] considered the Lāt[153] and the 'Uzza[154] ?

20. (ومنوۃ . . الاخریٰ) and the Manāt[155], the other third[156] ?

21. (الکم . . . الانثیٰ) What ! for you the males[157] and for Him the females[158].

22. (تلک . . . ضیزیٰ) That[159] indeed is an unfair division[160] !

23. (ان . . . الھدیٰ) They are but names which you have named[161], you and your fathers, for which Allah has sent down no authority[162]. They follow but *their* fancy[163] and what pleases *their* souls[164], whereas there has come to them assuredly the guidance from their Lord.

24. (ام . . . تمنیٰ) Shall man have whatsoever he wishes[165] ?

25. (فللہ . . . الاولیٰ) Allah's is the last and the first[166].

SECTION 2

26 (وکم . . . یرضیٰ) And many an angel there is in the heavens[167], whose intercession will not avail at all save[168] after Allah's leave[169] for whomsoever He wills[170] and is well-pleased[171]

27. (ان . . . الانثیٰ) Verily those who believe not in the Hereafter[172] name the angels with female names[173].

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146. (of the holy Prophet).

147. (even in this unique experience). *i. e.*, he remained firm and self-possessed; was neither dazzled nor confounded, understanding his own position perfectly.

148. (the proper limits) *i. e.*, he retained full and complete self-possession even at the climax of Divine illumination and when in direct contact with the All-High.

149. (in his night journey).

150. *i. e.*, wonders both of sensible and the intellectual worlds).

151. (O idolaters !).

152. *i. e.*, after the truthfulness of the Prophet is established.

153. 'As oath by al-Lat is frequently found in the poets . . . . She is frequently mentioned along with al-'Uzza . . . . and among the Kuraish. she. along with this goddess and Manat, was held in such high esteem . . . . ' (EI. III. p 18) 'References to Al-lat are found in several Nabataean inscriptions ; in one of them she is called "the Mother of the gods"...Among the later Arabs this goddess was no less venerated" (ERE. I. p. 661). 'The Arabian Lat was worshipped by the Nabataeans as mother of the gods, and must be identified with the virgin-mother, whose worship at Petra is described by Epiphanius.' (Robertson Smith, *Religion of the Semites*, p. 56) Among the great "mothers" is Lat or rather Allat. Apparently a sun-goddess, in Palmyra she is found coupled with the Shamash.' (p. 520) 'Al-Lat had her sacred tracts (*hima and haram*) near al-Taif, whither the Makkans and others flocked for pilgrimage and sacrifice. Within such an enclosure no trees could be felled, no game hunted and no human blood shed. . . . Herodotus mentions this goddess under the name Alilat among the Nabataean deities.' (Hitti, *op. cit.*, p. 99).

154. 'Far more important. at least in historical times was the cult of the planet Venus, revered as a great goddess under the name of the al-Uzza, which may be rendered "the Most Mighty." The Syriac poet Isaac of the Antioch, who lived in the first half of the 5th century, bears witness to the worship of 'Ozza by the Arabs of that period ; in other passage he identifies 'Ozza with the planet Venus.' (ERE. I. p. 660). 'The goddess Al-'Uzza was believed to reside 'in the sacred acacia at Nakhla'. (Robertson Smith, *Religion of the Semites*, p. 185) 'Al-Ozza with Allat and Manat, the three daughters of Allah, in the Coran, is the "lady 'Ozza" to whom a man in a South Arabian inscription offers a golden image on behalf of his sick daughter Amat-al-Uzzai. Human sacrifice and licentious practices distinguish her cult Isaac of Antioch identified her with Beltis. and calls her the "Star" (p. 521). 'Al-'Uzza (the most mighty, Venus, the morning star) had her cult in Nakhlah. east of Makkah...Her sanctuary consisted of three trees. Human sacrifice characterized her cult...Abd-al-'Uzza was a favourite proper name at the rise of Islam' (Hitti, *op. cit.*, p. 99). An officer was commissioned by the prophet to destroy the sanctuary of this goddess in Nakhlah. (Hitti. *op cit.*, p. 33).

155. 'An old Arabian goddess . . . . a goddess of fate. especially of death. Her main sanctuary was a black stone among the Hudhailis in Kudaid . . . . . She was however worshipped by many Arab tribes . . . . In Mecca she was very popular along with the goddesses al-Lat and al-'Uzza.' (EI. III. p. 231) 'A number of proper names compounded with Manat prove that her cult extended over a great part of Arabia.' (ERE. I. p. 662) 'Manat (from *Maniyah*, allotted fate) was the goddess

of destiny and as such represented an earlier phase of religious life. Her main sanctuary consisted of a black stone in Qudayd on the road between Makkah and Yathrib (laler al-Madinah) and she was especially popular with the Aws and the Khazraj.' (Hitti, *op. cit.* p. 99).

156. (whether these inanimate created beings could at all be goddesses of worship).

157. (as sons).

158. (as daughters). This refers to the Arabian belief in goddesses as daughters of Allah. See P. XXIII. n. 299.

159. *i. e.*, this attribution, according to the pagan notions, of the inferior sex to God See P. XIV. n. 223.

160. (in addition to its being absurd in itself).

161. (regardless of truth and reality). Empty, meaningless and unreal names, only creations of your fancy. *Cf.* a poem by Zaid, one of the *Hanifs* who dissatisfied with the prevailing idolatory, were trying to find out the true, monotheistic religion :—

1. Should I worship One God or thousands when even the duties of religion have been divided by the people ?
2. I have forsaken One God 'Uzza', and such is always done by a keen and partial man.
3. And I do not worship Ghanan though I regarded him as my Lord when I had little wisdom.
4. With Thee, O God. I am contented and I do not see, save Thee, any one whose religion I should adopt.

162. (either in reason or in revelation).

163. (deprived of all reason).

164. (with no reference to facts and realities).

165. (and his wishes are dedicated by his whims and fancies). So shall man dictate to God, and name whom he pleases for his intercessors or for his prophet ?

166. Shall man, then choose a religion according to his own fancy, and prescribe the terms on which he may claim the reward of this life and the next ? الأولى and الآخرة refer to the periods of after-life and life.

167. The expression 'in the heavens' hints at the high rank and dignity of such angels. (TH).

168. See P. XVII. nn. 56, 59 ; and nn. 161 above.

169. (that there may be intercession on their behalf).

170. (in accordance with His universal Scheme).

171. (out of His own free choice, not due to any pressure from outside).

172. *i. e.*, the Makkan pagans.

173. In the religious imagination and devotion of the Arabs the angels were females, and daughters of God. See P. XXV. n. 177.

لَا يُغْنِيْ مِنَ الْحَقِّ شَيْئًا ۝ فَاَعْرِضْ عَنْ مَّنْ تَوَلّٰى ۙ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ اِلَّا الْحَيٰوةَ الدُّنْيَا ۝ ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ۭ اِنَّ
رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۙ وَهُوَ اَعْلَمُ بِمَنِ اهْتَدٰى ۝ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۙ لِيَجْزِيَ
الَّذِيْنَ اَسَاۗءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ۝ اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰۗىِٕرَ الْاِثْمِ وَالْفَوَاحِشَ اِلَّا
اللَّمَمَ ۭ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۭ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجِنَّةٌ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ ۚ
فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ۭ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ۝ اَفَرَءَيْتَ الَّذِيْ تَوَلّٰى ۝ وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ۝ اَعِنْدَهٗ عِلْمُ
الْغَيْبِ فَهُوَ يَرٰى ۝ اَمْ لَمْ يُنَبَّاْ بِمَا فِيْ صُحُفِ

28. (وما لهم . . . شيئاً) Verily they have no true knowledge[174] thereof ; they follow but a conjecture[175] and conjecture is no substitute for the truth.

29. (فاعرض . . الدنيا) So withdraw thou from him who turns away[176] from Our admonition and seeks only the life of the world.

30. (ذلك . . اهتدى) That[177] is their highest point of knowledge. Verily thy Lord ! It is He *Who* is the Best Knower of him who strays from His way, and He is the Best Knower of him who lets himself be guided[178].

31. (ولله . . . بالحسنى) And Allah's whatsoever is in the heavens and whatsoever is in the earth, that He[179] may recompense the evil-doers for what they worked and reward those who do good with goodness.

32. (الذين . . اتقى) *They are* those who shun heinous sins and indecencies save the minor offences[180]. Verily thy Lord is of vast forgiveness[181] ; He is the Best Knower of you when He produced you [182] out of the earth, and when you[183] were embroys in the belies of your mothers[184]. So do not ascribe purity to yourselves[185]. He is the Best Knower of Him who fear Him[186].

SECTION 3

33. (افرءيت . . تولى) Didst thou observe him who turned away[187].

34. (واعطى . . . اكدى) and gave a little, and then stopped[188] ?

35. (اعنده . . . يرى) Is with him the knowledge of the Unseen so that he sees[189] ?

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174. (true and certain ; derived from Revelation or sound reason).
175. Which has neither solid reason nor revelation to support it.
176. (in wilful spiritual blindness, O Prophet !).
177. *i.* e., the life of this world.
178. So He, the All-Knowing, shall deal with each accordingly.
179. *i. e.*, the all Powerfull.

180. (and even these they only happen to commit accidentally and not with full deliberation).

181. (and is not fettered by the laws of *Karma*).

182. (collectively, through your first ancestor, O mankind !).

183. (as individuals).

184. (and on both these occasions you were totally ignorant of yourselves).

185. (Before Him). ذكيته signifies 'I attributed to Him, ذكا *i. e.*, purity, or goodness, or righteousness . . . . And ذكى نفسه He praised himself.' (LL).

186. So He alone is the true Judge of men's merits and demerits——even better than man himself. This curbs the morbid appetite for fame, honour, and self-laudation.

187. (from following the truth, O Prophet !)

188. (his hand). The allusion is to Walīd ibn Mughīra, one of the chief opponents of Islam. Perceiving his inclination, for the time being, to Islam another pagan offered, in consideration of a certain sum, to take upon himself his guilt. The bargain being made, Walīd paid the man only a small part of what had been promised, and kept back the remainder.

189. *i. e.*, is he assured that the man with whom he has made the agreement will be allowed to suffer in his stead in the Hereafter.

مُوسَىٰ ۝ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ۝ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۝ وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ۝ وَأَنَّ سَعْيَهُ سَوْفَ
يُرَىٰ ۝ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ۝ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ۝ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ۝ وَأَنَّهُ هُوَ أَمَاتَ
وَأَحْيَا ۝ وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ۝ وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ۝ وَأَنَّهُ
هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝ وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ۝ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۝ وَثَمُودَ فَمَا أَبْقَىٰ ۝ وَقَوْمَ نُوحٍ مِّن
قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ۝ وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۝

36. (ام . . . موسىٰ) Has he not been told of what is in the scriptures of Mūsā.

37. (وابراهيم . . . وفىٰ) and of Ibrāhīm who *faithfully* fulfilled[190] ?

38. (الا . . . اخرىٰ) *To wit*, that a burdened *soul* shall not bear the burden of another[191].

39. (وان . . . سعىٰ) and that there shall be for man naught except what he endeavours[192].

40. (وان . . . يرىٰ) and that his endeavour[193] shall soon[194] be seen[195] ;

41. (ثم . . . الاوفىٰ) Thereafter he shall be recompensed with the fullest recompense.

42. (وان . . . المنتهىٰ) and that unto thy Lord is the goal[196],

43. (وانه . . . وابكىٰ) and that it is He who causes *one* to laugh and causes *one* to weep[197].

44. (وانه . . . واحيا) and that it is He Who causes death and causes life[198].

45. (وانه . . والانثىٰ) and that He creates the pair[199], the male and female.

46. (من . . . تمنىٰ) from a seed when it is emitted[200].

47. (وان . . . الاخرىٰ) and that upon Him is[201] another bringing forth[202].

48. (وانه . . . اقنىٰ) and that it is He Who enriches and preserves *property*.

49. (وانه . . . الشعرىٰ) and that it is He Who is the Lord of Sirius[203].

50. (وانه . . الاولىٰ) and that He destroyed the former 'Ād,[204].

51. (وثمود . . . ابقىٰ) and that He left not Thamūd[205].

52. (وقوم . . . اطغىٰ) and *also* the people of Nūh[206] before. Verily they were *even* greater wrong-doers and more contumacious.

53. (والمؤتفكة اهوىٰ) And He overthrew the subverted *cities*[207].

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190. (all the commandments of God).

191. (so that the offender may go off unscathed).

192. (in the sphere of faith). This hits hard at the Christian idea of redemp-

tion and damnation, and establishes once for all that every believer is his own redeemer.

193. *i. e.*; its fruit.

194. *i. e.*, in the Hereafter.

195. *i. e.*, made manifest.

196. Unto Him is every one to return, and before Him is to stand accountable for his deeds.

197. *i. e.*, He is the sole Cause and Agent of all acts of joy and grief.

198. *i. e.*, He alone is the Preserver and the Destroyer.

199. See n. 23 above ; P. XXIII. n. 64.

200. *i. e.*, He is the sole Creator of all living beings.

201. (incumbent, in fulfilment of His promise).

202. *i. e.*, the Resurrection.

203. (whom you consider a Deity, O pagans !). Dhu-Shara was represented in Petra 'by a quadrangular block of unhewn black stone four feet high and two feet wide.' (Hitti. *op. cit.*, p. 98.) Her name associated with dhu-al-Shara 'appears in the Nabataean inscriptions of al-Hijr'. (ib. p. 99) Sirius was also worshipped among the Egyptians, the Greeks and the Romans. In astronomy, Sirius is the highest in all the sky. Also called Day Star, it is one of our nearest stellar neighbours, and is really a double star, or binary, consisting of a very bright member and a very fine companion.

204. (on account of their contumacy). See P. VIII. n. 523.

205. (any of them alive on account of their contumacy). See P. VIII. n. 542.

206. See P. VIII. n. 510.

207. (of Lot). See P. VIII, nn. 562, 564-65.

فَغَشّٰهَا مَا غَشّٰى ﴿٥٤﴾ فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى ﴿٥٥﴾ هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ﴿٥٦﴾ اَزِفَتِ الْاٰزِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِنْ
دُوْنِ اللّٰهِ كَاشِفَةٌ ﴿٥٨﴾ اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ﴿٥٩﴾ وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ﴿٦٠﴾ وَاَنْتُمْ سٰمِدُوْنَ ﴿٦١﴾ فَاسْجُدُوْا
لِلّٰهِ وَاعْبُدُوْا ﴿٦٢﴾ السجدة

54. (فغشها . . . غشٰی) Then covered them what covered them[208].
55. (فبای . . تتمارٰی) Which then of thy Lord's benefits wilt thou[209] doubt ?
56. (هذا . . . الاولٰی) This[210] *apostle* is a warner among the warners of old.
57. (ازفت الازفة) There has approached the approaching *Hour*.
58. (لیس . . . کاشفة) None can avert it, except Allah.
59. (افمن . . . تعجبون) Do you marvel[211] then at this discourse[212] ?
60. (وتضحکون . . تبکون) and laugh *light-heartedly* and not weep[213] !
61. (وانتم . . سمدون) and you are being impatient[214],
62. (فاسجدوا . . واعبدوا) So prostrate yourselves before Allah[215] and worship[216].

208. (of ruin and devastation).
209. O men !
210. (apostle of Ours).
211. (in utter heedlessness).
212. (and feel incredulous, O mankind !)
213. (shuddering at the coming Event).
214. (instead of softening your heart and chastening your spirit).
215. (to the exclusion of all false deities).
216. (Him as taught by the Prophet)

سُوْرَةُ الْقَمَرِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۝ وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ۝ وَكَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ
وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ۝ وَلَقَدْ جَآءَهُمْ مِّنَ الْاَنْۢبَآءِ مَا فِيْهِ مُزْدَجَرٌ ۝ حِكْمَةٌۢ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ۝ فَتَوَلَّ
عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ اِلٰى شَيْءٍ نُّكُرٍ ۝ خُشَّعًا اَبْصَارُهُمْ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ كَاَنَّهُمْ جَرَادٌ مُّنْتَشِرٌ ۝
مُّهْطِعِيْنَ اِلَى الدَّاعِ يَقُوْلُ الْكٰفِرُوْنَ هٰذَا يَوْمٌ عَسِرٌ ۝ كَذَّبَتْ

Sūrat-ul-Qamar

The Moon. LIV

(Makkan, 3 Sections and 55 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اقتربت . . القمر) The Hour[217] has drawn nigh, and the moon has been rent in sunder[218].

2. (وان . . . مستمر) And if they[219] behold a sign, they turn away, and say[220]: magic continuous[221].

3. (وكذبوا . . . مستقر) And they belied[222], and they followed their lusts[223], and every affair comes to a *final* goal[224].

4. (ولقد . . . مزدجر) And assuredly there has come to them tidings[225] wherein is a deterrent[226],

5. (حكمة . . . النذر) Wisdom consummate. But warnings avail not[227].

6. (فتول . . . نكر) So withdraw thou from them[228]. The Day when the summoner[229] will summon *mankind* to a thing unpleasant[230].

7. (خشعا . . . منتشر) they[231] will come forth with the downcast looks[232] from the tomb as if they were locusts[233] scattered

8. (مهطعين . . . عسر) Hastening[234] towards the summoner. The infidels will say: a hard Day this!

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217. Which the Arab pagans were denying.

218. (as a sign of the Hour's approach). The allusion is a famous miracle of the Prophet recorded in several authentic traditions of the Companions performed at the insistent demand of the pagans for a sign in the early days of his ministry.

The moon in the sky appeared cloven in two, one part vanishing and other remaining : at which the Makkans were greatly astonished. The passage may also be expounded in another way. Many commentators think that the past tense is here used, as so often in the Qurān, for the future. So the phrase should be rendered 'the moon shall be rent in the sunder,' signifying that this sign will happen at the approach of the Resurrection.

219. *i. e.*, the Makkan pagans ; the inveterate enemies of Islam.

220. (disdainfully of that miracle).

221. *i. e.*, one bit of magic after another. مستمر may also mean 'passing away, and vain or ineffectual.' (LL)

222. (this very miracle conforming to their usaul practice).

223. (to the exclusion of truth).

224. So the effects of an illusion or magic are but transient and momentary, while those of a miracle are permanent and lasting.

225. (of the ruin and chastisement of ancient rebellious nations).

226. *i. e.*, lessons that should sufficiently deter the present-day pagans from obstinate infidelity.

227. (a people so obdurate).

228. (and grieve not over their fate, O Prophet !).

229. *i. e.*, the angel Isrāfīl.

230. *i. e.*, to the Reckoning of account.

231. (through terror).

232. *i. e.*, the infidels.

233. (in sheer numbers). Perhaps no living creature is comparable to the locust in largeness of its numbers. 'Locust' breeding-grounds are estimated to contain millions upon millions of the insects and on one occasion in flight in East Africa measured sixty miles by three miles and it was reckoned by experts that it consisted of a million million locusts, and even larger swarms have been observed and recorded.

234. (with fear).

قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَّازْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ
السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنٰهُ عَلَى ذَاتِ أَلْوَاحٍ وَّدُسُرٍ ﴿١٣﴾
تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَنْ كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَّرَكْنٰهَا آيَةً فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٦﴾ وَلَقَدْ
يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٧﴾ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا
صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا
الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ

9. (كذبت . . . وازدجر) There belied before them[235] the people of Nūḥ. So they belied Our bondman Nūḥ, and said[236] : a madman ; and he was reproved[237].

10. (فدعا . . . فانتصر) Thereupon he prayed to his Lord : verily I am overcome, so vindicate *me.*

11. (ففتحنا . . . منهمر) Then We opened the portals of heaven with water poured out.

12. (وفجرنا . . . قدر) And We made the earth break forth with springs[238], that the water[239] met after an affair already decreed[240].

13. (وحمله . . ودسر) And We borne him[241] on a thing of planks and nails.

14. (تجرى . . . كفر) Moving forward under Our eyes[242] : a vindication of him who had been rejected.

15. (و لقد . . مدكر) And assuredly We left it[243] for a sign[244]. Is there, then, any one who would be admonished ?

16. (فكيف . . ونذر) So how *dreadful* have been My chastisement and My warnings ;

17. (ولقد . . . مدكر) And assuredly We have made the Quārn[245] easy for admonition[246] ; is there, then, any one who would be admonished ?

18. (كذبت . . . ونذر) And there belied the 'Ād[247] ; so how *dreadful* have been My chastisement and My warnings !

19. (انا . . . مستمر) Verily We ! We sent against them a raging wind[248] on a day of continuous calamity.

20. (تنزع . . . منقعر) Carrying men away[249], as if they were trunks of uprooted palm trees[250].

21. (فكيف . . . ونذر) So how *dreadful* has been My chastisement and My warnings.

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235. *i. e.*, the present-day pagans.
in utter contempt).

237. (and threatened with violence).

238. See P. XII. n. 115.

239. (of heaven and earth).

240. (in the presence of God).

241. (together with his followers).

242. *i. e.*, under Our protection.

243. *i. e.*, this story, in human memory and documents.

244. (to the succeeding generations).

245. Which is replete with such discourses and historical allusions.

246. Note the qualifying words 'for admonition,' Not 'easy' in the absolute sense ; not easy in the sense that it contains no profundities of thought or subtleties of meaning ; but only easy in so far as lessons of meekness, humility and willing surrender to God can be deduced from it.

247. (their prophet).

248. Which lasted seven nights and eight days.

249. *i. e.*, tearing them away violently and throwing them down dead.

250. 'How graphic is the description of the tornado that uprooted them ! It must indeed be a dreadful tornado that plucks up the palm-trees by their deep tap-roots. The "Day" is an indefinite period of time.' (AYA).

مُّدَّكِرٍ ۝ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۝ فَقَالُوٓا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ۝ ءَأُلْقِىَ الذِّكْرُ عَلَيْهِ مِنۢ
بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ۝ سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ۝ إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ
وَنَبِّئْهُمْ أَنَّ الْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ ۝ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ۝ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ۝
إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ۝ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ۝
كَذَّبَتْ قَوْمُ لُوطٍۢ بِالنُّذُرِ ۝ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ ۝ نِّعْمَةً مِّنْ عِندِنَا كَذَٰلِكَ نَجْزِى مَن

22. (ولقد . . . مدكر) And assuredly We have made the Qurān easy for admonition ; is there, then, any one who would be admonished ?

SECTION 2

23. (كذبت . . . بالنذر) And the Thamūd belied the warnings[251].

24. (فقالوا . . سعر) And they said[252] : a *mere* human being from[253] amongst us, and alone[254]——shall we follow him ? Then indeed we should be in error and madness.

25. (ءالقى . . اشر) Has the Admonition been laid upon him[255] from amongst us ? Aye : he is an insolent liar !

26. (سيعلمون . . الاشر) They shall learn tomorrow[256] which[257] is an insolent liar !

27. (انا . . . واصطبر) Verily We are sending a she-camel[258] as a test for them[259], so watch them thou and have patience[260].

28. (ونبئهم . . محتضر) And declare thou to them that water has been divided between them[261], every drinking shall be by turns.

29. (فنادوا . . . فعقر) Then they called their comrade,[262] and took *the sword*[263], and hamstrung *her*.

30. (فكيف . . . ونذر) So how *dreadful* have been my chastisement and my warnings !

31. (انا . . المحتظر) Verily We ! We sent upon them one shout[264], and they became as the stubble of a fold-builder[265].

32. (ولقد . . . مدكر) And assuredly We have made the Qurān easy for admonition ; is there, then, any one who would be admonished.

33. (كذبت . . . بالنذر) Then belied the warnings[266] the people of Lūt.

34. (انا . . . بسحر) Verily We ! We sent upon them a gravel storm[267] save the family of Lūt[268]. Them We delivered at early dawn.

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251. (of their prophet).

252. (of their prophet, slightingly).

253. *i. e.*, neither angel nor demi-god.

254. (unattended by hosts of heaven).

255. (of all the persons !).

256. *i. e.*, immediately at their death. This was said by God to the prophet of the time.

257. (of the two, either the prophet or his opponents).

258. (in a miraculous way, in response to their incessant demands for a miracle).

259. *i. e.*, to test which of them believes and which of them denies.

260. (at their insults and provocation).

261. *i. e.*, between the Thamudites and the she-camel. See P. VIII. n. 546 ff.

262. In order to slay her; the reference is to Qidar bin Salif, who was a stranger dwelling among the Thamudites.

263. Or 'he emboldened himself.'

264. *i. e.*, cry of an angel.

265. *i. e.*, became completely dead and extirpated.

266. (of their prophets).

267. (which killed them all).

268. *i. e.*, such of them as were his followers.

شكر ﴿٣٥﴾ ولقد انذرهم بطشتنا فتماروا بالنذر ﴿٣٦﴾ ولقد راودوه عن ضيفه فطمسنا اعينهم فذوقوا عذابي ونذر ﴿٣٧﴾
ولقد صبحهم بكرة عذاب مستقر ﴿٣٨﴾ فذوقوا عذابي ونذر ﴿٣٩﴾ ولقد يسرنا القران للذكر فهل من مدكر ﴿٤٠﴾ ولقد
جاء ال فرعون النذر ﴿٤١﴾ كذبوا بايتنا كلها فاخذنهم اخذ عزيز مقتدر ﴿٤٢﴾ اكفاركم خير من اولئكم ام لكم براءة
في الزبر ﴿٤٣﴾ ام يقولون نحن جميع منتصر ﴿٤٤﴾ سيهزم الجمع ويولون الدبر ﴿٤٥﴾ بل الساعة موعدهم والساعة ادهى
وامر ﴿٤٦﴾

35. (نعمة . . . شكر) as a favour from Us. Thus do We recompense him who gives thanks[269].

36. (ولقد . . . بالنذر) And assuredly he had warned them of Our grasp, but they doubted the warnings.

37. (ولقد . . . ونذر) And they solicited him for his guests[270]; then We deprived them of their sight[271], taste then My chastisement and My warnings.

38. (ولقد . . . مستقر) And thus met them early in the morning a settled chastisement[272].

39. (فذوقوا . . . ونذر) Taste then My chastisement and My warnings.

40. (ولقد . . . مدكر) And assuredly We have made the Qurān easy for admonition; is there, then, anyone who would be admonished?

SECTION 3

41. (ولقد . . . النذر) And assuredly there came the warning unto the household of Fir'awn.

42. (كذبوا . . . مقتدر) They belied Our signs[273], every one thereof. Then We seized them with the grip of the Mighty, the Powerful.

43. (اكفاركم . . . الزبر) Are you infidels better than those[274]? Or, is there an immunity[275] for you in the Writs?

44. (ام . . . منتصر) Or is it *that* they say: we are a people prevailing[276]?

45. (سيهزم . . الدبر) Soon will *this* multitude[277] be vanquished[278], and they will turn their backs[279].

46. (بل . . . وامر) Aye: the Hour is their appointed term[280] and the Hour will be *far* more grievious and *far* more bitter[281].

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269. *i. e.*, who believes in Our Revelation.

270. Who were angels in human shape. For مراودة see P. XII. nn. 421, 448.

271. *i. e.*, blinded them; deprived them of their sight.

272. (and beginning at their death).

273. *i. e.*, they persisted in denying that the miracles of Moses were evidences of his truth.

274. (so that you would remain immune from His chastisement. O Makkans !)

275. (promised and prescribed).

276. (against our opponents, and shall never be overcome).

277. The word جمع is used as the Quraish presumed too much on their numbers.

278. As it did at the battles of Badr, Ahzāb etc.

279. (in flight) i. *e*., they will meet with reprisals in this very world at no distant date. The holy Prophet repeated these words as he was putting on his coat-of-mail on the day of Badr. الدبر is here used in the collective sense meaning الادبار.

280. The time when they shall receive this full sentence is the Day of Judgement. What they suffer in this world is only an earnest of what they shall have to face in the Hereafter.

281. (than their punishment in this world).

إِنَّ الْمُجْرِمِينَ فِي ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ
بِقَدَرٍ ﴿٤٩﴾ وَمَا أَمْرُنَا إِلَّا وَٰحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي
الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

47. (ان . . . سعر) Verily the culprits are in *great* error and madness[282].

48. (يوم . . سقر) On the Day when they shall be dragged on their faces into the Fire, *it will be said to them*: taste the touch of the Scorching.

49. (انا . . . بقدر) Verily We have created everything by a measure[283].

50. (وما . . بالبصر) And Our commandment[284] is but one[285] as the twinkling of an eye.

51. (ولقد . . . مدكر) And assuredly We have destroyed[286] your likes[287]; is there, then, any one who would be admonished[288]?

52. (وكل . . فى الزبر) And everything they have done is in the writs[289].

53. (وكل . . مستطر) And everything, small or big, has been written down.

54. (ان . . . نهر) Verily the pious *will be* amid Gardens and rivers[290],

55. (فى . . . مقتدر) in a good seat[291], near a Sovereign Omnipotent.

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282. (in denying the occurrence of that Great Day).

283. So that every event occurs at its proper, appointed time.

284. (for the advent of that Day).

285. (commandment) *i. e.*, the execution of Our purpose shall be but a single act executed at a moment.

286. (in the past, O Makkans !).

287. *i. e.*, men of the same persuasion.

288. (by their example).

289. (kept by the attending angels)

290. نهر is here used in a plural 'sense; standing for انهار: نهر also signifies 'Amplitude ; or, light and amplitude.' (LL)

291. صدق is not only 'Truth', 'veracity', but a noun signifying anything to which goodness is attributed, is prefixed to صدق, governing it in the genitive case, so that one says رجل صدق. A man of good nature,...and صديق صدق a friend of good nature, and likewise امراة صدق a woman of good nature. and in like manner also حمار صدق an ass of a good kind, and ثوب صدق a garment, or piece of cloth, of good quality.' (LL)

قال فما خطبكم ٢٧ — الرحمن ٥٥

سُوْرَةُ الرَّحْمٰنِ مَكِّيَّةٌ — بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّحْمٰنُ ۝١ عَلَّمَ الْقُرْاٰنَ ۝٢ خَلَقَ الْاِنْسَانَ ۝٣ عَلَّمَهُ الْبَيَانَ ۝٤ اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝٥ وَّالنَّجْمُ وَالشَّجَرُ
يَسْجُدٰنِ ۝٦ وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۝٧ اَلَّا تَطْغَوْا فِي الْمِيْزَانِ ۝٨ وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ۝٩
وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۝١٠ فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۝١١ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝١٢ فَبِاَيِّ اٰلَآءِ
رَبِّكُمَا تُكَذِّبٰنِ ۝١٣ خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝١٤

Sūrat-ur-Rahmān

The Compassionate. LV

(Makkan, 3 Sections and 78 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الرحمن) The Compassionate[292].

2. (علم القرآن) He taught[293] the Qurān.

3. (خلق الانسان) He created man[294].

4. (علمه البيان) He taught him distinctness[295].

5. (الشمس . . . بحسبان) The sun and the moon are in reckoning[296].

6. (و النجم . . . يسجدن) And herbs and trees do obeisance[297].

7. (والسماء . . المیزان) And the sky ! He has elevated it and set the balance.

8. (الا . . . الميزان) that you should not trespass in respect of the balance[298].

9. (واقيموا . . . الميزان) And observe the weight with equity, and do not make the balance deficient[299].

10. (والارض . . . للانام) And the earth : He has laid it for the creatures[300].

11. (فيها . . . الاكمام) Therein are fruit and palm-trees sheathed.

12. (والحب . . . الريحان) and grain chaffed and *other* food[301].

13. (فبای . . . تكذبن) Which, then, of the benefits of your Lord will you twain[302] deny ?

14. (خلق . . . كالفخار) He created man[303] from potter's clay.

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292. (Whose acts of compassion and beneficence are numberless). For رحمن see P. I. n. 14.

293. (His apostle and then through him, mankind in general).

294. (with capacity to receive inspiration and Divine guidance).

295. (of speech, whereby he can diffuse the knoweldge of the Qurān).

296. *i. e.*, they follow a calculable path in their motion.

297. (to His will and disposition.) This strikes at the root of the universally prevalent plant-lore and tree-cult. 'Trees have been objects of worship in all parts of the world .... They were worshipped among the Semites and the Hebrews were no exception to this.' (JE. XII. p. 239). 'The worship of sacred trees is one of the most widely religious phenomenon in the early Greek world'' (DB. V. p. 113). 'There is .... abundant evidence that in all parts of the Semitic area trees were adored as divine.' (Robertson Smith, *Religion of the Semites*, p. 185). 'In fact, the evidence for tree-worship is almost unmanageably large.' (EBr. XXVII. p. 236. 11th Ed.)

298. *i. e.*, that you may observe equality and justice in your dealings.

299. (by diminishing the weight).

300. Or, 'mankind.'

301. Or 'fragrance.' ریحان in addition to its other meanings is 'A bounty, or gift, of God, such as the means of subsistence ; syn. رزق (LL).

302. (O men and genii !). The two species of rational creatures accountable for their acts.

303. *i. e.*, the first human being : Adam.

وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ﴿١٥﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٦﴾ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا
تُكَذِّبٰنِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ﴿٢٠﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ
الْمَرْجَانُ ﴿٢٢﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنْشَئٰتُ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٢٤﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٥﴾
كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ﴿٢٧﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٨﴾ يَسْئَلُهُ مَنْ فِي
السَّمٰوٰتِ وَالْاَرْضِ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ ﴿٢٩﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ ﴿٣١﴾ فَبِاَيِّ اٰلَآءِ
رَبِّكُمَا

15. (وخلق . . . نار) And has created the Jinn[304] from a flame of fire.

16. (فبای . . تکذبن) Which, then, of the benefits of your Lord will you twain deny[304-A] ?

17. (رب . . . المغربین) *He is* Lord of the two easts and the two wests[305].

18. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny ?

19. (مرج . . . یلتقین) He has let loose the two oceans[306].

20. (بینهما . . . یبغین) In-between them is a barrier they cannot pass[307].

21. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny ?

22. (یخرج . . المرجان) There come forth from the two the pearl and the coral.

23. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny ?

24. (وله . . . کالاعلام) His are the ships slanted like mountains in the sea

25. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny ?

SECTION 2

26. (کل . . . فان) Everyone[308] who is thereon[309] is mortal[310].

27. (ویبقٰی . . . الاکرام) And there will remain the face of thy Lord, Owner of Majesty and Beneficence[311].

28. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny ?

29. (یسئله . . . شان) Of Him begs whosoever is in the heavens and the earth[312], Every day[313] He is in a *new* state[314].

30. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny ?

31. (سنفرغ . . . الثقلن) Soon[315] We shall direct *Ourselves* to you[316], O two classes[317] !

304. *i. e.*, the first of their species.

304-A. Compare for the constant recurrence, like a refrain in poetry, of this verse a verse in the OT :—'For his mercy endureth for ever.' (Ps. 136 : 1-26). This has 26 repetitions while the Quran has 31.

305. The dual number of the east and the west signifies the different points of the horizon at which the sun rises and sets at the summer and winter solstice, or the extreme points of the rising and setting of the sun during the year; or it may refer to the rising and setting-points of both the sun and the moon.

306. (of salt and fresh water) See P. XIX. n. 73.

307. (so the saltish does not everpass its bounds and mix itself with the sweet). Also see P. XIX. n. 75.

308. (of the living creatures).

309. *i. e.*, on the earth.

310. *i. e.*, everyone of the creatures is mortal.

311. *i. e.*, He alone is Immortal, Everliving.

312. *i. e.*, everyone of the creatures, even among the great ones, is entirely dependent on Him, and of Him seeks its needs.

313. *i. e.*, every moment of the time.

314. (creating and re-creating the world and ever renewing His activities). God is thus not only the Creator of the universe but also its Sustainer at every moment of its existence. The entire cosmic order is ever dependent on His will, incapable of sustaining and developing itself and performing its work, without His aid, in virtue of its own inherent energies, and creation is not an act of the past combining automatically; His creative activity is incessant. This refutes the Hindu doctrine that Brahma, having performed his legitimate part in the mundane evolution by his original creation of the universe, has retired into the background' (EBr. XI. p. 577). This also repudiates the mechanistic conception of the deism, which limits the divine activity to creation of the world and denies to Him any direct contact with His creation and also the Greek idea that God is static, and aloof from the world. A Christian scholar sums up the position of the orthodox Muslim theologian thus:—He regards the world and all the events in the world as a perpetual miracle——always and constantly going on. It is not only that, by a creative miracle, the world was brought into existence; . . . . but all through the existence of the world——from moment to moment——there is this miraculous creation going on . . . . When fire burns or when a knife cuts, that is not by any nature in the fire or quality in the knife. The cutting and the being cut, the burning and the being burned are all by Allah.' (Macdonald, *Aspects of Islam*, pp. 137-139).

315. *i. e.*, in the Hereafter.

316. (exclusively, for judgement).

317. (of mankind and the jinn) ثقل is 'Anything held in high estimation, in such request, and preserved with care.' And by الثقلان are meant 'Mankind and jinn or genii; because, by the discrimination that they possess they excel other animate beings.' (LL)

تُكَذِّبٰنِ ۝ يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ۭ لَا تَنْفُذُوْنَ
اِلَّا بِسُلْطٰنٍ ۝ فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ۝ فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا
تُكَذِّبٰنِ ۝ فَاِذَا انْشَقَّتِ السَّمَاۗءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ۝ فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ فَيَوْمَىِٕذٍ لَّا يُسْـَٔلُ عَنْ
ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَاۗنٌّ ۝ فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ۝
فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ۝ يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ۝

32. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

33. (یمعشر . . بسلطن) O assembly of jinn and mankind! If you are able to pass out of the regions of the heavens and the earth[318], then do pass out, but you cannot pass out except with an authority[319].

34. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

35. (یرسل . . . تنتصرن) There shall be sent against both[320] of you flame of fire[321] and smoke[322], and you will not *be able* to defend yourselves.

36. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

37. (فاذا . . . کالدهان) And when the heaven will be rent in sunder and will become rosy like red hide[323].

38. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

39. (فیومئذ . . . جان) Neither man nor jinn will be questioned of his sin that Day[324].

40. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

41. (یعرف . . . الاقدام) The culprits will be known from their marks[325], and will be seized[326] by their fore-locks and their feet[327].

42. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

43. (هذه . . . المجرمون) This is the Hell which the culprits denied.

44. (یطوفون . . . آن) They shall go round between it and boiling hot water[328].

318. (to avoid the decree of God).

319. (and the authority you are utterly lacking).

320. *i. e.*, the guilty ones among the mankind and jinn.

321. (to burn) شواظ is 'Flame without smoke . . . . or, a piece of fire in which is no smoke; or flame of fire.' (LL).

322. (to choke) نحاس is 'Smoke in which is no smoke that rises high, and of which the heat is weak, and which is free from flame.' (LL).

323. (owing to the very great terror).

324. (in order to inform the All-Knowing Lord of his guilt). The examination that they will undergo as their trial would be to convince them and to silence their own selves).

325. (apparent in their faces).

326. (in the most humiliating and tortuous manner).

327. (and cast into the Hell).

328. *i. e*,. tormented now by the Hell-fire and now by the scalding water.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (45) وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ (46) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (47) ذَوَاتَا أَفْنَانٍ (48) فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ (49) فِيهِمَا عَيْنَانِ تَجْرِيَانِ (50) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (51) فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَانِ (52) فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ (53) مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ (54) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (55)
فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ (56) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (57) كَأَنَّهُنَّ الْيَاقُوتُ وَ
الْمَرْجَانُ (58) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (59) هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (60) فَبِأَيِّ

45. (فبای . . . تکذبن) Which, then, benefits of your Lord will you twain deny?

SECTION 3

46. (ولمن . . . جنتن) And for him who[329] dreads the standing before his Lord[330] *will be* two Gardens.

47. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

48. (ذواتا افنان) With spreading branches[331].

49. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

50. (فیهما . . . تجرین) In them *will be* two fountains running[332].

51. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

52. (فیهما . . . زوجن) In them *will be* every kind of fruit in pairs[333].

53. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

54. (متکئین . . . دان) Reclining on the carpets lined with rich brocade; and the fruits of the two Gardens will be near at hand[334].

55. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

56. (فیهن . . . ولاجان) Therein shall be damsels[335] of refraining looks[336], touched by neither man nor jinn[337].

57. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

58. (کانهن . . المرجان) Like[338] rubies and coral.

59. (فبای . . . تکذبن) Which, then, of the benefits of your Lord will you twain deny?

60. (هل . . . الاحسان) Is the recompense for good[339] other than good[340]?

329. *i. e.*, is God-fearing in the highest degree.

330. (and therefore shuns the sins, great as well as small).

331. *i. e.*, planted with shady trees.

332. (far and wide).

333. Some being known, like the fruits of the earth; others of new and unknown species.

334. *i. e.*, within the reach of man as he sits or lies down.

335. (maidens of Paradise).

336. See P. XXIII. n. 192.

337. *i. e.*, before their destined espouses. Christian writers look askance, and almost in horror, at passages like this. And quite naturally. For in the system of Christian morals sex life is conceived as something inherently evil, at best only to be tolerated. This morbid attitude to life 'has appeared only with the advent of the black Christian era.' Islam has reversed this diseased outlook. It holds, freely and frankly, with modern scientific knowledge that sexual life is 'the source of the highest joys for which there is no substitute. It is the supreme and incomparable physiological happiness, which should be nursed and treasured, and not persecuted... Sex life is not at all a tolerated evil, difficult to escape, but . . . a great blessing, without which life is colourless. The sexual element in human existence must be valued and treasured.' (Nemilov, *op. cit.*, pp. 200-201). See also P. I. n. 108.

338. (in the fairness of their complexion).

339. *i. e.*, doing good on the the part of the creatures.

340. *i. e.*, doing good on part of the Creator.

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦١﴾ وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿٦٢﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٣﴾ مُدْهَآمَّتٰنِ ﴿٦٤﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا
تُكَذِّبٰنِ ﴿٦٥﴾ فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿٦٦﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٧﴾ فِيْهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ ﴿٦٨﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا
تُكَذِّبٰنِ ﴿٦٩﴾ فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧١﴾ حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَبِاَيِّ اٰلَآءِ
رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٥﴾ مُتَّكِـِٕيْنَ
عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٧﴾ تَبٰرَكَ اسْمُ رَبِّكَ ذِي الْجَلٰلِ وَالْاِكْرَامِ ﴿٧٨﴾ ع

61. (فباى . . . تكذبن) Which, then, of the benefits of your Lord will you twain deny?

62. (ومن . . . جنتن) And below the two[341], *there will be* two *other* Gardens[342]

63. (فباى . . . تكذبن) Which. then, of the benefits of your Lord will you twain deny?

64. (مدهامتن) Dark-green[343].

65. (فباى . . . تكذبن) Which, then, of the benefits of your Lord will you twain deny?

66. (فيهما . . . نضاختن) In them *will be* two fountains gushing forth.

67. (فباى . . . تكذبن) Which, then, of the benefits of your Lord will you twain deny?

68. (فيهما . . . رمان) In them *will be* the fruit[344], date-palms and pomegranates.

69. (فباى . . . تكذبن) Which, then, of the benefits of your Lord will you twain deny?

70. (فيهن . . . حسان) Therein *will be damsels* comely[345] and beautiful[346].

71. (فباى . . . تكذبن) Which, then, of the benefits of your Lord will you twain deny?

72. (حور . . فى الخيام) Fair ones[347], cloiotered in tents[348].

73. (فباى . . . تكذبن) Which then, of the benefits of your Lord will you twain deny?

74. (لم . . . جان) Untouched by man and jinn[349].

75. (فباى . . . تكذبن) Which, then, of the benefits of your Lord will you twain deny?

76. (متكئين . . حسان) Reclining upon green cushions and rich carpets[349-A]

77. (فباى . . . تكذبن) Which, then, of the benefits of your Lord will you twain deny?

78. (تبارك ٠ ٠ الاكرام) Blessed be the name of thy Lord, Owner of Majesty and Beneficence.

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341. Or 'below the two.'

342. (for the common faithful).

343. 'Black by reason of intense greenness arising from abundant moisture, or irrigation.' (LL)

344. (delicious and juicy). See P. XXIII. n. 190.

345. (to mind and heart).

346. (to look at).

347. See P. XXIII. nn. 192 ff.

348. *i. e.*, as respectable modest maidens closely guarded from public view.

349. This description of physical pleasures in paradise, says Gibbon, 'has provoked the indignation, perhaps the envy, of the monks: they declaim against the impure religion of Mahomet; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran; useless would be the resurrection of the body, unless it were restored to the possession and exercise of its worthiest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man.' (GRE. VI. p. 231). See also n. 337 above.

349-A. *Cf.* the Bible :—'Behold thou art fair, my beloved, Yea. pleasant: also our bed is green.' (So. 1 : 16). 'Green is a colour pleasant to most people; but it is particular by welcome and refreshing to the parched eyes of the sun-burnt Arabians for whom it possesses a special appeal, probably because of its association with grass and vegetation in general, which are the basis of pastoral life. Hence the dominant role it plays in the colour 'scheme of the Quranic Paradise.' (Inayatullah, p. 122).

سورة الواقعة مكية بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وهي ست وتسعون آية وثلاث ركوعات

إِذَا وَقَعَتِ الْوَاقِعَةُ (1) لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ (2) خَافِضَةٌ رَّافِعَةٌ (3) إِذَا رُجَّتِ الْأَرْضُ رَجًّا (4) وَبُسَّتِ الْجِبَالُ بَسًّا (5)
فَكَانَتْ هَبَاءً مُّنْبَثًّا (6) وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (7) فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (8) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ
الْمَشْأَمَةِ (9) وَالسَّابِقُونَ السَّابِقُونَ (10) أُولَٰئِكَ الْمُقَرَّبُونَ (11) فِي جَنَّاتِ النَّعِيمِ (12) ثُلَّةٌ مِّنَ الْأَوَّلِينَ (13) وَقَلِيلٌ مِّنَ الْآخِرِينَ (14)

Sūrat-ul-Waqiah

The Event. LVI

(Makkan, 3 Sections and 96 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا . . . الواقعة) When the Event happens[350],
2. (ليس . . . كاذبة) and there can be no denial of its happening,
3. (خانضة را فعة) abasing[351] *one,* exalting[352] *others.*
4. (اذا . . . رجا) *This will be* when the earth is shaken *and* shaken[353],
5. (وبست . . . بسا) and the mountains are crumbled *and* crumbled[354].
6. (فكانت . . . منبثا) So that they become scattered dust.
7. (وكنتم . . ثلثة) And you are in three groups[355].
8. (فاصحب . . . الميمنة) Those on the right hand[356], how *happy shall* those on the right hand be!
9. (واصحب . . المشئمة) Those on the left hand[357]; how *miserable shall* those on the left hand be!
10. (والسبقون السبقون) And the preceders[358] are the preceders[359].
11. (اولئك المقربون) Those *shall be* brought nigh[360],
12. (فى . . . النعيم) in Gardens of Delight—
13. (ثلة . . . الاولين) a multitude from the ancients[361],
14. (وقليل . . . الاخرين) and a few from the later generations[362].

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350. 'The original word, the force whereof cannot well be expressed by a single word, signifies a calamitous accident, which falls surely and with sudden violence, and is therefore made use of here to design the day of Judgement.' (Sale)

351. (for infidels).

352. (for believers).

353. *i. e.*, shaken with utmost violence and vehemence. When the earth shall be convulsed with violent convulsion.' (LL). 'When it المفعول المطلق stands alone and undefined مبهم it is employed للتا كيد for strengthening, or للتعظيم for magnifying *i. e.*, to add greater force to the verb; *e. g.*, اذا رجت الارض رجا و بست الجبال بسا when the earth shall be shaken with a shaking, (*i. e.*, shaken violently), and the mountains be crumbled with a crumbling, (*i. e.*, crumbled to dust).' (WGAL. II. p. 56-57).

354. *i. e.*, crumbled with utmost violence and vehemence. 'And the mountains shall be crumbled with a vehement crumbling. like flour.' (LL).

355. *i. e.*, you are separated into three classes, O mankind!

356. *i. e.*, the blessed ones, whose books of deeds will be delivered in their right hands.

357. *i. e.*, the damned ones, whose books of deeds will be delivered in their left hands.

358. (in respect of faith and good actions).

359. (to Paradise).

360. (unto God).

361. *i. e.*, those between the time of Adam and advent of the Holy Prophet of Islam.

362. *i. e.*, those between the advent of Islam and the Last Day.

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ﴿١٥﴾ مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ﴿١٦﴾ يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ﴿١٧﴾ بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ
مَّعِيْنٍ ﴿١٨﴾ لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ﴿١٩﴾ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ﴿٢١﴾ وَحُوْرٌ
عِيْنٌ ﴿٢٢﴾ كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٤﴾ لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿٢٥﴾ اِلَّا قِيْلًا
سَلٰمًا سَلٰمًا ﴿٢٦﴾ وَاَصْحٰبُ الْيَمِيْنِ ۙ مَآ اَصْحٰبُ الْيَمِيْنِ ﴿٢٧﴾ فِيْ سِدْرٍ مَّخْضُوْدٍ ﴿٢٨﴾ وَّطَلْحٍ مَّنْضُوْدٍ ﴿٢٩﴾ وَّظِلٍّ مَّمْدُوْدٍ ﴿٣٠﴾ وَّمَآءٍ
مَّسْكُوْبٍ ﴿٣١﴾ وَّفَاكِهَةٍ كَثِيْرَةٍ ﴿٣٢﴾ لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ﴿٣٣﴾ وَّفُرُشٍ مَّرْفُوْعَةٍ ﴿٣٤﴾ اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ﴿٣٥﴾

15. (على . . . موضونة) On couches lined *with gold*.

16. (متكئين . . . متقابلين) Reclining on them facing each other.

17. (يطوف . . مخلدون) Youths ever-young[363] will go round them[364],

18. (باكواب . . . معين) with goblets and ewers and cups of limpid drink.

19. (لا . . . ينزفون) Theirs will be no headiness, nor will they be inebriated[365].

20. (وفاكهة . . . يتخيرون) And with fruit of their choice.

21. (ولحم . . . يشتهون) And with fowl-flesh of their desire.

22. (وحور عين) And *there will be* fair ones large-eyed,

23. (كامثال . . . المكنون) the like[366] unto pearls well-guarded[367],

24. (جزآء . . . يعملون) a recompense for what they had been doing.

25. (لا يسمعون . . . تاثيماً) No vain or sinful talk[368] will they hear therein.

26. (الا . . . سلماً) *Only* the saying ; peace ! peace[369] !

27. (واصحب . . . اليمين) And the fellows on the right hand ; How *happy* shall the fellows on the right hand be !

28. (فى . . . مخضود) midst thornless lote-trees[370],

29. (وطلح منضود) and plantains laden with fruit[371],

30. (وظل ممدود) and the shade *over*-spread,

31. (وماء مسكوب) and water *over*-flowing,

32. (وفاكهة كثيرة) and fruit abundant,

33. (لا . . . ممنوعة) neither ending nor forbidden[372],

34. (وفرش مرفوعة) and couches raised.

35. (انا . . . انشاء) Verily We ! We have created those *maidens by a special* creation[373].

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363. (for attendance as waiters).

364. *i.e.*, destined to continue for ever in boyhood. Always of the same age ; never altering in age ; or, endowed with perpetual vigour ; that never becomes

decrepit. (LL).

365. *i. e.*, All pagan mythologies, even the most refined of them, are full of the amours of gods and goddesses and their jealousies and bickernings. Note that the Islamic Heaven knows no such thing.

366. (in respect of the fairness of complexion).

367. *i. e.*, the well-guarded, valued and treasured.

368. See n. 365 above.

369. The acme of spiritual bliss and peace of mind.

370. Or 'bent down with fruit.'

371. (from top to bottom).

372. Unlike earthy fruits its season will not be limited, nor there will be any restriction as to its consumption.

373. (peculiar to them). The heavenly maidens are created of finer materials than the females of this world, and are not subject to the inconveniences natural to the female sex, nor to the limitations of time and age.

فَجَعَلْنٰهُنَّ اَبْكَارًا ۙ عُرُبًا اَتْرَابًا ۙ لِّاَصْحٰبِ الْيَمِيْنِ ۙ ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۙ وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ۙ وَاَصْحٰبُ
الشِّمَالِ ۙ مَآ اَصْحٰبُ الشِّمَالِ ۙ فِيْ سَمُوْمٍ وَّحَمِيْمٍ ۙ وَّظِلٍّ مِّنْ يَّحْمُوْمٍ ۙ لَّا بَارِدٍ وَّلَا كَرِيْمٍ ۙ اِنَّهُمْ كَانُوْا قَبْلَ
ذٰلِكَ مُتْرَفِيْنَ ۚ وَكَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ۚ وَكَانُوْا يَقُوْلُوْنَ ۙ اَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا
ءَاِنَّا لَمَبْعُوْثُوْنَ ۙ اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ۙ قُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ۙ لَمَجْمُوْعُوْنَ ۙ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ
ثُمَّ اِنَّكُمْ اَيُّهَا الضَّآلُّوْنَ الْمُكَذِّبُوْنَ ۙ لَاٰكِلُوْنَ مِنْ شَجَرٍ مِّنْ زَقُّوْمٍ ۙ فَمَالِـُٔوْنَ

36. (فجعلنهن ابكارا) And have made them *perpetual* virgins[374],

37. (عربا اترابا) loving[375], of equal age[376],

38. (لا . . . اليمين) for the fellows on the right hand.

SECTIONS 2

39. (ثلة . . . الاولين) A multitude from the ancients,

40. (وثلة . . . الاخرين) and a multitude from the later generations[377].

41. (واصحب . . . الشمال) And the fellows on the left hand! How *miserable shall* the fellows on the left hand *be* !

42. (فى . . . حميم) amidst scorching wind and scalding water,

43. (وظل . . . يحموم) and the shade of dark smoke,

44. (لا . . . كريم) neither cool nor pleasant[378].

45. (انهم . . . مترفين) Verily they had been affluent before[379],

46. (وكانوا . . . العظيم) and they had been persisting in heinous offences[380].

47. (وكانوا . . . لمبعوثون) And they used to say[381], when we are dead and have become dust and bones, shall we indeed be raised?——

48. (اواباؤنا الاولون) *We* and our fathers of old?

49. (قل . . . الاخرين) Say thou[382], verily the ancients and those of the later generations,

50. (لمجموعون . . . معلوم) are *all* going to be assembled on the assigned time of a Day Known.

51. (ثم . . . المكذبون) Then verily you, you erring, denying *people*,

52. (لاكلون . . . زقوم) shall surely eat of the tree of Az-Zaqqūm[383],

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374. Their gift of virginity will be perpetual. Howoftensoever their husband might go in unto them, they shall always find them virgins. See nn. 337, 349 above.

375. (their spouses).

376. (with their spouses).

377. (shall there be on the right hand).

378. *i. e.*, with nothing either to refresh or to please.

379. *i. e.*, while on the earth, they squandered their wealth in shameless self-indulgence.

380. (of infidelity and polytheism).

381. (in denial and redicule).

382. (O Prophet!)

383. See P. XXIII. n. 210).

مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ
خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا
بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ
الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ
حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

53. (فمالئون . . . البطون) and shall fill *your* bellies with it,

54. (فشاربون . . . الحميم) and shall drink of boiling water[384],

55. (فشاربون . . . الهيم) drinking as the drinking of thirsty camels raging with thirst.

56. (هذا . . . الدين) This *shall be* their entertainment on the Day of Requital.

57. (نحن . . . تصدقون) Verily We! it is We Who created you[385], why do you not confess[386] ?

58. (افرءيتم . . . تمنون) Do you behold what you emit[387] ?

59. (ءانتم . . . الخلقون) Then is it you[388] who create him[389], or are We the Creator[390] ?

60. (نحن . . . بمسبوقين) We! it is We who have decreed death unto you *all*[391] and We are not to be outstripped[392],

61. (على . . . تعلمون) in that We may substitute *others* like you and may produce you into what you know not[393].

62. (ولقد . . . تذكرون) And assuredly you have *fully* known the first production[394]. Why do you not heed[395] ?

63. (افرءيتم . . . تحرثون) Do you behold what you sow ?

64. (ءانتم . . . الزرعون) Do you cause it to grow, or are We the Grower[396] ?

65. (لو . . . تفكهون) If We willed, We would surely make it chaff,so that you would be left wondering[397],

66. (انا لمغرمون) we are undone indeed[398].

67. (بل . . . محرومون) Aye! we are deprived *altogether*[399].

68. (افرءيتم . . . تشربون) Do you behold the water which you drink.

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384. *i. e.*, on the top of it ; to fill their cup of misery.

385. (for the first time, as you admit, out of nothing).

386. (the truth of resurrection).

387. *i. e.*, the seed.

388. (out of it).

389. *i. e.*, man.

390. (of man therefrom).

391. (and its appointed time). The purport of this passage and the preceding one is: We are the sole Creator, Preserver and Destroyer. On the universality and inevitability of death compare the observations of Seneca, the noted Roman philosopher —'To suffer death is but the law of nature, and it is a great comfort that it can be done but once. In the very convulsions of it we have this consolation, that our pain is near an end, and that it frees us from all miseries of life . . . . What Providence has made a necessity human prudence should comply with cheerfully. As there is a necessity of death, so that necessity is equal and invincible.'

392. (in Our Purpose). *i. e.*, none can frustrate Divine decrees. Death is not in the nature of punishment; it is not the result of some initial disobedience on the part of man. It is a cardinal condition of existence. This lends no support whatever to the Biblical conception of death, that it is the result of an act of disobedience. 'But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.' (Ge. 2 : 17). 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' (Ro. 5 : 12). 'For the wages of sin is death.' (Ro. 6 : 23) 'And sin, when it is finished, bringeth forth death.' (Ja. 1 : 15). See also P. IV. n. 288.

393. *i. e.*, We are able to replace you by other human beings and to transfigure you into something strange.

394. (by Our act of Creation).

395. (and conclude thereby that We are able to produce by resuscitation.)

396. *i. e.*, the causer of its growth. It is God who is the Grower of all that grows on earth, and there are no goddesses of corns and harvests, such as Ceres, Damaetas, Parsephane or Proserpine.

397. (at what had befallen you in respect of your seed-produce; and exclaiming——).

398. مغرم literally is 'shackled, or burdened with debt.'

399. (of the fruit of our labour and time bestowed on the cultivation). *i. e.*, unfortunate wretches, devoid of good and prosperity.

ءَاَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ ۝٦٩ لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْلَا تَشْكُرُوْنَ ۝٧٠ اَفَرَءَيْتُمُ النَّارَ الَّتِيْ
تُوْرُوْنَ ۝٧١ ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ۝٧٢ نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّمَتَاعًا لِّلْمُقْوِيْنَ ۝٧٣ فَسَبِّحْ بِاسْمِ
رَبِّكَ الْعَظِيْمِ ۝٧٤ فَلَآ اُقْسِمُ بِمَوٰقِعِ النُّجُوْمِ ۝٧٥ وَاِنَّهٗ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ ۝٧٦ اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ ۝٧٧ فِيْ كِتٰبٍ
مَّكْنُوْنٍ ۝٧٨ لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ ۝٧٩ تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝٨٠ اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ ۝٨١ وَتَجْعَلُوْنَ
رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ۝٨٢ فَلَوْلَآ اِذَا بَلَغَتِ الْحُلْقُوْمَ ۝٨٣ وَاَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ۝٨٤ وَنَحْنُ

69. (ءانتم . . . المنزلون) Is it you who sends it down from the rain-cloud, or are We the sender down?

70. (لو نشاء . . . تشكرون) If We willed, We would surely make it brackish. Why do you not give thanks?

71. (افرءيتم . . . تورون) Do you behold the fire you strike out[400]?

72. (ءانتم . . . المنشئون) Is it you who produce the tree thereof, or are We the Producer[401]?

73. (نحن . . . للمقوين) We! it is We Who made it a reminder[402], and a provision for the campers[403].

74. (فسبح . . . العظيم) So hallow thou[404] the name of thy Lord, the Mighty.

SECTION 3

75. (فلا . . . النجوم) I swear[405] by the setting of the stars——

76. (وانه . . . عظيم) and that is a mighty oath, if you but knew——

77. (انه . . . كريم) that it is an honoured Recitation[406],

78. (فى . . . مكنون) in a Book well-guarded[407],

79. (لا . . . المطهرون) Which none can touch except the purified[408].

80. (تنزيل . . . العلمين) *It is* a revelation from the Lord of the worlds.

81. (افبهذا . . . مدهنون) Is this the discourse that you hold so lightly[409]?

82. (وتجعلون . . . تكذبون) And make *it* your provision[410] that you should deny *it*?

83. (فلولا . . . الحلقوم) Wherefore then, when the *soul* comes up to the wind-pipe——

84. (وانتم . . . تنظرون) and you are looking on[411],

400. The chief primitive methods of fire-making are frictional and percussive.

'Among barbarous people of to-day the frictional is the most used . . . . In Borneo, Sumatra, and part of Eastern Asia, fire is occassionally made by striking together two pieces of split bamboo.' (ERE. VI. pp. 26, 27). See also P. XXIII. n. 138.

401. (and is there any such thing as a fire-god or fire-deity ?) See also P. XXIII. n. 138.

402. (to put in the minds of men the fire of Hell, and also to point out that fire is not to be taken as an object of worship). 'In the ancient Jewish religion and many others fire is the means whereby offerings are transmitted to the deity or to departed souls as among the Greeks. In many cases fire itself is worshipped, and often the worship of the sun can scarcely be distinguished from that of fire. The ancient Mexicans had a fire-god Xiubenctli . . . . Among more civilized people the ancient Assyrians, Chaldeans, and Phoenicians practised fire-worship . . . . Among the anciant Aryans, if we use so indefinite a term, Agni (Latin *ignnis*) was the chief god. Even to-day fire-worship is a notable feature of Hinduism, ... and is the dominant factor in the religion of the Zoroastrians or Parsees.' (EBr. IX. p. 263). 'The god Agni is the most perfect instance of a divinized personification of fire. He is the giver of immortality, and purges from sin. After death he burns away the guilt of body and carries the immortal part to heaven . . . . Whereas the worship of Agni and the ancient ritual has degenerated in Hinduism, the modern Parsees practise a very conservative form of the ancient fire-ritual.' (ERE. VI. pp. 29, 30).

403. (and travellers in particular, and to mankind in general). 'A fire, or light, or beacon in many places directs a traveller on the way. Lighthouses at sea and beacons in modern aerodromes serve the same purpose for mariners and airmen.' (AYA).

404. (O Prophet !).

405. لااقسم does not convey a negative meaning. 'In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, and, on the contrary, be inserted in affirmation.' (WGAL. II. p. 305). An oath when uttered by God means His calling to witness some of the great and special objects of His creation.

406. 'Through all the vicissitudes of thirteen hundred years', observes a Christian scholar of twentieth century, 'the Koran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book deserves 'to be widely read in the West, more specially in these days when space and time have been almost annihilated by modern invention, and when public interest embraces the whole world.' (Sir Denison Ross in Sale's *Translation of the Koran*, Intro. p. VII).

407. *i. e.*, the original of which is preserved from the touch of impure hands.

408. *i. e.*, the angels of God ; free from all taint of sin. The phrase has also been held to mean : 'None shall attain to the knowledge of its true meanings except those who have purified themselves from the filth of corrupt conduct. and ignorance and acts of disobedience.' (LL).

409. (and reject, O infidels !).

410. Or, in English idiom, 'make it your daily bread.'

411. (as pitying and sympathising onlookers of the dying person).

أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِن كُنتُمْ
صَادِقِينَ ﴿٨٧﴾ فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّا إِن كَانَ مِنْ أَصْحَابِ
الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾
وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

85. (ونحن . . . تبصرون) We are nigher to him than you are[412], but you behold not[413].

86. (فلولا . . . مدينين) Wherefore then, if you are not to be requited[414].

87. (ترجعونها . . . صدقين) Can you cause it[415] not to return[416], if you say sooth[417]?

88. (فاما . . . المقربين) Then[418] if he be of the brought-nigh[419]

89. (فروح . . . نعيم) *For him shall be* repose[420] and fragrance[421] and a Garden of Delight.

90. (واما . . . اليمين) And if he be of the fellows on the right hand[422],

91. (فسلم . . . اليمين) then[423]: peace unto thee, *for thou art* of those on the right hand.

92. (واما . . . الضالين) And if he be of the rejectors, the erring,

93. (فنزل . . . حميم) then, an entertainment of the boiling water,

94. (وتصلية جحيم) and roasting in a Blaze.

95. (ان . . . اليقين) Verily this! this is the very truth.

96. (فسبح . . . العظيم) So hallow thou[424] the name of thy Lord, the Mighty.

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412. *i. e.*, We in our all-encompassing, all pervading knowledge, are more aware of his true condition than you, mere men, can possibly be.

413. *i. e.*, are not even aware of Our close proximity.

414. (for your deeds). *i. e.*, if final Requital is not to take place.

415. *i. e.*, the departing soul.

416. (into the body).

417. *i. e.*, if you are right in respect of your denial of the Resurrection. The purport is: if there is to be no Resurrection of the dead, as you maintain with such vehemence, and which implies that you are able to prevent God from resuscitating

souls, then cause the soul of the dying person, on whose account you are so anxious, to return into his body; for you may do that more easily than avoid the resurrection.

418. *i. e.*, to sum up.

419. See n. 360 above.

420. Or 'evening breeze'.

421. See n. 301 above.

422. See n. 356 above.

423. Thus he will be greeted.

424. (O Prophet!).

سورة الحديد مدنية بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ تسع وعشرون آية وأربع ركوعات

سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰی
كُلِّ شَیْءٍ قَدِيْرٌ ۝ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَیْءٍ عَلِيْمٌ ۝ هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ فِیْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِی الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ
مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ۚ وَهُوَ مَعَكُمْ اَيْنَ

Sūrat-ul-Ḥadīd

The Iron. LVII

(Madīnian, 4 Sections and 29 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبح . . . الحكيم) Hallows Allah whatsoever is in the heavens and the earth[425], and He is the Mighty, the Wise.

2. (له . . . قدير) His is the dominion of the heavens and the earth[426]; He gives life and causes death; and He is Potent over everything.

3. (هو . . . عليم) He is the First[427] and the Last[428], and the Evident[429] and the Imminent[430] and He is the Knower of everything.

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425. (in its own language).

426. He is their sole Creator and Ruler, and there are no such absurd things as heaven-gods or earth-deities.

427. *i. e.*, Prior to every other existing entity; the Eternal; without beginning.

428. *i. e.*, surviving all existing entities; the Everlasting; without end.

429. *i. e.*, Self-evident in respect of the *fact* of His existence. (Th). Or, Manifest in regard to His attributes.

430. *i. e.*, subtle in respect of the *nature* of His existence. (Th). Or, Transcendent in regard to His person.

مَا كُنْتُمْ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝ يُوْلِجُ الَّيْلَ فِي
النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ۭ وَهُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝ اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ۭ
فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝ وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَالرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ
وَقَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖٓ اٰيٰتٍۢ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ
اِلَى النُّوْرِ ۭ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝ وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ

4 (هوالذى . . بصير) He it is Who created[431] the heavens and the earth in six days[431-A]; then he established *Himself* on the Throne[432]. He knows[433] whatsoever plunges into the earth[434], and whatsoever comes forth therefrom[435], and whatsoever descends from the heaven[436] and whatsoever ascends thereto[437]; and He is with you[438] wheresoever you be[439]. And Allah is Beholder of whatever you do.

5. (له . . . الامور) His is the dominion of the heavens and the earth, and to Allah will *all* affairs[440] be brought back[441].

6. (يولج . . . الصدور) He plunges the night into the day, and plunges the day into the night[442], and He is the Knower of whatsoever is in the breasts.

7. (آمنوا . . . كبير) Believe in Allah and His messenger and spend of that whereof He has made you successors to[443]. Those of you who believe and spend—theirs shall be a great wage[444].

8. (ومالكم . . . مومنين) And why is it that you[445] believe not in Allah[446] whereas the messenger[447] is calling you to believe in your Lord, and He has already taken your bond[448], if you are *going to be* believers?

9. (هوالذى . . . رحيم) He it is Who[449] sends down to His bondmen[450] clear signs[451] that he[452] may bring you forth from darkness[453] into the light[454], and verily Allah is to you Tender, Merciful.

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431. (out of nothing). See P. VIII. n. 483.

431-A. See P. VIII. n. 484.

432. See P. VIII. n. 485.

433. Although He Himself is only partly known. His own knowledge is not in the least degree imperfect. His knowledge is absolutely perfect and all-encompassing.

434. Such as rain-water.

435. Such as plants.

436. Such as Divine Commandments.

437. Such as human actions.

438. (in His permeating knowledge and awareness).

439. (and in whatsoever condition of existence). He is independent of all conditions of space and Time. Speaking of the modern desert Arabs. observes T. E. Lawrence :—'.... Just heaven above and unspotted earth beneath ; and the only refuge aud rythm of their being is in God .... He alone is great, and yet there is a homeliness, and every-day-ness of this Arab God who rules their eating, their fighting and their lusting ; and is their commonest thought, and companion .... He is the commonest of their words.' (Doughty. *Travels in Arabia Deserta*, I. p. 23).

440. Whether material or spiritual.

441. (for disposal and judgement).

442. See P. III. n. 327.

443. Notice the essential impermanence of wealth implied in the words 'successors to.' All wealth really belongs to God ; men are only stewards as trustees suceeding one another.

444. (in the Hereafter).

445. (O infidels !).

446. *i. e.*, in His Religion.

447. (whose veracity is fully admitted by you).

448. (in the begining of Creation). So that the stronger arguments and motives for believing in Him are ingrained in your nature. See P. IX. n. 280.

449. (out of His solicitude).

450. *i. e.*, the Prophet Muhammad. See P. I. n. 98.

451. Or 'revelations'.

452. ——that special and final envoy of God——

453. (of infidelity and unbelief).

454. (of faith and belief).

السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا يَسْتَوِىْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ
اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۰﴾ مَنْ ذَا الَّذِىْ يُقْرِضُ اللّٰهَ
قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗۤ اَجْرٌ كَرِيْمٌ ﴿۱۱﴾ يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ
بُشْرٰٮكُمُ الْيَوْمَ جَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۱۲﴾ يَوْمَ يَقُوْلُ
الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ فَضُرِبَ
بَيْنَهُمْ بِسُوْرٍ لَّهٗ

10. (ومالكم . . . خبير) And how is it that you spend not in the cause of Allah when Allah's shall be the inheritance of the heavens and the earth[455]? Those of you[456] who spent and fought[457] before the victory[458] shall not be held equal[459]. They are greater in rank than those who spent and fought[460] afterwards; unto each[461] Allah has promised good[462]; and He is Aware of whatsoever you do.

SECTION 2

11. (من . . . كريم) Who is he that will lend Allah a goodly loan[463], so that He may multiply it[464] for him? and his will be an honourable wage[465].

12. (يوم . . . العظيم) *Mention the* Day whereon thou[466] shalt see the believing men and women, their light[467] running before them[468] and on their right hands[469]; glad tidings to you To-day: Gardens with running water beneath them, they *will* abide therein. That; it is a mighty achievement.

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455. (when all else will die and He Alone will live).
456. (O new converts to Islam!).
457. (in defence of faith).
458. *i. e.*, before the conquest of Makka.
459. (with those who will contribute and fight for the same afterwards).
460. (for the propagation of the faith).
461. *i. e.*, both the former and the latter.
462. (according to the merits).
463. See P. II. nn. 627, 628.
464. *i. e.*, increase its reward in quantity.
465. (in quality).
466. (O Prophet!).
467. Symbolic of their true faith.
468. (and leading them on the right way to Paradise).
469. This light will emanate from the book wherein their actions are recorded and which they will hold in their right hand.

بَابٌ ۭ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ۝١٣ يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ۭ قَالُوْا بَلٰى
وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ حَتّٰى جَاۗءَ اَمْرُ اللّٰهِ وَغَرَّكُمْ
بِاللّٰهِ الْغَرُوْرُ ۝١٤ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ الَّذِيْنَ كَفَرُوْا ۭ مَاْوٰىكُمُ النَّارُ ۭ هِيَ
مَوْلٰىكُمْ ۭ وَبِئْسَ الْمَصِيْرُ ۝١٥ اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَمَا نَزَلَ
مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ۭ
وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ۝١٦ اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ قَدْ بَيَّنَّا لَكُمُ

13. (يوم . . . العذاب) *It shall be the* Day whereon the hypocrites, men and women[470], will say[471] to the faithful[472]: wait for us[473] that we may borrow *some* light from you. It will be said: go back and seek a light *elsewhere*. A high wall, will then be set up between them[474], wherein *will be* a door, of which the inside has mercy and the outside of which is toward the torment.

14. (ينادونهم . . . الغرور) They[475] will call to them: have we not been with you[476]? They will say: yes[477]: but you tempted your souls[478] and you waited[479] and you doubted[480] and your *vain* desires beguiled you until there came the affair of Allah[481], and in respect of Allah the beguiler[482] beguiled vou.

15. (فاليوم . . . المصير) To-day therefore will no ransom be accepted of you, nor of those who *openly* disbelieved; your abode is the Fire; that[483] is your companion[483-A], a hapless destination.

16. (الم . . . فسقون) Is not the time yet come[484] for those who believe[485], that their hearts should humble *themselves*[486] to Allah's admonition and to the truth which has been revealed[487], and that they do not become as those who were given the Book before[488], and the time[489] was extended to them, and so their hearts were hardened[490]? And many of them were ungodly[491].

470. (who resembled only outwardly the Muslims in this world).
471. (in utter anguish, realising the hopelessness of their position).
472. (who will be hastening to Paradise with extreme swiftness).
473. انظرونا is here synonymous with انتظرونا (LL).
474. *i. e.*, between the believers and hypocrites.
475. *i. e.*, the hypocrites.
476. (in the world, O believers!).
477. *i. e.*, outwardly you certainly were with us.
478. (by your hypocrisy).
479. (for our ruin).

480. (in respect of Islam).

481. (and you died).

482. *i. e.*, the arch-deceiver ; the Devil.

483. Hell-fire, not the Muslims.

483-A. (and is fitting for you).

484. The alif ا here denotes the deeming of a thing slow or hardy. (LL).

485. (and yet are not perfectly obedient).

486. (and became perfectly obedient).

487. (from Him).

488. (but who remained ignoring and defying its teachings, *e. g.*, the Christians and the Jews).

489. (of their wilful defiance and persistent disobedience).

490. So they did not repent, and from mere sinners, in course of time, became actual unbelievers.

491. (so this day). فاسق is here used in the sense of كافر (Th).

الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٧﴾ اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَاَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَلَهُمْ اَجْرٌ

كَرِيْمٌ ﴿١٨﴾ وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَ

ع ٢ ١٨ نُوْرُهُمْ ؕ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿١٩﴾ اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ

وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ

يَكُوْنُ حُطَامًا ؕ وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ ؕ وَمَا الْحَيٰوةُ الدُّنْيَآ

17. (اعلموا . . . تعقلون) Know that Allah quickens the earth after its death[492]. Surely We have propounded to you the signs[493] that haply you may reflect.

18. (ان . . . كريم) Verily the alms-giving men and women —— and they are lending a goodly loan to Allah ---- it shall be multiplied for them and theirs shall be an honourable wage[494].

19. (والذين . . . الجحيم) And those who believe in Allah and His messengers[495], —— they are the saints and martyrs in the sight of their Lord[496]: theirs shall be their *full* wage[497] and their light[498]. And those who bisbelieved and belied Our signs —— they shall be the fellows of the Blaze.

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492. So He can easily revive a hardened heart after the sinner has duly repented.

493. (and examples of Divine laws of governance).

494. (in quality, besides being increased in quantity).

495. (and their actions perfectly conform to their belief).

496. *i. e.*, are equal in merit with the actual saints and martyrs.

497. (in Paradise).

498. (on the Judgement Day).

إلا متاع الغرور ۝٢٠ سابقوا إلى مغفرة من ربكم وجنة عرضها كعرض السماء والأرض أعدت للذين
آمنوا بالله ورسله ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم ۝٢١ ما أصاب من مصيبة
في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير ۝٢٢ لكيلا تأسوا على ما
فاتكم ولا تفرحوا بما آتاكم والله لا يحب كل مختال فخور ۝٢٣ الذين يبخلون ويأمرون الناس بالبخل
ومن يتول فإن الله هو الغني الحميد ۝٢٤ لقد أرسلنا رسلنا

SECTION 3

20. (اعلموا . . . الغرور) Know that the life of this world[499] is but a sport and a play[500], and an adornment and a self-glorification among you and a rivalry in riches and children[501]. *It is* as[502] the *vegetation after* rains the growth of which pleases the husbandmen, then it withers and thou seest it becoming yellow, then it becomes chaff[503]. And in the Hereafter[504] there is *both* a grievous torment[505] and forgiveness from Allah and His pleasure[506]; and the life of this world[507] is but a vain bauble[508].

21. (سابقوا . . . العظيم) Strive with one another in hastening towards forgiveness from your Lord and towards a Garden of which the width is as the width of the heavens and the earth[509], prepared for those who believe in Allah and His messengers. This[510] is the grace of Allah! He vouchsafes it to whomsoever He will; and Allah is the Owner of mighty grace.

22. (ما . . . يسير) Naught of affliction befalls the earth or your persons but it is *inscribed* in the Book[511], *even* before We have created them[512]. Verily that[513] is easy with Allah[514].

23. (لكيلا . . . فخور) *This is announced* lest you feel sorry[515] for what you miss, or exult over what He has vouchsafed to you. And Allah loves not any vainglorious boaster[516] ——

24. (الذين . . . الحميد) they who are niggardly[517] and[518] enjoin others to be niggardly. And whosoever turns away[519], then verily Allah! He is the Self-Sufficient[520], the Praiseworthy[521].

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499. (in comparison with the life Hereafter).

500. See P. VII. nn. 344—346.

501. The three aspects of the worldly life mentioned here correspond broadly with the three periods of man's life. As a boy he is enamoured of sport and play, in adult age he is seized with feelings of self-display, and in old age he is dominated by pride of wealth and offspring.

502. *i. e.*, comparable in the ephemeral nature of these worldly aims.

503. Compare the NT ;—'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.' (Mt. 6 : 19, 20).

504. Which alone is real, substantial, and worth striving after.

505. This is for those who covet the life of this world.

506. This is for those who aim at the life of the Hereafter.

507. (with all its snares and delusions).

508. See P. IV. n. 417.

509. So unimaginable is its vastness !

510. (forgiveness).

511. (of Divine decrees).

512. *i. e.*, persons, The verb برا relates both to substances and accidents, The pronoun ها may therefore also refer instead of انفس to الأرض or مصيبة. In this case, the rendering would be 'it', not 'them.'

513. (the All-Knowing ; the Omniscient).

514. *i. e.*, the pre-ordaining of every affair, great or small, in His fore-knowledge.

515. (excessively and immoderately).

516. (desiring honour for himself and refusing it to others).

517. (in the cause of God).

518. ——to add to their guilt——

519. (from the religion of God, and specially from spending in His cause).

520. *i. e.*, needing the support of none.

521. *i. e.*, Perfect in all attributes.

بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ
وَّمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ ۭ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢٥﴾ وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّاِبْرٰهِيْمَ ع
وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا
وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّرَحْمَةً ۭ وَرَهْبَا
نِيَّةَ ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَاۗءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ

25. (لقد . . . . عزيز) Assuredly We sent Our messengers[522] with evidences and We sent down with them the Book[523] and[524] the balance[525] that the people might observe equity[526]. And We sent down[527] iron[527-A] in which is great violence[528] and *also* advantages to mankind[529], and that Allah may know him who succoures Allah[530], unseen[531], and His messengers. Verily Allah is Strong, Mighty[532].

SECTION 4

26. (ولقد . . . فسقون) Assuredly We sent Nūḥ and Ibrāhīm, and placed in the posterity of the twain the prophethood and the Book.[533] Then of them are *some* guided ones, and many of them are ungodly.

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522. (to different peoples).

523. *i. e.*, Divine Books in general.

524. (therein). *i. e.*, in the Book.

525. *i. e.*, rule of justice; Divine injunction of justice and equity between man and man; well-balanced polity.

526. (and justice towards each other and towards God). Or 'social justice.'

527. *i. e.*, taught the use of.

527-A. *Sending down* of iron may well allude the earliest form of the metal——its meteoric origin——before it could be obtained from its ores.

528. (war weapons, instruments and arms being generally made thereof). The all-important character of this metal in modern civilization is too obvious to need any comment. حديد is not only 'iron' but also 'like iron is hardness', so that the word may also connote political power and military supremacy.

529. So that peace and order could be enforced and maintained by means thereof.

530. (by fighting in His cause).

531. (out of pure conviction of heart).

532. (needing the support and succour of nobody). So it is not to do Him any good but for our own benefit that we are asked to take up arms in the cause of faith and religion.

533. Prophethood has been the special gift of the race of Noah and Abraham.

آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ
مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ أَهْلُ
الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ ۙ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

ع

27. (ثم . . . فسقون) And thereafter We caused Our messengers to follow in their footsteps, and We caused 'Isā[534], son of Maryam, to follow them, and We vouchsafed to him the Injīl[535], and We placed in the hearts of those who truly followed him[536], tenderness and compassion. And asceticism[537]. We did not prescribe it for them[538]; they[539] innovated it[540], only seeking Allah's goodwill[541], but they tended it not with the tendence due to it[542]. So We vouchsafed to such of them[543] as believed[544] their wage; and many of them are ungodly[545].

28. (يايها الذين . . رحيم) O believers[546]! fear Allah[547] and believe in His messenger[548], He will vouchsafe to you twofold portions of His mercy[549] and will assign to you a light[550] with which you will walk[551], and He will forgive you[552]. And Allah is Forgiving, Merciful.

29. (لئلا . . . العظيم) *This He will award* that the people of the Book[553] may know[554] that they control naught of the grace of Allah[555], and that the grace is in Allah's hand. He vouchsafes it to whom He will, and Allah is the Owner of mighty grace.

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534. (the last of the prophets before Islam).

535. See P. III. n. 215.

536. (in the life-time). *i. e.*, his real and true disciples, not the so-called Christians. Marks the implication of using the phrase الذين اتبعوه instead of the single word النصارى.

537. Or, monasticism 'or monkery.' الرهبانية غلو فى تحمل التعبد من فرط الرهبة (Rgh). The word includes all forms of detaching oneself from mankind, specially state of celibacy.

538. *i. e.*, the early converts to Christianity. 'Nearly two thousand years ago Saint Paul formulated his ascetic sexual ideal. He glorified the emasculated asexual man and the anaesthetic woman. He unfurled a metaphoric banner for Christianity to march behind, on which the main emblazened and sanctified feature was the repression of all sexual desires or appetite.' (Scott, *Sex Life of Man and Woman*, p. 62). In a wider sense, the word 'they' may refer to all those who hold *Brahmcharya Sannyās* and other forms of celibate life holy and sacred.

539. (for their spiritual benefit under the influence of false doctrines). In the Christian Church there was from the earliest age a leaning to excessive asceticism .... One and all of the permanent institutions of society were condemned by the early enthusiasts.' (EBr. II. p. 720, 11th. Ed.). 'The ascetic principle early made way for itself in the development of the Christian Church' (ERE p. 74). 'Almost from the very commencement of Christianity ascetics are mentioned' as persons 'pre-eminent in the Christian community for self-denial and sanctity.' (DCA. II. p. 1219).

540. Islam, unlike Christian and many pagan philosophies, does not base its system of religio-moral perfection on the conception of the wickedness and sinfulness of the human body; and the law of Iṣlam does not repudiate the earthly life *in toto* as intrinsically impure. It does not demand the suppression of fleshly impulses; it only requires that they should be curbed and controlled in accordance with the norm supplied by itself. Celibacy on a large scale is designed to defeat the very aim and purpose of nature——the replenishment of the earth.

541. *i. e.*, the primary motive of the first ascetics was to earn God's-will. 'It was prompted by a passionate longing to fly from the world to escape not merely the fury of the Decian or Diocletian persecutions but the contaminations of the surrounding heathenism.' (DCA. I. p. 770).

542. 'With the passing of concubine, the nuns in the convents provided the "holy men" with the means of satisfying their sexual cravings (Scott, *History of Prostitution*, p. 112). 'Asceticism gave to sex an extravagantly important position, and the unhappy twist which the cult of celibacy gave to European morals was the natural result. There grew up a new hypocrisy, such as the old world had not troubled to practise, and at the same time the extravagant licence of medieval literature, and the squalor and degradation which have since then surrounded and accompanied prostitution' (UHW. I. p. 381). The outstanding features of these monasteries were 'that they absorbed lands which would have been more useful in the hands of the private owners, that they withdrew men from a life of active usefulness, and too often made them lazy and worthless.' (IV. p. 2627). 'The rich endowments granted by kings had brought with them, as was inevitable, the seeds of luxury and self-indulgence, and the very popularity of the "religious" life often gave occasion to unreality in professing it.' (DCA. I. p. 191)

543. (living at the time of the advent of Islam).

544. (in the holy Prophet, and adopted the law of Islam as their own code of conduct).

545. *i. e.*, wedded to false doctrines and unhealthy practices. 'This (ascetic) ideal has dominated the whole sexual outlook of Western civilization from that day to this .... The ethics, prejudices and taboos imposed by Saint Paul and his associates solidified and extended through the centuries of the Christian dispensation, have flourished.' (*Scott,. Sex Life and Man and Woman*, p. 62).

546. (in the Message of Jesus Christ).

547. (in seriously considering the claims of the Qurān, and do not allow yourselves to be led away by pride and prejudice).

548. *i. e.*, the Prophet Muhammad.

549. (one as a recompense for your believing in Islam, and the other as a recompense for your believing in your own former prophets).

550. (as your constant companion),

551. (on the path of righteousness and piety in this world, and on the road to Paradise in the Hereafter).

552. (your past acts of impiety and infidelity).

553. Who presumed on their being the chosen of God.

554. (On the Judgement Day).

555. (and that without the true faith they counted for nothing).

سُوْرَةُ الْمُجَادَلَةِ مَدَنِيَّةٌ وَّهِيَ اثْنَتَانِ وَعِشْرُوْنَ اٰيَةً وَّثَلٰثُ رُكُوْعَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ

سَمِيْعٌۢ بَصِيْرٌ ① اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ۭ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰٓـِٔيْ وَلَدْنَهُمْ ۭ

وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۭ وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ② وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ

نِّسَآىِٕهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ

PART XXVIII

Sūrat-ul-Mujādalah

She Who Pleaded. LVIII

(Madinian, 3 Sections and 22 verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قد . . . بصير) Surely has Allah heard the saying of her who pleaded with thee[1] concerning her husband and made her plaint to Allah[2], and Allah has heard your mutual conversation. Verily Allah is Hearing[3], Beholding[4].

2. (الذين . . . غفور) *As* to those among you who put away their wives by pronouncing zihār[5] —— their mothers they are not[6]. Their mothers are only those who gave them birth; and they[7] utter a word disreputable and false[8]. Verily Allah is Pardoning, Forgiving[9].

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1. (O Prophet!). The allusion is to Khūla, the wife of Aūs bin Sāmit. Her husband, in a fit of rage, divorced her by using an old formula of the pagan Arabs, *viz*. 'Thou art to me as the back of my mother.' She came to the holy Prophet asking his decision. He, in the absence of any revelation on the subject, ordered a separation. Thereupon she went away dissatified.

2. *i. e.*, gave vent to her deep sense of grief and distress—she had small children—before God.

3. So He hears the cry of everyone.

4. So He notices the plight of everyone, and hastens to relieve him of the distress.

5. See P. XXI. n. 397. Zihār 'consists in the husband expressing his dissatisfaction by comparing his wife to the back of his mother or some other female relative within prohibited degrees of marriage.' Such imprecation, in Islam, 'has not the effect of a divorce, but only makes the husband liable to make atonement (Kaffārata, كفّارة) for his improper behaviour.' (Abdul Rahim, *op. cit.*, p. 338).

6. Neither in law nor in fact.

7. *i. e.*, the Arab pagans.

8. (in attributing motherhood to such wives), *i. e.*, they use words both iniquitous and untrue.

9. (to those who recant these superstitions).

يَّتَمَآسَّا ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ
قَبْلِ اَنْ يَّتَمَآسَّا فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتِلْكَ
حُدُوْدُ اللّٰهِ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝ اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ
مِنْ قَبْلِهِمْ وَقَدْ اَنْزَلْنَآ اٰيٰتٍۭ بَيِّنٰتٍ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝ يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ
بِمَا عَمِلُوْا اَحْصٰىهُ اللّٰهُ وَنَسُوْهُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝ اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ
مَا فِي الْاَرْضِ مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَلَآ اَدْنٰى مِنْ
ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ

3. (والذين . . . خبير) Those who put away their wives by pronouncing ẓihār and thereafter would retract what they have said[10], then *upon them*[11] is the freeing of a slave[12] before they touch each other[13]. You are exhorted to that[14]; and Allah is Aware of whatsoever you do[15].

4. (فمن . . . اليم) And whoso does not find *a slave to free*, on him is the fasting for two months consecutively before they touch each other, and on him who is unable *to do so* is the feeding of sixty indigent ones. That is in order that[16] you may believe in Allah and His messenger[17]. These are the ordinances of Allah, and for the infidels[18] is an afflictive chastisement.

5. (ان الذين . . مهين) Verily those who oppose Allah and His messenger shall be abased[19] even as those before them were abased[20]; and surely We have sent down manifest signs[21]. And for the infidels is an ignominious chastisement.

6. (يوم . . . شهيد) On the Day when Allah will raise them all together and declare to them what they have worked[22]. Allah has taken count thereof, while they forget it. And Allah is a Witness over everything.

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10. *i. e.*, seek to undo the effect of their rash and unseemly pronouncement.

11. (for the expiation of their sin).

12. (male or female). Note that the husband is here penalised to safeguard the woman's rights.

13. (in the way of conjugal life).

14. *i. e.*, you are sought to be cleansed by means of the penalty prescribed. The penalty is imposed in order that the husband may show his repentance and his repudiation of iniquity and untruth.

15. He knows well whether you act or not up to His commandments.

16. (—in addition to other reasons—).

17. *i. e.*, may come to believe the more perfectly by discarding all pagan superstitions.

18. Who deny and defy these Divine ordinances.

19. (and punished, by their being overcome).

20. (and punished in this world for their opposing the former prophets).

21. (and clear commandments, defiance of which must naturally lead to severe chastisement).

22. (and when the true inwardness of conduct in life shall be apparent to us).

مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ۗ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ اَلَمْ تَرَ اِلَى
الَّذِيْنَ نُهُوْا عَنِ النَّجْوٰى ثُمَّ يَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ وَيَتَنٰجَوْنَ بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ
وَاِذَا جَآءُوْكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَيَقُوْلُوْنَ فِيْٓ اَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ۗ
حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِيْرُ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوٰى ۗ وَاتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ۝ اِنَّمَا
النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا اِلَّا بِاِذْنِ اللّٰهِ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا

SECTION 2

7. (الم . . . عليم) Hast thou not seen that Allah knows whatsoever is in the heavens and whatsoever is in the earth[23]? There is no whispering among three but He is their fourth, nor *among* five but He is their sixth, nor fewer nor more, but He[24] is with them wheresoever they may be. And thereafter He will declare to them, on the Day of Judgment what they have worked. Verily Allah is the Knower of everything.

8. (الم . . . المصير) Hast thou not seen those[25] who were forbidden whispering[26], and they returned afterwards to what they had been forbidden? And they whisper among themselves of sin, and transgression and disobedience to the messenger. And when they[27] come to thee, they do not greet thee with that with which Allah greets thee[28], and say[29] within themselves: why does Allah not punish[30] us for what we utter? Sufficient unto them is Hell, wherein they will roast, a hapless destination!

9. (ياايها الذين . . تحشرون) O believers! when you whisper together[31], do not whisper[32] of sin and transgression and disobedience to the messenger, but whisper for virtue and piety[33]. And fear Allah unto Whom you will be gathered.

10. (انما . . . المومنون) Whispering[34] is only from Satan[35] that he[36] may grieve the believers; and he cannot harm them at all save with the leave of Allah[37]. So in Allah let the faithful trust[38].

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23. (O Prophet!). The allusion is to the Jews and Madinian hypocrites, who conspired together to talk in whispers among themselves when in the presence of the holy Prophet and at the sight of the believers.

24. The Omnipresent.

25. *i. e.*, the Madinian Jews and hypocrites, O Prophet!

26. (among themselves in a way provocative to the Muslims).

27. *i. e.*, the Jews with their characteristic malice.

28. *i. e.*, they salute thee with mischievous and provocative forms of address. These enemies by twisting their words used polite forms of salutations only outwardly but really gave vent to their spite.

29. (in derisive enjoyment of their trick).

30. (here and now).

31. Which is usually done with the motives of fear and distrust.

32. (like the Jews and the hyprocrites).

33. *i. e.*, with good and virtuous motives, such as modesty and self-renunciation.

34. (of the infidels).

35. *i. e.*, proceeds only at his suggestion.

36. (merely from his devilish nature).

37. (in accordance with His universal scheme). The devil in Islam is not a sort of a second God, a God of evil ; he is absolutely powerless, like the rest of His Creatures. God's Will alone is supreme.

38. Let the believers be consoled with this thought, and let them not be disturbed with the cavils of the devil.

إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجٰلِسِ فَافْسَحُوا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا يَرْفَعِ اللّٰهُ
الَّذِينَ آمَنُوا مِنْكُمْ ۙ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجٰتٍ ۚ وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ ⑪ يٰأَيُّهَا الَّذِينَ آمَنُوا إِذَا
نٰجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ۚ ذٰلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا
فَإِنَّ اللّٰهَ غَفُورٌ رَحِيمٌ ⑫ ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا
وَتَابَ اللّٰهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ وَأَطِيعُوا اللّٰهَ وَرَسُولَهُ ۚ وَاللّٰهُ خَبِيرٌ بِمَا تَعْمَلُونَ ⑬ ع
أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ۗ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ

11. (يايها الذين . . خبير) O believers! when it is said to you: make room in your assemblies[39], then make room[40]; Allah will make room for you[41]. And when it is said[42]: rise up, then rise up. Allah will exalt[43], in degree[44], those of you who believe and those who are endowed with knowledge. Allah is Aware of whatsoever you work.

12. (يايها الذين . . رحيم) O believers! when you come to the messenger[45] for private consultation, offer alms[46] before your whispering[47]. That is better for you and purer[48]. Then if you do not find *the wherewithal*[49], Allah is Forgiving, Merciful[50].

13. (ءاشفقتم . . . تعملون) Do you shrink at your spending something in charity before your whispering[51]? Then, when you could not do it, and Allah relented towards you[52], establish prayer and pay the poor-rate, and obey Allah and His messenger[53]. And Allah is Aware of what you do.

SECTION 3

14. (الم . . . يعلمون) Dost thou not see[54] those who take for friends a people with whom Allah is angered[55]? They *are* neither of you nor of them[56], and they swear to a lie while they know.[57]

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39. *i. e.*, in the assemblies of the Prophet.
40. (willingly so, and do not press and crowd upon the Prophet).
41. (in Paradise).
42. (to you by the Prophet).
43. (all the more).
44. (for acting on this ordinance).
45. (thinking that you have a special case for his private audience).
46. (to the poor).
47. (as a mark of your sincerity and your respect for him).
48. *i. e.*, a good way expiating your sins.
49. (and yet are in need of having a private discourse with the prophet).

50. So in case of the destitute believers He does away with this prerequisite.

51. (with the Prophet, lest it should impoverish you).

52. (and abrogated the command altogether). The command remained in force for a very little while.

53. (as usual, in all other matters).

54. (O Prophet !).

55. *i. e.*, the hypocrites.

56. The hypocrites could not be called wholly infidels, outwardly being Muslims ; nor could they be called Muslims, being unbelievers at heart.

57. *i. e.*, they solemnly affirm and profess Islam while in their hearts they disbelieve.

أَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيدًا ۚ إِنَّهُمْ سَآءَ مَا كَانُوا يَعْمَلُونَ ۝ اِتَّخَذُوٓا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا
عَنْ سَبِيلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ۝ لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَآ أَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْئًا ۚ أُولٰٓئِكَ
أَصْحٰبُ النَّارِ ۚ هُمْ فِيهَا خٰلِدُونَ ۝ يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ
أَنَّهُمْ عَلٰى شَيْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ الْكٰذِبُونَ ۝ اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَأَنْسٰهُمْ ذِكْرَ اللّٰهِ ۚ أُولٰٓئِكَ حِزْبُ
الشَّيْطٰنِ ۚ أَلَآ إِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُونَ ۝ إِنَّ الَّذِينَ يُحَآدُّونَ اللّٰهَ وَرَسُولَهُ أُولٰٓئِكَ فِي الْأَذَلِّينَ ۝

15. (اعد الله . . . يعملون) Allah has prepared for them a grievous torment; verily vile is what they have been working[58].

16. (اتخذوا . . . مهين) They have taken their oaths[59] as a shield[60], and[61] they have hindered *others* from the way of Allah, and theirs shall be a debasing torment.

17. (لن . . . خالدون) Their riches or their progeny[62] will not avail them against Allah at all. They are the fellows of the Fire; there they shall abide.

18. (يوم . . . الكذبون) *This will happen* on a Day when Allah will raise all together; then[63] they will swear to Allah[64], as they swear to you *today*; imagining that they rest upon aught[65]. Lo! verily they are the liars.

19. (استحوذ . الخسرون) Satan has overpowered them and has caused them to forget the remembrance of Allah[66]. These are the band of Satan.[67] Lo! verily it is the band of Satan that shall be the losers.

20. (ان الذين . . الاذلين) Verily those who resist Allah and His messenger, they are[68] among the lowest.

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58. *i. e.*, their infidelity and hypocrisy.

59. (so perfidious in intention).

60. *i. e.*, a screen for their misdeeds, trusting that no Muslim could harm them after their false affirmation of Islam.

61. (——to add to their sins——).

62. (of both of which they are so boastful).

63. (before they have fully realised the Truth).

64. (accustomed as they are by their life habit to putting forward false oaths and excuses).

65. *i. e.*, imagining that they rest upon something substantial, which will save them.

66. (by disregarding His commandments).

67. (in the estimation of God).

68. (in His Book of Eternal Decrees).

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

21. (كتب . . . عزيز) Allah has prescribed: Surely I will overcome[69]: I and My messengers[70]. Verily Allah is Strong, Mighty[71].

22. (لا تجد . . . المفلحون) Thou shalt not find a people who believe[72] in Allah and the last Day befriending those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their kindred. These! He has inscribed faith on their hearts[73] and has strengthened them with a spirit from Him[74]; and[75] He shall make them enter Gardens whereunder rivers flow *as* abiders therein. Well pleased is Allah with them, and well-pleased are they with Him; these are Allah's band. Lo! verily it is Allah's band that are the blissful.

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69. The Irresistible is to overpower all opposition and is not to be overpowered by any opposition, howsoever ingenuously engineered.

70. (and so also those who are the true followers of these apostles).

71. *i. e.*, Able to effect His will.

72. (fully and unwaveringly, O Prophet!).

73. (in this world).

74. *i. e.*, has fortified them with a special degree of fortitude.

75. (in the Hereafter).

الحشر ٥٩ قد سمع الله ٢٨

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ هُوَ الَّذِيٓ أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتٰبِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوٓا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ
اللّٰهِ فَأَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي
الْمُؤْمِنِينَ فَاعْتَبِرُوا يٰٓأُولِي الْأَبْصَارِ ۝ وَلَوْلَآ أَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ
فِي الْآخِرَةِ عَذَابٌ

Sūrat-ul-Hashr

The Gathering. LIX

(Madinian, 3 Sections and 24 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبح لله . . الحكيم) Whatsoever is in the heavens and whatsoever is in the earth hallows Allah[76], and He is the Mighty[77], the Wise[78].

2. (هو الذى . . . الابصار) He it is Who drove forth[79] the people of the Book who disbelieved[80] from their homes[81] at the first meeting[82]. You did not imagine[83] that they would go forth[84]; and they imagined[85] that their strongholds would defend them against Allah[86]. Then Allah came upon them[87] from whence they reckoned not[88], cast terror in their hearts so that they made their houses desolate by their *own* hands[89] as well as hands of the faithful. Take warning[90], therefore, O you with eyes!

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76. Whether consciously or unconsciously.
77. Who can enforce His Will in all circumstances.
78. Who can work His Scheme in a way wonderfully perfect.
79. (almost without a blow).
80. (and proved perfidious and treacherous). The reference is to the Jewish tribe of Banū Nadhīr, 'whose intrigues and treachery nearly undid the Muslim cause during the perilous days of the battle of Uhad in Shawwal A. H. 3. Four months after, in Rabi', A. H. 4, steps were taken against them. They were asked to leave the strategic position which they occupied about 3 miles south of Madina, endangering the very existence of the Ummat in Madina. At first they demurred, relying on their fortresses and on their secret alliances with the pagans of Mecca and the

hypocrites of Madina. But when the Muslim army was gathered to punish them and actually besieged them for some days, their allies stirred not a finger in their aid, and they were wise enough to leave......The Banu Nadhir richly deserved punishment, but their lives were spared, and they were allowed to carry away their goods and chattels'. (AYA).

81. (for their treason and projected murder of the holy Prophet).

82. This was their first experience of such a disaster. The word 'first' may also allude to their second exile when the Caliph 'Omar, several years later, banished the Jews from the Arabian peninsula.

83. (in view of the strong position of your opponents, O believers!)

84. (without severe hostilities). 'When the siege had lasted for two or three weeks, the unfortunate Jews, seeing no prospect of relief, sent word to say that they were now ready to lay down their arms and abandon the lands which had already lost to them their special value. Mohammad was glad to accede to the offer; for the siege might still have been indefinitely prolonged' (Muir, *op. cit.*, p. 283).

85. (in the consciousness of their power).

86. 'Abdullah bin Obai, the powerful ring leader of the Madina hypocrites, and an ally of the Jews, 'promised himself to stand by them with his own people and with allies from Nejd. Reassured by this hope, and trusting to the strength of their fortress, they resolved to hold fast.' (Muir, *op. cit.*, p. 282).

87. *i. e.*, His wrath visited them.

88. *i. e.*, the vengeance came at the hands of the Muslims, seemingly so weak.

89. To spite the Muslims and in order to leave no habitation and property for them, the Jews demolished their own houses.

90. *i. e.*, take warning and profit by their example.

النَّارِ ۝ ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ مَا قَطَعْتُمْ مِّنْ
لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ۝ وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ
مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ۝ مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى
وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ لَا يَكُوْنَ دُوْلَةً ۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ۗ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا
نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا

3. (ولولا . . . النار) And had not Allah[91] ordained banishment for them[92], surely He would have chastised them in this world[93], and in the Hereafter theirs is a chastisement of the Fire.

4. (ذلك . . . العقاب) This[94], because they opposed Allah and His messenger[95], and whoso opposes Allah[96], then, Allah is Stern in chastising.

5. (ما . . . الفسقين) Whatever fine palms you cut down[97] or left standing on their roots[98], it was by Allah's leave[99] and in order that He might abase the transgressors[100].

6. (وما . . . قدير) And *as to* what He restored to His messenger[101], you rushed neither horse nor camel upon it[102], but Allah gives mastery to His messenger over whomsoever He will[103]. And Allah is potent over everything[104].

7. (ما افاء الله . . . العقاب) Whatsoever Allah may restore[105] to His messenger from the people of the cities is *due* unto Allah[106] and the messenger[107] and his kinsmen[108], and the orphans and the indigent and the wayfarer, so that it[109] may not be confined[110] to the rich among you[111]. Take whatsoever[112] the messenger gives you, and refrain from[113] whatsoever he forbids you. And fear Allah ; verily Allah is Stern in chastising[114].

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91. (in His fore-knowledge).

92. A comparatively light sentence. They escaped not only with their lives but also with their property. 'The Nadhir, having laden their property' even to their doors and lintels, upon camels, set out, with tabors and music, on the road to Syria.' (Muir *op. cit.*, p. 283).

93. (by delivering them up to slaughter and captivity which they richly deserved). The sentence of exile passed upon this Jewish clan, says a Christian writer, 'was clement enough. They were a turbulent set, always setting the people of Medina by the ears', indulging in forming alliances with enemies, violating the original treaty, endeavouring in every way to bring the Prophet and his rligion to ridicule and destruction and even conspiring against his life. The only question is

whether their punishment was not too light.' (LSK. p. LXIV).

94. *i.e.*, the punishmet in this world and the Next.

95. (even more by their treachery than by their unbelief). Summing up the life-work of the holy Prophet says a German Christian :—When the Jews constituted a danger to his work, he fought them unto destruction : but when they onlyd iffered from him in matters religious he was generous and tolerent enough to leave them alone. He interfered as little with the Jewish as with the Christian faith, so long as they did not collide with his politics in Arabia. (Hell, *op. cit.*, p. 34).

96. Which implies opposition to His apostle.

97. (round about the habitation of the Banū Nadhīr, to put pressure on the enemy, O Muslims !).

98. (perceiving on military necessity for the destruction of the enemy property).

99. (in either case and has had His sanction).

100. (and glorify the believers). فاسق is here in the sense of کافر.

101. (of the enemy property without fighting). After the lives of the Banū Nadhīr comes the question of their property. أفاء is rather difficult to translate ; literally, 'afternoon-shade.' is also such spoil or booty 'as is obtained without difficulty ; and therefore likened to shade.' In the language of the Islamic law, it means 'such of the possessions of the unbelievers as accrue to the Muslims without war ; ... or, such as God has restored, as though it were theirs of right, to the people of His religion, of the possessions of those who have opposed them, without fighting : ... such is termed فئ in the Kuran.' (LL).

102. *i. e.*, you had to employ neither cavalry nor camelry against the enemy, nor had to undergo any other hardship in overcoming them.

103. Whenever it accords with His universal scheme.

104. *i. e.*, He is perfectly Able to employ whatever means He may, either of war or of peace, to achieve His purpose.

105. (in future, of the enemy property).

106. (essentially and in principle, and none of the community have an inherent right to it).

107. (to whose judgment and discretion is left its distribution).

108. (to the opostle).

109. *i. e.*, the property thus obtained.

110. (for ever or exclusively).

111. This serves as the basis for the socio-economic system of Islam.

112. (not only of the spoil or فئ, but of commandments in general).

113. The Prophet's 'wonderful life was a living illustration and explanation of the Kuran, and we can do no greater justice to the Holy Book than by following him who was the mouthpiece of its revelation. (Asad, *Islam on the Cross-roads*, p. 91). His life is to serve as the infallible model, in every little detail, to every true believer.

114. (for those who oppose Him and His apostle).

مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُونَ اللّٰهَ وَرَسُولَهٗ ۚ أُولٰٓئِكَ هُمُ
الصّٰدِقُونَ ۝ وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا وَيُؤْثِرُونَ عَلٰٓى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُّوقَ شُحَّ نَفْسِهٖ
فَأُولٰٓئِكَ هُمُ الْمُفْلِحُونَ ۝ وَالَّذِينَ جَآءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ۝ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا ع
يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ

8. (للفقراء . . . الصدقون) And[115] it is due to the poor Muhājirīn[116] who have been driven forth[117] from their homes and their substance, seeking grace and goodwill from Allah and succouring Allah and His messenger. These ! they are the sincere[118].

9. (والذين . . . المفلحون) And *it is also due* to those who are settled in the dwelling[119] and the faith[120] before them, loving those who have migrated to them and finding in their breasts no desire[121] for what has been given them[122], preferring them above themselves even though there was want among them[123]. And whosoever is preserved from the greed of his soul, then these ! —— they are the blissful.

10. (والذين . . رحيم) And *it is also due to* those who came[124] after them[125], saying[126] ! Lord ! forgive us and our brethren who have preceded us in faith and put not in our hearts any rancour toward those who have already believed[127], Lord ! Thou art Tender, Merciful.

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115. To revert to the division of فى

116. See P. XI. n. 31.

117. (by the infidels).

118. *i.e.*, men of perfect faith, devotion and sincerity, actuated by no worldly motives.

119. *i. e.*, the town of Madina. The reference is to the Ansār of Madina. See P. XI. n. 32

120. 'And they who have made their abode in the city of the Prophet and in the faith ; the faith being likened to a place of abode ; or the meaning may be مكان الايمان the place of the faith.' (LL).

121. Or 'feeling of need.'

122. (of the war spoil and فى). This shows the woundetful change that

Islam had brought about in the character of the Arabs.

123. Poor and indigent themselves, the Ansār were not poor in spirit. An exuberance of self-sacrifice made them ideal hosts. خصاصة also means 'thirst and hunger'.

124. (and will continue to come in the future).

125. *i. e.*, after the Mahājirs and the Ansārs.

126. (out of their deep regard and affection for their predecessors-in-Islam).

127. (in the past or in the present) *i. e.* purify our hearts of any lurking tendency to grudge or belittle their work or worth.

مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللّٰهُ يَشْهَدُ إِنَّهُمْ لَكٰذِبُونَ ﴿١١﴾ لَئِنْ
أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾
لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللّٰهِ ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي
قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتّٰى ذٰلِكَ بِأَنَّهُمْ قَوْمٌ
لَا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾
كَمَثَلِ الشَّيْطٰنِ إِذْ قَالَ لِلْإِنْسٰنِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي

SECTION 2

11. (الم . . . لكذبون) Seest thou not those who dissemble[128] saying to their brethren who disbelieve among the people of the Book[129]: if you are banished[130] we too will go forth with you and we will not listen to anyone in respect of you[131], and if you are attacked, we will succour you. Allah bears witness that liars they are certainly[132].

12. (لئن . . . ينصرون) To be sure, if they are banished, they[133] will not go forth with them, and if they are attacked, they will not succour them, and *even* if[134] they did succour them they would turn their backs[135], and then they should not be succoured[136].

13. (لانتم . . . يفقهون) Surely in their breasts you[137] are more awful than Allah[138]. That is[139] because they are a people who have no understanding[140].

14. (لا . . . يعقلون) They[141] shall not fight against you, *not even* together[142], except in fenced townships or from behind walls[143]. Their violence among themselves is great[144]; thou deemst them enjoined, while their hearts are diverse[145]. That is because they are a people who do not reflect.

15. (كمثل . . . اليم) *They are*[146] like those a little before them[147]; they tasted the ill-effect of their affairs[148], and theirs will be an afflictive torment[149].

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128. (O Prophet !) 'When the Jewish doctors were filled with hatred and envy of Mohammad, because God had chosen a prophet from amongst the Arabs, there joined them certain men of the Aus and Khazraj, who were in reality little removed from heathenism and unbelief, only that Islam had by its prevalence overpowered them. So they took the faith outwardly as a shield unto them from death : but in secret they were traitors, and their hearts were with the Jews in their rejection of the Prophet.' (Ibn Is-hāq, quoted by Muir, *op. cit.*, p. 182)

129. The reference is to the Madina hypocrites giving assurances of their help and support to the Nadhīr Jews.

130. (from your habitations).

131. *i. e.,* we shall never submit to any one concerning you.

132. (never intending to help their Jewish allies involving the slightest risk to themselves).

133. *i. e.,* the hypocrites.

134. (to keep up appearances).

135. (in the long run).

136. (from any other quarter). All this prophecies came only too true.

137. (with your manifest might and valour, O Muslims !)

138. (in whom they have no true faith).

139. *i. e.,* fear of the believers instead of the fear of God.

140. (and have no regard and reverence for the greatness and majesty of God).

141. *i. e.,* the Jews and the hypocrites.

142. —far from each party of them fighting separately—

143. So utterly wanting are they in self-confidence !

144. (but not against the believers) *i. e.,* they show strength and valour enough among themselves, but their courage fails them when they enter the lists against the armies of God and the Prophet.

145. *i. e.,* divided according to their different religious opinions and political objectives.

146. *i. e.,* the Jews of Banū Nadhīr.

147. The allusion is to the Jewish tribe of Banū Qainuqa who followed the goldsmith's craft in their stronghold outside the city. For their repeated breach of the treaty they were sent into exile, one month after the battle of Badr, long before the exile of Banū Nadhīr upon whom that lesson was lost.

148. (in this very world).

149. (in the Hereafter).

أَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ۝ فَكَانَ عَاقِبَتَهُمَآ أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيْهَا ۚ وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ۝ يٰٓأَيُّهَا
الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ خَبِيْرٌ ۢ بِمَا تَعْمَلُوْنَ ۝ وَلَا تَكُوْنُوْا
كَالَّذِيْنَ نَسُوا اللّٰهَ فَأَنْسٰىهُمْ أَنْفُسَهُمْ ۚ أُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝ لَا يَسْتَوِيْٓ أَصْحٰبُ النَّارِ وَأَصْحٰبُ
الْجَنَّةِ ۚ أَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُوْنَ ۝ لَوْ أَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ
خَشْيَةِ اللّٰهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ

16. (كمثل . . . العالمين) *They are*[150] like Satan when he says to man[151]: disbelieve; and then when he disbelieves, says: I am quit of thee. I verily fear Allah, Lord of the worlds[152].

17. (فكان . . . الظلمين) The end of both[153], however, will be that they will be in the Fire, abiding therein; that is the meed of the ungodly.

SECTION 3

18. (يايها الذين . . تعملون) O you who believe! fear Allah[154], and let *every* soul look to what it sends forward[155] for the morrow[156]. And fear Allah; Allah is Aware of what you do[157].

19. (ولا . . . الفسقون) And be not as those who forgot Allah[158], so He caused them to forget their *own* souls[159]. These! —— they are the transgressors.

20. (لا . . . الفائزون) Not alike are the fellows of the Fire[160] and the fellows of the Garden[161]. Fellows of the Garden are the achievers.

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150. *i. e.*, the hypocrites who were allied with the Nadhīr Jews, and who ultimately deceived and deserted them.

151. (with an array of alluring promises).

152. (so in a like manner will the hypocrites deceive and desert the Jews).

153. *i. e.*, the seducer and the seduced.

154. (and take lesson from the end of the rebels).

155. (by way of meritorious deeds).

156. *i. e.*, for the Hereafter which is termed 'the morrow' in contrast with the present life which is termed 'to-day.'

157. So take care that your fear of God is translated into an active life of piety, and do not be content with a mere passive emotion.

158. *i. e.*, His commandments and injunctions deliberately.

159. (so that he mistakes evil for good and loss for profit).

160. *i. e.*, the rebels and the disobedient ones.

161. *i. e.*, the obedient and dutiful ones.

يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿٢٢﴾
هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ
اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

21. (لو . . . يتفكرون) Had We sent down this Qur'ān[162] on a mountain[163], thou[164] wouldst surely have seen it humbling itself and cleaving in sunder in awe of Allah[165]. Such similitudes We propound to mankind that haply they may reflect.

22. (هو الله . . . الرحيم) He is Allah[166], there is no God but He, the Knower of the unseen and the seen[167]. He is the Compassionate, the Merciful.

23. (هو الله . . يشركون) He is Allah, there is no God but He, the Sovereign[168], the Holy[169], the Author of Safety, the Giver of Peace, the Protector[170], the Mighty, the Mender[170-A], the Majestic. Hallowed be Allah from what they[171] associate[172].

24. (هو الله . . . الحكيم) He is Allah, the Creator[173], the Maker, The Fashioner; His are the excellent names[174]. Him hallows whatsoever is in the heavens and the earth, and He is Mighty, the Wise.

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162. (containing these sublime precepts).

163. (and had endowed it with understanding).

164. (O reader !).

165. So overwhelming is the grandeur of the Qurān !

166. The passage summing up the chief attributes of God is, in the words of Muir, 'a splendid peroration.'

167. *i. e.*, the Omniscient ; Whose knowledge is perfect, minute, all-comprehensive.

168. *i. e.*, the sole Authority giving command and receiving obedience.

169. *i. e.*, above, and opposed to, all evil ; replete with positive good.

170. *i. e.*, protecting from all danger, vice, perdition etc.

170-A. جبار is 'One who sets bones, or reduces them from a fractured state ; a bone-setter,' جبار as applied to God, may mean 'the Restorer of the poor to wealth or competence or sufficience.' (LL)

171. *i. e.*, the unbelievers.

172. (with Him).

173. *i. e.*, He who produces a thing entirely new, without any pre-existing material. It is God's proper name *par excellence*.

174. (and excellent attributes). The Koran 'deserves the highest praise for its conception of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and Unity.' (Rodwell, *The Koran*, Preface, p. 15). See also P. IX, n. 317).

بسم الله الرحمن الرحيم

يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء تلقون إليهم بالمودة وقد كفروا بما جاءكم من
الحق يخرجون الرسول وإياكم أن تؤمنوا بالله ربكم إن كنتم خرجتم جهادا في سبيلي وابتغاء
مرضاتي تسرون إليهم بالمودة وأنا أعلم بما أخفيتم وما أعلنتم ومن يفعله منكم فقد
ضل سواء السبيل ۝ إن يثقفوكم يكونوا لكم أعداء ويبسطوا إليكم أيديهم

Sūrat-ul-Mumtahinah

She Who Trise. LX

(Madinian, 2 Sections and 13 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها الذين . . السبيل) O you who believe ! do not make friends with those who are My enemies and yours showing affection towards them[175], while of a surety they deny what has come to you of the truth[176], *and* have driven forth the messenger and yourselves because you believe in Allah[177], your Lord, if you have come forth to strive in My cause, and to seek My goodwill[178]. You show them affection in secret, while I know very well what you conceal and what you disclose[179]. And whosoever of you does this, he has surely strayed from the straight path.

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175. (for any reason whatsoever).

176. An amplification of 'mine enemy.'

177. An amplification of 'your enemy.'

178. (at all). The verse is primarily addressed to the Muslim community in Madina after the Hijrat, and it says in effect :—Seeking the goodwill of the infidels and cultivating their friendship are entirely at variance with your fidelity to God and loyalty to your community.

179. The immediate occasion for the revelation of this passage was a letter, secretly despatched from Madina, through a maid-servant, by Hātib, a Muhājir who had fought at Badr, addressed to the Makkans, giving them notice of the intended Muslim expedition to Makka, and asking them in return for this information to treat his family, which was still at Makka, with some kindness. Gabriel revealed the affair to the Prophet who immediately sent after her. The latter was intercepted, and Hātib, on being questioned, offered the excuse that it was solely due to his not unnatural desire to save his unprotected family at the hands of the Makkan pagans. The holy Prophet, in view of Hātib's past services, graciously accepted the plea.

وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ ۚ يَفْصِلُ بَيْنَكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ
إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ
أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن
شَيْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا
رَبَّنَا ۖ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ

2. (ان . . . تكفرون) Should they come upon you, they will be your enemies[180] andw ill stretch out their hands against you[181] and also their tongues[182] with evil, and would like that you should disbelieve[183].

3. (لن . . . بصير) Neither your kindred nor your children will profit you on the Day of Judgment. He will decide between you[184]; and Allah is the Beholder of what you do.

4. (قد . . . المصير) Surely an excellent pattern has been for you[185] in Ibrāhīm and those with him[186], when they said[187] to their people: verily we are quit of you and what you worship beside Allah, and we renonce you[188]; and[189] there has appeared between us and you hostility and hatred for evermore until you believe in Allah alone, —— except the saying of Ibrāhīm to his father[190]: surely I shall seek forgiveness for thee[191], and surely I have no power for thee with Allah at all[192]. Our Lord! in Thee we put our trust and to Thee we turn[193], and to Thee is our journeying.

5. (ربنا . . . الحكيم) Our Lord! make us not a trial[194] for those who disbelieve, and forgive us our Lord. Verily Thou art Mighty, the Wise.

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180. (open and unabashed).

181. (by slaying and smiting).

182. (by reviling).

183. So you should, as befits a righteous community, cut yourselves entirely off from them.

184. (on merits, and not on relationships and material conditions).

185 (in the matter of loyalty to family and religion).

186. *i. e.*, his band of believers.

187. (openly and frankly).

188. *i. e.*, in faith and creed we have nothing in common with you.

189. (in so far as our behaviour and conduct in everyday life are concerned).

190. Which saying seemingly implies his co-operation with his father.

191. (by imploring Him to incline thy heart to the true faith). See *Surat-ut-Tauba*, verse 114 (P. XI).

192. *i. e.*, I cannot compel Him to grant what I beg.

193. (in repentance).

194. *i. e.*, a target of persecution.

لمن كان يرجوا الله واليوم الآخر ومن يتول فإن الله هو الغني الحميد ۝ عسى الله أن يجعل
بينكم وبين الذين عاديتم منهم مودة والله قدير والله غفور رحيم ۝ لا ينهىكم الله عن
الذين لم يقاتلوكم في الدين ولم يخرجوكم من ديركم أن تبروهم وتقسطوا إليهم إن الله يحب
المقسطين ۝ إنما ينهىكم الله عن الذين قتلوكم في الدين وأخرجوكم من ديركم وظهروا على إخراجكم
أن تولوهم ومن يتولهم فأولئك هم الظلمون ۝ يأيها الذين آمنوا إذا جاءكم المؤمنت مهجرت
فامتحنوهن الله أعلم بإيمنهن فإن علمتموهن مؤمنت فلا ترجعوهن إلى الكفار لا هن
حل لهم ولا هم يحلون لهن وآتوهم ما أنفقوا

6. (لقد . . . الحميد) Assuredly there has been an excellent pattern for you in them[195] —— for him who hopes for Allah and the Last Day. And whosoever turns away[196], then verily Allah! He is the Self-sufficient[197], the Laudable.

SECTION 2

7. (عسى الله . . رحيم) Allah may perhaps place affection between you and those whom you hold as enemies[198]. And Allah is Potent, and Allah is Forgiving, Merciful.

8. (لا . . . المقسطين) Allah does not forbid you to deal benevolently and equitably[199] with those who did not fight against you on account of religion nor drove you out from homes[200]; verily Allah loves the equitable[201].

9. (انما . . . الظلمون) It is only concerning those who fought against you on account of religion and drove you out from your homes and helped in driving you out, that Allah forbids you to befriend them. And whosoever will befriend them, then these are the wrongdoers.

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195. *i. e.*, in the Prophet Abraham and his band of believers.

196. (from the right path).

197. (standing is no need of anybody's devotion and worship).

198. (by inclining their hearts to Islam). This is what exactly happened on the taking of Makka, when the leading Quraish, who had till then been inveterate enemies of Islam, embraced the faith and became the friends and brethren of the Muslims.

199. (as apart from having relations of friendly intimacy).

200. Such people are to be dealt with kindly and considerately according to their status in the Muslim state.

201. Fairness and equity in an absolute sense, are obligatory in dealing with every creature of God whatever his beliefs may be.

وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوا مَا
أَنْفَقْتُمْ وَلْيَسْئَلُوا مَا أَنْفَقُوا ۚ ذٰلِكُمْ حُكْمُ اللّٰهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ۝ وَإِنْ فَاتَكُمْ شَيْءٌ
مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا اللّٰهَ الَّذِي
أَنْتُمْ بِهِ مُؤْمِنُونَ ۝ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللّٰهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا
يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي
مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ۖ إِنَّ اللّٰهَ غَفُورٌ رَحِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ
عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ۝

10. (يايها الذين . . حكيم) O you who believe! when believing women[202] come to you as emigrants[203], examine them[204]. Allah is the Best Knower of their faith[205]. Then if you ascertain[206] that they are believers, then do not send them back to the infidels; they are not lawful to them[207], nor are they[208] lawful to them, and give them[209] what they have spent[210]. Nor is it a crime if you wed them[211] when you have paid their wages[212]. And do not hold to the ties of the infidel women[213], and ask *back*[214] what you have spent[215], and let them[216] ask *back*[217] what they have spent[218]. That is the judgment of Allah[219], He judges between you. And Allah Is Knowing, Wise[220].

11. (وان . . . مؤمنون) And if any of your wives has been left with the infidels[221] and you have retaliated[222], then[223] give[224] to those[225] whose wives have gone away[226] the like of[227] what they[228] have expended[229], and fear Allah[230] in Whom you believe.

12. (يايها النبى . . رحيم) O prophet! when believing women come to thee swearing fealty, that they shall not associate aught with Allah, nor they shall steal, nor they shall commit fornication, nor they shall slay their children[231], nor they shall produce any falsehood that they have fabricated between their hands and feet[232], nor they shall disobey thee in *anything* reputable, then accept thou their fealty, and pray to Allah for their forgiveness. Verily Allah is Forgiving, Merciful.

13. (يايها الذين . . . القبور) O you who believe! do not make friends with a people who incurred the wrath of Allah[233]. Surely they have despaired of the Hereafter[234], as despaired are the infidels buried dead[235].

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202. (married to pagan husbands and persecuted for their faith).

203. (and fugitives from the pagan persecution).

204. (and find out if they are prompted by the sole desire of serving Islam and of saving their faith, and are not influenced by domestic considerations).

205. (and of their real, inner motives).

206. (so far as you are able to ascertain by your examination).

207. *i. e.* the pagans : since no believing women can lawfully be the wife of a pagan.

208. *i. e.*, the pagans.

209. *i. e.*, those pagan husbands whose marriage with their believing wives is thus dissolved.

210. (by way of dower). The Muslims, while they were forbidden to restore the married believing women who should come over to them, were enjoined to make some sort of satisfaction by returning their dowry.

211. (as they are now released from their former wedlock).

212. (in addition to what is returned to their former husbands).

213. (who are still in Dār-ul-Harb or the pagan city of Makka, O Muslims !) Marriage with such women is now declared to be dissolved by repayment of dowries.

214. (from the Makkan pagans).

215. (on your pagan wives by way of dower).

216. *i. e.*, the pagan husbands.

217. (from you).

218. (on their believing wives by way of dower).

219. (and is therefore not to be taken lightly).

220. So His judgments are always replete with knowledge and wisdom.

221. (and is not likely to come over to you).

222. (by the coming over of any of the pagans' wives to your side).

223. (instead of making payment to the pagan husbands).

224. (out of the dower due to them).

225. (believing husbands).

226. Which contingency, though unlikely, is foreseen and provided for in the immediately preceding sentence in the text. 'And if any of your wives hath been left with the infidels'.

227. *i. e.*, a sum equivalent to.

228. *i. e.*, those deserted Muslim husbands.

229. (by way of dower).

230. Whose every ordinance is to be taken with utmost seriousness.

231. As was the general practice in the pagan Arabia.

232. Which means the practice of laying their spurious children to their husbands.

233. *i. e.*, the infidels in general, and the Jews in particular.

234. *i. e.*, of its joys and blessings on account of their denial of and unbelief in the Promised Prophet.

235. *i. e.*, infide's who are already dead and are actually experiencing the hopelessness of their condition.

سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ وَّهِيَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَرْبَعَ عَشْرَةَ اٰيَةً وَّفِيْهَا رُكُوْعَانِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا
لَا تَفْعَلُوْنَ ۝ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ۝ اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا
كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ۝ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ
اِلَيْكُمْ ۚ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۚ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝ وَاِذْ

Sūrat-us-Saff

The Ranks. LXI

(Madinian, 2 Sections and 14 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبح . . . الحكيم) Hallows Allah whatsoever is in the heavens and whatsoever is in the earth. And He is the Mighty, the Wise.

2. (يايها الذين . . تفعلون) O faithful! why do you say what you do not act?

3. (كبر . . . تفعلون) Most odious *it is* to Allah that you should say what you do not act[236].

4. (ان الله . . مرصوص) Verily Allah loves those who fight in His cause *drawn up* in ranks[237], as though they were[238] a structure well-compacted.

5. (واذ . . . الفسقين) And *re-call* when Mūsā[239] said to his people: my people! why do you hurt me[240] when you know surely that I am Allah's messenger to you[241]? Then when they swerved[242], Allah made their hearts swerve[243]; and Allah does not guide a transgressing people[244].

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236. These words, though of general application, are here specially directed to the faint-hearted Muslims who had talked much but shown little resolution and firmness at the battle of Ohud.

237. 'The recognized military formation,' in the early history of Islam, 'whether on parade, on the march, or in battle, was the *ta-biya*. In it the army was divided into five main divisions, namely centre, right and left wings, van (*muqaddama*) and rear-guard (*sāqa*)......The "five" formation was in use as early as the Prophet's own time, *e. g.*, at the battles of Badr and Muta, and to its invention and introduction has been attributed much of his success against opponents who were still using the old irregular methods of attack.' (Levy, *Sociology of Islam*, II. pp. 296, 297).

'The ordinary method of fighting in vogue' till then was that of the raid, in which a sudden charge was followed by prompt retreat and a sudden return to the onslaught' (p. 297). The Prophet, the great military leader as he was, changed this, and at the battle of Badr 'introduced the new formation of the *ta 'biya* for the first time, with great success. He had very few more than three hundred men, of whom only one was mounted......He arranged them in straight, regular ranks, which he put in order himself, walking along the ranks with an arrow in order to push back any man who was out of line with the rest,' (p. 298).

238. (in the strength of their order, discipline and cohesion).

239. (vexed at the exhibition of constant rebellion and disobedience among his people).

240. For the constantly seditious and rebellious attitude of Israel to Moses see "Ant." pp. 59, 60, 82, 83, 84, 86, 87, 90 102.

241. The rebellion of Israel against the authority of Moses was deliberate and due to sheer perversity; not to ignorance.

242. (from the path of truth wilfully and repeatedly in the face of constant warnings and admonitions).

243. (all the more in conformity with His law of cause and effect).

244. And it is against such confirmed trangressors hopelessly addicted to sin and rebellion that warfare is prescribed.

قَالَ عِيسَى ابْنُ مَرْيَمَ يٰبَنِىٓ اِسْرَآءِيْلَ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَ
مُبَشِّرًا بِرَسُوْلٍ يَّاْتِىْ مِنْ بَعْدِى اسْمُهٗٓ اَحْمَدُ ۚ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝٦ وَمَنْ
اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰىٓ اِلَى الْاِسْلَامِ ۚ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝٧ يُرِيْدُوْنَ
لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝٨ هُوَ الَّذِىْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝٩ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ
تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝١٠ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ

6. (واذ . . . مبين) And *re-call* when 'Isā, son of Maryam, said : O Children of Isrāil ! verily I am Allah's messenger to you[245], cofirming the Taurāt before me and conveying the glad news of a messenger coming after me[246] : his name will be Ahmad[247]. Then when he[248] came to them with evidence[249], they said : this is manifest magic[250]

7. (ومن . . . الظلمين) And who is a greater wrong-doer than he who, when he is summoned to Islam, fabricates a lie against Allah ? And Allah does not guide an ungodly people[251].

8. (يريدون . . الكفرون) They intend to extinguish the light of Allah[252] with their mouths[253], and Allah is going to accomplish His light[254], though the infidels may be averse.

9. (هو الذى . . . المشركون) He it is Who has sent His messenger with guidance[255] and true faith, that He may make it triumph[256] over every *other* faith, though the associaters may be averse.

SECTIONS 2

10. (يايها الذين . . . اليم) O you who believe ! shall I[257] direct you to a trade[258] which will deliver you[259] from an afflictive torment ?

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245. Jesus commanded his disciples to address their appeal only to 'the lost sheep of the house of Israel'.

246. That the teaching of Jesus (on him be peace !), as a universal code of conduct, was singularly inadequate and incomplete, and necessitated the advent of another Teacher is admitted by the Christian apologists themselves, and accounted for in ways that are more amusing than convincing. 'The Saviour refrained from all attempt to guide His followers by rules, but gradually taught them......that their lives were to be quickened by the Holy Spirit whose indwelling was to them their strength and inspiration for all times. In view of this prospect, we can understand why His ethical teaching was so suggestive but so paradoxical, so figurative,

and incomplete. It was designed, not to save us from the trouble of thinking but to turn our thoughts to the Comforter whom He promised to send.' (ERE. XII. p. 621).

247. Which word was employed as a translation of "The Periclytos" in old Arabic versions of the NT. See Muir, p. 5, and Sale, *in Loco.* '*Ahmad or Muhammad* the Praised One. is almost a translation of the Greek word *Periclytos.* In the present Gospel of John, 14 : 16, 15 : 26, and 16 : 7, the word "Comforter" in the English version is for the Greek word *Paracletos,* which means "Advocate," "one called to the help of another, a kind friend," rather than "Comforter." Our doctors contend that Paracletos is a corrupt reading for Periclytos, and that in the original saying of Jesus there was a prophecy of our holy Prophet *Ahmad* by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (xxi : 107) and "most kind and merciful to the believers, (ix : 128)" (AYA) References in the non-canonical *Gospel of Barnabas* are almost too numerous and too explicit to be passed over. See P. IX. n. 220 ff.

248. *i. e.,* the Prophet Jesus.

249. *i. e.,* wonders and miracles.

250. 'The accusation of magic is frequently brought against Jesus. Jerome mentions it, quoting the Jews......'There were even Christian heretics who looked upon the founder of their religion as a magician, and public opinion at Rome accused all Christians of magic. The apostles were regarded in the same light.' (JE. VII. p. 171). 'According to Celsus and to the Talmud, Jesus learned magic in Egypt and performed his miracles by means of it......Different in nature is the witchcraft attributed to Jesus in the Toledot.' (*ib*). 'The Talmud stories allow that he did indeed work signs and wonders, but by means of magic,' (Klaurmann, *op. cit.,* p. 19). According to a Talmudic authority, 'Yeshu practised sorcery and beguiled and led Israel astray' (p. 25). 'The Talmudic authorities do not deny that Jesus worked signs and wonders, but they look upon them as notes of sorcery'. (p. 28) 'And the scribes which came down from Jerusalem said, He hath Beelzebub, and, by the prince of the devils, he casteth out devils' (MK. 3 : 22). 'The Pharisees said, He casteth out devils through the prince of the devils,' (Mt. 9 : 34) 'When the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils' (Mt. 12 : 24) See P. VII. n. 164.

251. (because of denying His true prophets).

252. *i. e,,* His religion.

253. *i. e.,* by their vain bauble.

254. *i. e.,* shall establish the truth of Islam.

255. *i. e.,* the Holy Qurān.

256. (by clear and forceful arguments).

257. The interrogative particle هل is used to introduce a question of a lively nature.

258. *i.e.*, the seeking of gain by buying and selling. It must be borne in mind that the Makkans understood the language of trade and barter as they understood no other language. Almost every one of them, old or young, was a born tradesman. 'According to Strabo, all Arabs are stock brokers and merchants. At Makka esteem was professed only for the merchants, من لم يكن تاجرا فليس عندهم بشى . This infatuation spread even to the women. They put their wealth into banks and commercial enterprises.' (Lammens, *Islam : Beliefs and Institutions*, p. 15).

259. (in the hereafter).

فِي سَبِيلِ اللّٰهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ
يُدْخِلْكُمْ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِي جَنّٰتِ عَدْنٍ ذٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾
وَأُخْرٰى تُحِبُّونَهَا نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾ يٰأَيُّهَا الَّذِينَ اٰمَنُوا كُونُوا أَنْصَارَ اللّٰهِ كَمَا
قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللّٰهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللّٰهِ فَاٰمَنَتْ
طَّائِفَةٌ مِّنْ بَنِي إِسْرَاءِيلَ وَكَفَرَتْ طَّائِفَةٌ فَأَيَّدْنَا الَّذِينَ اٰمَنُوا عَلٰى عَدُوِّهِمْ فَأَصْبَحُوا ظٰهِرِينَ ﴿١٤﴾ ع

11. (تؤمنون . . . تعلمون) *It is*: believe in Allah and His messenger and strive[260] in the cause of Allah with your riches and lives. That is best for you if you only Know !

12. (يغفرلكم . . . العظيم) He will forgive you your sins, and make you enter the Gardens with running water, and happy abodes in the Everlasting Gardens. That is a great achievement[261].

13. (واخرى . . . المؤمنين) And *also* another *bliss* which you love[262]: succour from Allah and a swift victory. And bear thou the glad tidings[263] to the faithful.

14. (ياايها الذين . . . ظهرين) O you who believe ! be Allah's helpers[264], even as 'Isā, son of Maryam, said to the disciples[265]: who shall be my helpers for Allah[266] ? The disciples said : we are Allah's helpers. Then[267] a party of the Children of Isrāil believed[268], and another party[269] disbelieved. Then We strengthened those who believed against their foe ; so they became triumphant[270].

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260. (your best).

261. ——lest this supreme achievement may appear too remote——.

262. (and which shall be bestowed in this very world).

263. (of both the immediate and final rewards, O Prophet !).

264. by devoting yourselves to Him and His cause entirely).

265. See p. III. n. 457 ff.

266. *i. e.*, for His cause : in the preaching of the true faith. *Ch.* the NT—'And he ordained twelve, that they should be with him, and that he might send them forth to preach.' (Mk. 3 ; 14). 'After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.' (Lk. 10 : 1).

267. *i. e.*, through their instrumentality.

268. *i. e.*, a portion of the Children of Israel came to believe in the prophethood of Jesus. 'Celsus says there were ten or eleven apostles. A passage of the

Talmud ascribes five disciples to Jesus......The Twelve Apostles are mentioned in the other versions of the Toledot, while still other versions frequently mention a following of 300, 310, 320, 330 men.' (JE. VII. p. 171). The believers according to the NT numbered several thousands. 'Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls., (Ac. 2 : 41). 'Howbeit many of them which heard the word believed : and the number of the men was about five thousand.' (Ac. 4 : 4).

269. (by far the greater).

270. (and neither the Messenger nor the Message could be destroyed)

سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ وَهِيَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اِحْدٰى عَشْرَةَ اٰيَةً فِيْهَا رُكُوْعَانِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ۝ هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا
مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۝ وَّ
اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ
الْعَظِيْمِ ۝ مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ
الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ۚ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

Sūrat-ul-Jumuah

Friday. LXII

(Madinian, 2 Sections and 11 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يسبح . . . الحكيم) Hallows whatsoever is in the heavens and whatsoever is in the earth Allah, the Sovereign, the Holy, the Mighty, the Wise.

2. (هوالذى . . . مبين) He it is Who has raised amidst the unlettered ones[271] a messenger from among themselves, rehearsing to them His revelations and purifying them[272] and teaching them[273] the Book and the Wisdom, though they have been before in gross error[274].

3. (وآخرين . . . الحكيم) And *also* others of them[275] who[276] have not yet joined them[277]. And He is the Mighty, the Wise.

4. (ذلك . . . العظيم) That is the grace of Allah[278]; He vouchsafes it to whomsoever He will; and Allah is the Owner of mighty Grace.

5. (مثل . . . الظلمين) The case of those who were laden with Taurāt[279] but who bore it not is[280] as the case of an ass[281] bearing tomes[282]. Hapless is the case of those who belie the sign of Allah, and Allah does not guide a wrong-doing people[283].

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271. (of Makka, out of His solicitude for His creatures), (See P. III. n. 564 and Appendix IV in Vol III).

272. (of all moral and spiritual filth).

273. 'Teaching' includes and implies all the processes of explaining, exposing and amplifying.

274. 'Before the days of Muhammad, Arabia was steeped in idolatry ; female babies were buried alive as unwanted, and other hideous atrocities were committed. Truly can it be said of the Arabian Prophet that he accomplished nothing short of a miracle in raising the country from its slough of crime and ignorance to a united nation with a deep sense of its religious obligations and duties, a nation which was shortly after his death to conquer and lead the world in culture, knowledge and scientific attainments, while the faith of Islam spread from sea to sea.' (Lady Cobbald *op. cit.*, 105, 106)

275. "Of them" *i. e.*, of their faith ; of them in point of faith.

276. Either as yet unborn or as yet outside the pale of Islam.

277. (but will share their faith later on).

278. *i. e.*, His free gift ; not by reason of any obligation.

279. *i.e.* the Jews, as contradistinguished from the illiterate pagans of Arabia.

280. (in point of futility and fatuity).

281. An animal universally noted for its stupidity. 'The stupidity of the ass is proverbial in the East as well as in the West.' (DB. I. p. 174). JE. (II. p. 221) quotes several old proverbs depicting the ass as an example of stupidity and insensibility. See also P. XXI. n. 291-A.

282. (on its back, but profiting very little from the knowledge and learning contained in them). 'The ass is still the most universal of all beasts of burden in Bible lands.' (DB. I. p. 173).

283. *i. e.* people who deliberately pursue the path of error and falsehood.

قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ⑥
وَلَا يَتَمَنَّوْنَهٗٓ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيْهِمْ وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ⑦ قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ
مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ⑧ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ ع
لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ⑨ فَاِذَا قُضِيَتِ
الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ⑩ وَاِذَا رَاَوْا تِجَارَةً
اَوْ لَهْوًا انْفَضُّوْٓا اِلَيْهَا وَتَرَكُوْكَ قَآئِمًا قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللّٰهُ خَيْرُ
ع الرّٰزِقِيْنَ ⑪

6. (قل . . . صدقين) Say thou[284]: O those who are Judaised[285]: if you think you are the friends[286] of Allah above mankind[287], then wish for death[288], if you say sooth[289].

7. (ولا . . . بالظلمين) And they will never wish for it[290], because of what their hands have sent forward[291]. And Allah is the Knower of the wrong-doers.

8. (قل . . . تعملون) Say, thou[292]: the death which you flee from[293] will certainly meet you[294], and thereafter you will be brought back to the Knower of the unseen and the seen, and He will declare to you what you have been working.

SECTION 2

9. (يا يها الذين . . . تعلمون) O you who believe! when the call is made to the prayer[295] on[296] Friday[297] hasten to the remembrance of Allah[298] and leave off bargaining[299]. That is better for you[300], if you know.

10. (فاذا . . . تفلحون) Then when the prayer is ended[301], disperse on the land and seek of the grace[302] of Allah, and remember Allah much[303]; haply you may thrive.

11. (واذا . . . الرزقين) And when they behold merchandise or sport, they flocked thereto[304], and left thee standing[305]. Say thou[306]: what is with Allah[307] is far better[308] than sport and merchandise, and Allah is the Best of providers[309].

284. (O Prophet!)

285. By a legal fiction persons not of the Hebrew blood were admitted to its union as members.' (JE. V. p. 336). Judging by their proper names and the Aramaean vocabulary used in their agricultural life these Jews must have been mostly Judaized clans of Arabian and Aramaean stock, though the nucleus must have been Irraelites who fled from Palestine at the time of conquest by the Romans in the first century after Christ. (Hitti, *op. cit.*, p. 104). (See also P. I. n. 274).

286. (Or favourites).

287. 'The whole Jewish thought may be summed up in this, that as surely

as there is only one God, so surely is there only one sacred community.' (ERE. VII. p. 520). See also P. I. n. 409 ; P. VI. nn. 268. 271.

288. (which shall immediately bring you nearer to God).

289. (in your profession).

290. ——conscious as their hearts are of their guilt——

291. (of sins and misdeeds).

292. (O Prophet !)

293. See P. I. nn. 415, 417.

294. (how foolish of you then to ignore it or seek to shun it !) Literally, 'then verily it will be your meeter.'

295. *i. e.* the mid-day congregational prayer.

296. 'من' is used in the sense of في in the phrase من يوم الجمعة (LL).

297. Literally, 'the day of Congregation.' Friday to the Muslims is a day of religious joy, not at all like the Sabbath of the Jews and the Sunday of the Christians, a day of idleness and of abstinence from all work. To the superstitious Christians Friday is an inauspicious day. Pope Nicholas I has declared abstinence from meat on Fridays to be obligatory throughout the Church (C.D. p. 384). 'Brides have shunned Friday (and still do !) owing to superstition. Christian people have always considered it an unlucky day for weddings because our Lord was crucified on that day and tradition says that it was on Friday that Adam and Eve ate the forbidden fruit.'

298. سعى is here synonymous with مضى . 'The daily prayers are not necessarily congregational......But at midday of Friday. the service took a more public form, at which the believers as a body, unless detained by sufficient cause, were expected to attend. The usual prayers were on this occasion followed by an address or sermon pronounced by Mohammad. This weekly oration was usefully adapted to the circumstances of the day and feelings of the audience. It allowed full scope for the Prophet's eloquence, and by its frequent recurrence helped to confirm his influence and rivet the claims of Islam.' (Muir, *op. cit.*, p. 188). 'In dignity, simplicity and orderliness,' says another Christian historian with reference to the Friday congregational assembly, 'it is unsurpassed as a manner of collective worship. Standing erect in self-arranged rows in the mosque and following the leadership of the *imām* with precision and reverence, worshippers present a sight that is always impressive.' (Hitti, *op. cit.*, p. 132).

299. (and all temporal business).

300. (both materially and spiritually).

301. 'The Friday prayer is obligatory upon all adult males. It is held at the mosque at noon with a congregation of at least forty of the Faithful and under the direction of a president, or *imam*. Before the prayer the president delivers from the pulpit two addresses (*Khutba*) in Arabic in which reference is made to the head of the State. He then performs two *rakats* with the congregation. Friday is not regarded

a as weekly day of rest, this observance being unknown in Islam.' (Lammens. *Islam : Beliefs and Institutions*, pp. 59, 60).

302. (by returning to your commerce and worldly occupations). This required special emphasis in view of the Jewish and the Christian conceptions of the Sabbath. 'The Muslim Friday has nothing in common with the Jewish Sabbath or Christian Sunday. It entails no obligation of a weekly rest ; the Faithful are merely obliged to attend public noonday prayer. What, apart from its publicity, distinguishes this prayer from all others is the *khutba* or sermon, always in Arabic, which precedes it.' (Lammens, *op. cit.*, p. 103).

303. *i. e.* do not forget His precepts even in the midst of your worldly occupations.

304. It is related that one Friday, during a season of want and scarcity, while the Prophet was delivering his Friday sermon (and not leading the service), the Madina caravan happened to arrive with the usual beating of drums, whereupon the congregation, with the exception of twelve devout Muslims, ran out of the mosque to see them.

305. (on the pulpit). Compare the attitude of the early Christians during the Church service. 'The deacon was to prevent whispering, or sleeping, or laughing, or beckoning. And this direction, it appears, was not superfluous : for Origen complains that there were some who, while scripture was read, withdrew into corners and amused themselves with worldly conversation, even turning their backs upon the reader.' (DCA. II. p. 1684).

306. (O Prophet !)

307. (of His rewards and blessings).

308. *i. e.*, for more conducive to your material and spiritual welfare.

308-A. This required special emphasis in view of the very great preoccupation of the Arabs with money matters and financial transaction. 'In the money-changers' books, men speculated on the currency exchange : they gambled on the rise and fall of foreign monies on caravan freights, on their arrival and also their lateness. The influx of Byzantine, Sasanid and Yemenite coins, the complications of the old monetary systems and the knowledge necessary for their manipulation, gave rise to an infinity of operations and to the most lucrative transactions......Given this business activity there is no cause for astonishment if we find at Makka merchants who in our day would be classed as millionaires,' (Lammens, *op. cit.*, pp. 15, 16).

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اِذَا جَآءَكَ الۡمُنٰفِقُوۡنَ قَالُوۡا نَشۡهَدُ اِنَّكَ لَرَسُوۡلُ اللّٰهِ‌ ۘ وَاللّٰهُ يَعۡلَمُ اِنَّكَ لَرَسُوۡلُهٗ ؕ وَاللّٰهُ يَشۡهَدُ اِنَّ الۡمُنٰفِقِيۡنَ
لَكٰذِبُوۡنَ ۚ‏ ① اِتَّخَذُوۡۤا اَيۡمَانَهُمۡ جُنَّةً فَصَدُّوۡا عَنۡ سَبِيۡلِ اللّٰهِ‌ ؕ اِنَّهُمۡ سَآءَ مَا كَانُوۡا يَعۡمَلُوۡنَ ② ذٰلِكَ بِاَنَّهُمۡ
اٰمَنُوۡا ثُمَّ كَفَرُوۡا فَطُبِعَ عَلٰى قُلُوۡبِهِمۡ فَهُمۡ لَا يَفۡقَهُوۡنَ ③ وَاِذَا رَاَيۡتَهُمۡ تُعۡجِبُكَ اَجۡسَامُهُمۡ‌ ؕ وَاِنۡ يَّقُوۡلُوۡا تَسۡمَعۡ
لِقَوۡلِهِمۡ‌ ؕ كَاَنَّهُمۡ خُشُبٌ مُّسَنَّدَةٌ‌ ؕ يَحۡسَبُوۡنَ كُلَّ صَيۡحَةٍ عَلَيۡهِمۡ‌ ؕ هُمُ

Sūrat-ul-Munāfiqūn

The Hypocrites. LXIII

(Madinian, 2 Sections and 11 Verses)

In the name of Allah, the Compassionate the Merciful.

SECTION 1

1. (اذا . . . لكذبون) When the hypocrites[309] come to thee[310], they say[311]: we bear witness that thou art Allah's messenger. Allah well knows that thou art His messenger[312], but Allah also bears witness that the hypocrites are liars indeed[313].

2. (اتخذوا . . . يعملون) They have made their oaths a shield[314]; and they turn away *men* from the path of Allah. Vile is indeed what they have been working.

3. (ذلك . . . يفقهون) This, because they first believed[315] and then disbelieved[316], their hearts are therefore sealed[317], so that they do not understand.

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309. ——past masters as they are in the art of deceit and dissimulation.

310. (O Prophet !)

311. (with a view to deceiving thee with their fair exterior and plausible talk).

312. Certainly it is God's own truth.

313. (in their profession of Islam) *i. e.*. their hearts are giving lie direct to their tongues.

314. *i. e.*, with a view to saving their life and property.

315. (to all appearance). 'The word ايمان is sometimes employed to signify the acknowledging with the tongue only; and hence in the Koārn ذلك بانهم آمنو ثم كفروا. That is because they acknowledged with the tongue, then disacknowledged with the heart.' (LL).

316. *i. e.*, rejected the faith before their men.

317. (as a sequel to their habit of hypocrisy and dissimulation).

الْعَدُوُّ فَاحْذَرْهُمْ قَٰتَلَهُمُ اللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾ سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن
يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِى الْقَوْمَ الْفَٰسِقِينَ ﴿٦﴾ هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ
رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ خَزَآئِنُ السَّمَٰوَٰتِ وَالْأَرْضِ وَلَٰكِنَّ الْمُنَٰفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لَئِن
رَّجَعْنَآ إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِۦ

4. (واذا . . . يؤفكون) And when thou lookest at them, their persons please thee[318], and if they speak[319], thou listenest to their discourse[319-A]; *they look*[320] as though they are blocks of wood propped up[321]. They[322] imagine every shout *to be* at them. They are the foe; so beware of them[323]. Perish them Allah! whither are they deviating[324].

5. (واذا . . . مستكبرون) And when it is said to them: come! *so that* the messenger of Allah may ask forgiveness for you, they twist their heads[325], and thou seest them retire. while they are stiffnecked.

6. (سواء . . الفسقين) *It is* alike to them whether thou[326] askest forgiveness for them or not; Allah[327] shall not forgive them. Allah does not guide a transgressing people.

7. (هم الذين . . . يفقهون) They are the ones who say[328]: spend not on those *who are* with Allah's messenger[329], so that they may desert[330] him, whereas Allah's are the treasures of the heavens and the earth. Yet the hypocrites do not understand[331].

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318. (by their fair exterior).

319. (with their ready and eloquent tongue).

319-A. (charmed by their ready eloquence).

320. (in the hollowness of their interior).

321. (against a wall, and unable to stand upon their own).

322. (with guilty conscience and under constant apprehension of exposure).

323. (O Muslims!)

324. (from the Path).

325. (in pride and disdain, instead of showing any signs of penitence).

326. (in thy kind-heartedness, O Prophet!).

327. Well aware as He is of their perfidy.

328 (to the citizens of Madina). The allusion is to Abdullah ibn Ubai and his band of the hypocrites.

329. *i. e.*, the Muhājirs or emigrants ; those who had accompanied the Prophet in exile.

330. (and separate themselves from him).

331. (a proposition so self-evident).

وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ۝٨ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ ع
عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝٩ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ
أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ۝١٠ وَلَنْ
يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝١١

8. (يقولون . . . يعلمون) They say[332]: surely if we return to Madina, the mightier[333] shall drive out the meaner[334] thence; whereas the might belongs to Allah[335], and His messenger[336] and the faithful[337]. Yet the hypocrites do not know.

SECTION 2

9. (يايها الذين . . الخسرون) O you who believe: let not your riches or your children[338] divert you from the remembrance of Allah[339]. And whoso does that[340], verily they are the losers.

10. (وانفقوا . . . الصلحين) And spend of that with which We have provided you before death comes to one of you, and he says[341]: Lord: wouldst Thou not respite me for a short time, so that[342] I would spend in charity and become of the righteous.

11. (ولن . . . تعملون) And Allah does not respite a soul when its term has arrived, and Allah is Aware of what you do[343].

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332. This they said in the course of the expedition against Banū Mustliq. 'The army having encamped for several days at the wells of Al-Moraisi, an altercation sprang up between a citizen and 'Omar's servant, a Refugee......During the quarrel, the disaffected party gave free expression to their disloyal feelings, "This," said 'Abdullah ibn Obai openly, "ye have brought upon yourselves, by inviting these strangers to come amongst us. Wait till we return to Madina; then the Mightier shall surely expel the Meaner." (Muir, *oq. cit.*, p. 296).

333. Meaning thereby themselves.

334. Meaning the refugees or emigrants most of whom were poor and destitute.

335. (immediately and directly).

336. (through God).

337. (through God and His apostle).

338. The two most engrossing worldly occupations.

339. Which is the main object of the Muslim's life. The term of course includes every act of goodness.

340. *i e.*, allows his worldly occupations to occupy him, and neglects thereby his duties to God and man.

341. (in great anguish).

342. The signification of ف here is equivalent to that of حتى . (WGAL. II. p. 31).

343. Whether in open or in secret.

سورة التغابن مدنية وهي ثمان عشرة آية وفيها ركوعان

بسم الله الرحمن الرحيم

يسبح لله ما في السموات وما في الارض له الملك وله الحمد وهو على كل شيء قدير ① هو
الذي خلقكم فمنكم كافر ومنكم مؤمن والله بما تعملون بصير ② خلق السموت والارض بالحق و
صوركم فاحسن صوركم واليه المصير ③ يعلم ما في السموت والارض ويعلم ما تسرون وما تعلنون
والله عليم بذات الصدور ④ الم يأتكم نبؤا الذين كفروا

Sūrat-ul-Taghābun

Mutual Deceit LXIV

(Madinian, 2 Sections and 18 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يسبح . . . قدير) Hallows Allah[344] whatsoever is in the heavens and whatsoever is on the earth. His is the kingdom, His is the praise, and He is Potent over everything.

2. (هو الذى . . بصير) He it is who has created you[345], so of you *some* are infidels and *some* are believers, and Allah is Beholder of what you do[346].

3. (خلق . . . المصير) He has created the heavens and the earth with truth[347], and has fashioned you, and has fashioned you in a comely shape[348], and to Him is the return.

4. (يعلم . . . الصدور) He knows whatsoever is in the heavens and the earth; and He knows whatsoever you conceal and whatsoever you disclose; and Allah is the Knower of whatsoever is in the breasts.

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344. Whether consciously and deliberately, or unconsciouly and automatically.

345. (O mankind !).

346. Whether acts of obedience and righteousness or of blasphemy and rebellion.

347. *i. e.*, perfectly and suited to every requirement.

348. *i. e.*, beautiful and well-proportioned ; adapted to the best and highest ends.

مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا
أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا ۚ وَاسْتَغْنَى اللَّهُ ۚ وَاللَّهُ غَنِيٌّ حَمِيدٌ ۝ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۚ قُلْ
بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۚ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۖ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ
صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝

5. (الم . . . اليم) Has not the news reached you of those who disbelieved aforetime, and so tasted[349] of the ill consequence of their affair, and theirs will be an afflictive torment[350].

6. (ذالك . . . حميد) That was because their messengers came to them with evidences but they said[351] : will there guide us a *mere* human being[352] ? So they disbelieved and turned away. And Allah did not need *them*. Allah is Self-sufficient[353], Praise-worthy.

7. (زعم . . . يسير) Those who disbelieved[354] asserted that they would not be raised[355]. Say thou[356] : by my Lord, you shall surely be raised, and to you shall be declared what you worked. And that is easy for Allah[357].

8. (فامنوا . . . خبير) So believe in Allah and His messenger and the light[358] which We have sent down. And Allah is Aware of what you work.

9. (يوم . . . العظيم) *Remember* the Day when He will assemble you, the Day of Assembly ; that will be the Day of Mutual Loss and Gain[359]. Then whosoever believes in Allah and acts righteously He will expiate from him his misdeeds and will make him enter the Gardens whereunder rivers flow, as abiders therein for ever. That is a great achievement.

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349. (in this very life).

350. (in the Hereafter).

351. (in sheer incredulity).

352. This 'humanity' of the Divine messenger has always been the stumbling-block of polytheistic peoples. It is incomprehensible to them that a mere servant of God, who is neither a demi-God, nor an Incarnation, not yet an angel, should receive and publish Divine message. The barriers between human and divine have always seemed to them impossible to pass.

353. *i. e.*, free of all needs ; absolutely Independent.

354. (in Our Revelation).

355. (and called to account). The reference is to those who denied the

existence of Future Life and Resurrection, and therefore denied responsibility for their actions.

356. (O Prophet !).

357. *i. e.*, the Almighty.

358. (of the Qurān).

359. Loss to the stiff-necked ones, and gain to the lowly ones of this world. 'تغابن signifies Mutual غبن, *i. e.*, cheating or endamaging or overcoming in selling or buying......Hence يوم التغابن, an appellation of the Day of Resurrection ; because the people of Paradise will then over-reach تغبن the people of Hell, by the state of enjoyment in which the former will be and the punishment which the la ter will experience.' (LL). Or يوم التغابن may be rendered 'The Day of Mutual Deceit.' when the blessed will deceive the damned, by taking the places which they would have had in Paradise had they been the believers, and *vice versa*.

الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيٰتِنَآ أُولٰٓئِكَ أَصْحٰبُ النَّارِ خٰلِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ مَآ أَصَابَ مِنْ
مُّصِيبَةٍ إِلَّا بِإِذْنِ اللّٰهِ ۗ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهُ ۚ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللّٰهَ وَأَطِيعُوا
الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلٰى رَسُولِنَا الْبَلٰغُ الْمُبِينُ ﴿١٢﴾ اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾
يٰٓأَيُّهَا الَّذِينَ آمَنُوٓا إِنَّ مِنْ أَزْوٰجِكُمْ وَأَوْلٰدِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا
فَإِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَآ أَمْوٰلُكُمْ

10. (والذين . المصير) And they who disbelieve and belie Our signs! those will be the fellows of the Fire as abider therein —— a hapless destination!

SECTION 2

11. (ما . . . عليم) No calamity befalls *man* save by Allah's leave[360] And whoso believes[361] in Allah his heart He guides[362]. And Allah is the Knower of everything.

12. (واطيعوا . . . المبين) Obey Allah and obey the messenger; then if you turn away, on Our messenger there is only the clear preaching[363].

13. (الله . . . المؤمنون) Allah! there is no god but He! Let in Allah therefore the believers put *their* trust.

14. (يايها الذين . . . رحيم) O you who believe! verily you have an enemy among your wives and your children[364]; so beware of them[365]. And[366] if you pardon[367] and pass over[368] and forgive[369], then surely Allah is Forgiving, Merciful[370].

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360. (according to His universal scheme; directed to some ultimate good).

361. *i. e.*, has full faith.

362. (to peace of mind and tranquillity).

363. (of Our message, and it is no part of his office to compel anyone).

364. (causing great moral and spirilual dereliction by distracting you from your duties to God and humanity).

365. (If and when their demands may come in conflict with your obligatory duties).

366. (when on your remonstrance they realise the error of their ways and are repentant).

367. (them, considering that the hindrance they may have occasioned you has proceeded from their affection).

368. (their offences).

369. (and take no retaliatory measures against them).

370. Who shall forgive your own faults and shortcomings, and show mercy to yourselves.

وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا
لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ
وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

15. (انما . . . عظيم) Your riches and your children are but a trial[371], and Allah! with Him is a mighty wage.

16. (فاتقوا . . . المفلحون) Wherefore fear Allah as far as you are able, and listen and obey and spend[372], for the benefit of your souls. And whoso is guarded against the avarice of his soul, —— those! they are blissful.

17. (ان . . . حليم) If you lend to Allah a goodly loan, He will multiply it to you[373] and will forgive you, and Allah is Appreciative[374], Forbearing.

18. (علم . . . الحكيم) Knower of the unseen and the seen[375], the Mighty the Wise.

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371. That wars are induced by wealth and a growth of population is now recognised by a political writer of the eminence of Professor H. J. Laski :— Probably as a result of increasing population, and consequent pressure on the means of subsistence, there develops the habit of war ; the more a tribe grows rich, whether through agriculture or the progress of arts and crafts, the more it develops the habit of fighting. For riches at once prompt the instinct of defence in the possessors and of attack in those less fortunately situated. We can see from the history of Anglo-Saxon England how its wealth tempted invaders from overseas. These settled down and sought to repel further invaders like the hosts of William the Norman.' (EMK. I. p. 362) See also P. IX. n. 504.

372. (in His way).

373. See P. II. nn. 293-94.

374. See P. XXII. n. 384.

375. Unlike many of the gods of polytheism——of Greece and Egypt in particular——who are not omniscient, whose knowledge is limited and conditioned, and who have to walk on earth to see what is done.

سُورَةُ الطَّلَاقِ مَدَنِيَّةٌ وَهِيَ اثْنَتَا عَشْرَةَ آيَةً وَفِيهَا رُكُوعَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ
مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ١ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ

Sūrat-ul-Ṭalāq

Divorce LXV

(Madinian, 2 Sections and 12 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها النبى . . . امرا) O prophet[376] ! when you divorce women[377], divorce them before their waiting-period[378], and count their waiting-period[379] ; and fear Allah, your Lord[380]. And do not drive them out of their houses[381], nor should they *themselves* go forth[382], unless they commit a flagrant indecency[383]. These are the bounds of Allah, and he who trespasses the bounds of Allah has surely wronged himself. Thou knowest not[384] that hereafter Allah may bring something new to pass[385].

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376. It is the community who are addressed here through their prophet, and not the prophet individually, as the plural number of the second person almost immediately following shows.

377. (with whom ye have had sexual intercourse or 'valid retirement').

378. *i. e.*, before their monthly course, when they are clean. This interpretation is according to the Hanafi law.

379. *i. e* , have an accurate account of the waiting-period.

380. (Who in His wisdom and providence has ordained all these laws for your benefit). This emphasizes that matters of marital relationship are not to be treated lightly.

381. *i. e.*, the houses so far occupied by them.

382. (of their own accord, until the term has expired).

383. *i. e.*, any serious breach of moral discipline. فاحشة literally is 'An excess ; an enormity ; anything exceeding the bounds of rectitude.' In the context it means 'The women's going out without permission, or their using foul language against their husband's relations, by reason of the sharpness of their tongues.' (LL).

384. (O reader !).

385. (so that the chances of reconciliation between the parties may become brighter).

وَّاَشْهِدُوْا ذَوَیْ عَدْلٍ مِّنْكُمْ وَاَقِیْمُوا الشَّهَادَةَ لِلّٰهِ ؕ ذٰلِكُمْ یُوْعَظُ بِهٖ مَنْ كَانَ یُؤْمِنُ بِاللّٰهِ وَالْیَوْمِ
الْاٰخِرِ ؕ۬ وَمَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مَخْرَجًا ۟ۙ۲ وَّیَرْزُقْهُ مِنْ حَیْثُ لَا یَحْتَسِبُ ؕ وَمَنْ یَّتَوَكَّلْ عَلَی اللّٰهِ
فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَیْءٍ قَدْرًا ۟۳ وَالّٰٓیِٕیْ یَىِٕسْنَ مِنَ الْمَحِیْضِ مِنْ
نِّسَآىِٕكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓیِٕیْ لَمْ یَحِضْنَ ؕ وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ یَّضَعْنَ حَمْلَهُنَّ ؕ
وَمَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ یُسْرًا ۟۴ ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَیْكُمْ ؕ وَمَنْ یَّتَّقِ اللّٰهَ یُكَفِّرْ عَنْهُ سَیِّاٰتِهٖ

2. (فاذا . . . مخرجا) Then[336] when they[387] have attained their term[388], *either* retain them reputably[389], or part with them reputably, and[390] take as witnesses two honest men[391] from among you, and set up *your* testimony for Allah[392]. Thus is exhorted he who believes in Allah and the Last Day. And whoso fears Allah He makes an outlet for him[393].

3. (ويرزقه . . . قدرا) And He provides for him from whence he never reckons. And whoso puts his trust in Allah, He will suffice him. Verily Allah is sure to attain His purpose, and has assigned to everything a measure[394].

4. (واللئى . . . يسرا) And *as* to such of your women[395] as have despaired of menstruation[396], if you be in doubt *thereof*, their waiting-period is three months, as *also* of those who have not *yet* menstruated[397]. And *as to* those with burdens[398], their term is when they have laid down their burden[399]. And whoso fears Allah, He has made his affair[100] easy unto himself.

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386. (in the course of revocable divorce).

387. *i. e.*, the divorced women.

388. (but have not yet quite completed them). بلغ المكان is not only 'He reached, attained, arrived at, or came to, the place,' but also 'He was, or became, at the point of reaching it, attaining it, etc.' So the phrase in the text means, 'And when they are near to attaining, or ending, their term; or are at the point of accomplishing their term.' (LL).

389. (in wedlock, by revoking the divorce).

390. (in either case).

391. *i. e.*, men of integrity.

392. *i. e*, as giving evidence before God, O witnesses !

393. *i. e.*, a way out of all afflictions ; a place of safety.

394. *i. e.*, in His fore-knowledge every event is timed according to His will.

395. *i. e*,, such of divorced wives.

396. (by reason of their age).

397. (on account of extreme youth).

398. *i. e*., pregnant women ; those who carry life within their wombs.

399. Usually the waiting-period is the three monthly courses after separation ; if there are no courses, or they are in doubt, it is three full months ; in the case of pregnant women it is till after delivery.

400. Whether of the world or of the Hereafter.

وَيُعْظِمْ لَهٗٓ اَجْرًا ۝ اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ وَ
اِنْ كُنَّ اُولٰتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ
وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗٓ اُخْرٰى ۝ لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ وَمَنْ
قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّآ اٰتٰىهُ اللّٰهُ ؕ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَآ اٰتٰىهَا ؕ سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ
يُّسْرًا ۝ وَكَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَرُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا شَدِيْدًا ۙ وَّعَذَّبْنٰهَا عَذَابًا
نُّكْرًا ۝ فَذَاقَتْ وَبَالَ اَمْرِهَا وَكَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا ۝ اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۙ فَاتَّقُوا اللّٰهَ يٰٓاُولِى
الْاَلْبَابِ ۛۚ الَّذِيْنَ اٰمَنُوْا ۛ

5. (ذلك . . . اجرا) That is the commandment of Allah which He has sent down unto you. And whoso fears Allah[401], He will[402] expiate his misdeeds from him, and[403] will magnify *his* wage for him.

6. (اسکنوهن . . . اخرى) Lodge them[404] wheresoever you are lodging[405] according to your means, and do not hurt them so as to straiten them[406]. And if they are with burden, spend on them until they lay down their burden[407]. Then if they suckle *their children* for you[408] give them their wage[409], and take counsel together reputably[410]. And if you[411] make hardship for each other, then another woman shall suckle for him[412].

7 (لينفق . . . يسرا) Let the affluent spend[413] according to his means, and whoso is stinted in his subsistence, let him spend of what Allah has given him[414]. Allah does not task any soul except *according to* what He has vouchsafed it. Allah will soon appoint ease for hardship[415]

SECTION 2

8. (وكاين . . . نكرا) And how many a city[416] trespassed the commandment of its Lord and His messengers. We therefore reckoned with them sternly and inflicted on them[417] a chastisement unheard of.

9. (فذاقت . . خسرا) So they tasted the ill consequence of their affairs[418], and loss was the end of their affair.

401. (in this as in other matters).

402. (on the negative side).

403. (on the positive side).

404. (during the waiting-period).

405. *i. e.*, in the same house, but not in the same apartment.

406. (making their lot miserable and hard to bear).

407. (and not for three months only).

408. (in consideration of some money).

409. (in full, as stipulated).

410. *i, e.*, in the mutual good spirit of give and take.

411. *i. e.*, the parties concerned.

412. *i. e.*, as engaged by the father).

413. (for the maintenance of the child).

414. (in proportion to his means).

415. So none should be frightened at this necessary expenditure.

416. *i. e.*, its population.

417. (in this very life).

418. *i. e.*, they were blotted out of existence ignominiously.

قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ۝ رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ۝ اَللّٰهُ الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ ۭ يَتَنَزَّلُ
الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝

10. (اعدالله . . . ذكرا) Allah has prepared for them a grievous punishment[419]; so fear Allah, O men of understanding! those who have believed. Surely He has sent down unto you an Admonition —

11. (رسولا . . . رزقا) a messenger reciting you the revelations of Allah as evidences, that he may bring forth[420] those who believe and work righteous works from darkness[421] unto light[422]. And whoso believes in Allah and works righteously, him He shall cause to enter the Gardens whereunder rivers flow *as* abiders therein for ever. Surely Allah has made for such an excellent provision.

12. (الله . . . علما) Allah it is Who has created seven heavens[423] and of the earth the like thereof[423-A]: *His* commandment[424] comes down between them; so that[425] you may know that Allah is Potent over everything, and that Allah does encompass everything in *His* knowledge.

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419. (in the Hereafter).

420. (by his precept and example).

421. (of infidelity and impiety).

422. (of belief and piety).

423. See P. II. n. 129.

423-A. This means that the layers of the earth are seven in number.

424. *i. e.*, God's law, spiritual as well as physical.

425. *i. e.*, you are told this in order that—

سُورَةُ التَّحْرِيمِ مَدَنِيَّةٌ وَهِيَ اثْنَتَا عَشْرَةَ آيَةً وَفِيهَا رُكُوعَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ① قَدْ فَرَضَ اللَّهُ لَكُمْ
تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ② وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ
حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ
قَالَتْ مَنْ أَنْبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ

Sūrat-ul-Taḥrim

The Prohibition LXVI

(Madinian, 2 Sections and 12 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTIONS 1

1. (يايها النبى . . . رحيم) O prophet ! why dost thou forbid[426] *for thee* what Allah has allowed to thee, seeking the goodwill of thy wives[427] ? And Allah is Forgiving, Merciful.

2. (قد . . . الحكيم) Surely Allah has ordained for you absolution[428] from your oaths[429] ; and Allah is your Patron[430], and He is the Knower, the Wise.

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426. (by taking a vow). The allusion is to some incident in the holy Prophet's domestic life.

427. (in thy over-fondness or tenderness towards them).

428. (by having fixed an expiation for that purpose).

429. (of such a kind).

430. *i. e.*, your friend, helper and protector.

الْخَبِيرُ ۝ إِنْ تَتُوبَا إِلَى اللهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللهَ هُوَ مَوْلٰهُ وَجِبْرِيلُ
وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيرٌ ۝ عَسٰى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا
مِنْكُنَّ مُسْلِمٰتٍ مُؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَأَبْكَارًا ۝ يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا قُوٓا
أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللهَ مَآ
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝ يٰٓأَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝

3. (واذ . . . الخبير) And *recall* when the prophet confided a story[431] to one of his spouses, then she disclosed it[432]. Allah apprised him of it[433]; he made known a part of it[434], and[435] a part he withheld[436]. Then when he had apprised her of it, she said: who has told thee of it? He said: the Knower, the Aware has told me.

4. (ان تتوبا . . . ظهير) Then if you twain[437] turn to Allah repentant, *it is well*, surely your hearts are so inclined. But if you support each other against him, then verily Allah! his friend is He and Jibrīl, and *so are* the righteous believers[438], and furthermore angels are *his* aiders[439].

5. (عسى . . . وابكارا) If he divorce you[440], perchance his Lord will give him in exchange better wives than you[441]: Muslims, believers, devout, penitent, worshippers, given to fasting, *both* non-virgins[442] and virgins.

6. (يايها الذين . . يومرون) O you who believe! guard yourselves and your households[443] against a Fire the fuel whereof is mankind and stones[444]. Over it are angels, stern[445], strong[446]; they do not disobey Allah in what He commands them[447], and they do[448] what they are commanded[449].

7. (يايها الذين . . تعملون) O you who disbelieve[450]! excuse not yourselves To-day; you are only being requited for what you have been working[451].

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431. What exactly this story was is rather immaterial, and is therefore not preserved in the Holy Writ.

432. (to a co-wife).

433. (by a special Revelalion).

434. (to the wife who had divulged his secret) تعريف signifies, 'The making to know, syn. اعلام.' (LL).

435. (out of modesty and considerateness of her eelings).

436. (thereof from her), *i.e.*, the Prophet told her that he had ceme to know of her breach of confidence, but forbore from upbraiding her in any way.

437. *i. e.*, the two co-wives concerned.

438. (so the Prophet cannot be injured by any petty domestic intrigues).

439. Here is 'an instance of ظهير in a plural sense.' (LL).

440. (O wives of the Propbet !).

441. (so you ought not to presume too much on yourselves).

442. ثيب is 'A woman who has become separated from her husband in any manner, or 'one that is not a virgin,' or 'a woman to whom a man has gone in.'(LL)

443. (by adopting a life of righteousness).

444. 'On the eve of the Hijra in all nomadic Arabia, particularly in the Hijaz, religion shows, behind this *practica multiplex*, and throughout the varying local observance one characteristic trait ; the predominance and popularity of litholatry, the cult of sacred stones.' (Lammens, *op. cit.*, p. 17). See also P.I. n. 103.

445. (not gentle and tender towards the inmates of Hell).

446. Who cannot be overcome or successfully resisted by anyone.

447. *i. e.*, most unflinching in their duty.

448. (precisely and without fail).

449. The angels, in Islam, possess like all living sentient beings distinct personalities, and are neither degraded gods nor mere attributes and abstractions personified. They are perfectly obedient servents of God. This does away with the Jewish and Christian misconceptions of angels. 'The OT nowhere lays stress on the moral character of angels......Consequently, angels were divided not into good and bad, but into those who worked wholly and those who worked only partly, in obedience to God. This latter division still seems to hold its own in NT alongside of the former.' (EBi. c. 168)

450. Thus will the infidels be addressed as they will be cast into Hell.

451. *i. e.*, you are only reaping the harvest of your own deeds.

يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا عسى ربكم أن يكفر عنكم سيئاتكم ويدخلكم جنات
تجري من تحتها الأنهار يوم لا يخزي الله النبي والذين آمنوا معه نورهم يسعى بين أيديهم و
بأيمانهم يقولون ربنا أتمم لنا نورنا واغفر لنا إنك على كل شيء قدير ۝ يا أيها النبي جاهد
الكفار والمنافقين واغلظ عليهم ومأواهم جهنم وبئس المصير ۝ ضرب الله مثلا للذين كفروا
امرأت نوح وامرأت لوط كانتا تحت عبدين من عبادنا صالحين فخانتاهما فلم يغنيا

SECTION 2

8. (يايها الذين . . قدير) O you who believe! turn to Allah with a sincere repentance, Belike[452] your Lord will expiate from you your misdeeds and cause you to enter Gardens whereunder rivers flow; on the Day *whereon* A lah will not humiliate[453] the prophet and those who believe with him. Their light[454] will be running before them[455] and on their right hands, *and* they will say: our Lord! perfect for us our light[456], and forgive us: verily Thou art over everything Potent.

9. (يايها النبى . . المصير) O Prophet! strive hard against the infidels[457] and the hypocrites[458], and be stern to them. And their abode is Hell: a hapless destination.

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452. عسى 'as uttered by God, is expressive of an event of necessary occurrence in the whole of the Kuran,' (LL).

453. (but on the other hand, honour and glorify).

454. Symbolic of their true faith.

455. (and leading them on the right way to Paradise).

456. Unlike the light of the hypocrites, which will fail them in the way.

457. (with arms).

458. (with words).

عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾ وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِندَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ
رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ ﴿١٢﴾

10. (ضرب . . . الداخلين) Allah propoundeth for those who disbelieve[459] the similitude of the wife of Nūḥ and the wife of Lūṭ[460]. They were under two of our righteous bondmen[461], then they defrauded them[462]. Wherefore the twain availed them naught against Allah[463], and it was said: enter you twain the Fire with those who enter.

11. (و ضرب .. الظلمين) And Allah propoundeth for those who believe[464] the similitude of the wife[465] of Fir'awn, when she said[466]: my Lord! build me in Thine presence[467] a house in the Garden and deliver me from Fir'awn and his handiwork[468], and deliver me from the transgressing people.

12. (ومريم .. القنتين) And *the similitude* of Maryam daughter of Imrān[469], who preserved her chastity[470], wherefore We breathed in it[471] of Our Spirit[472]. And she testified to the words of her Lord[473] and His Books and she was of the devout[474].

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459. (that they may be warned thereby).

460. (both of whom on account of their infidelity and impiety perished in this world and the Hereafter). See P. VIII. n. 570 ff; P. XII. n. 249 ff: P. XIX. n. 301.

461. (and had thus every opportunity of coming in close contact with faith and virtue). It is said of a married woman كانت تحت فلان, she was under the authority of so-and-so.' (WGAL. II. p. 196) فلان تحت فلانة means 'Such a one has as his wife such a woman.' (LL).

462. (of their due as the apostles of God, and persisted in their course of impiety and unbelief),' خيانة is the contrary of امانة, and does not relate only to property but also to other things.' (LL).

463. So mere personal relationship or close association, without faith and virtue, can do no good.

464. (that they may be consoled thereby).

465. Whom the Bible mistakenly calls his daughter——a believing woman who had saved the life of Moses in his infancy. See P. XX. n. 112.

466. Perhaps as she was being persecuted for her true faith.

467. Literally 'near Thee.'

468. *i. e.*, the evil consequences of his acts of blasphemy.

469. See P. III. n. 356.

470. See P. VI. no. 538 : P. XVII. n. 206.

471. (through our arch-angel Gabriel).

472. Which caused her conception.

473. Which she received through His angels.

474, Neither a Divine Being to be adored as imagined by the Christians, nor an immoral woman as supposed by her Jewish culminators.

سورة الملك مكية وهي بسم الله الرحمن الرحيم ثلثون اية وفيها ركوعان

تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ① الَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ
اَحْسَنُ عَمَلًا وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ② الَّذِىْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا مَا تَرٰى فِىْ خَلْقِ الرَّحْمٰنِ مِنْ
تَفٰوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرٰى مِنْ فُطُوْرٍ ③ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ
حَسِيْرٌ ④ وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا

PART XXIX

Sūrat-ul-Mulk

The Sovereignty. LXVII

(Makkan, 2 Sections and 30 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (تبرك . . . . قدير) **Blessed be He[1], in Whose hand is the sovereignty, and He is Potent over everything.**

2. (الذى . . الغفور) **Who has created death[2] and life[3], that He might test you[4] *as to* which of you is excellent in work[5]. And He is the Mighty[6], the Forgiver[7].**

3. (الذى . . . فطور) **Who has created the seven heavens in storeys[8]. Thou shalt not find any oversight in the creation[9] of the Compassionate. Then repeat *thy* look, dost thou find any crack[10]?**

4. (ثم . . . حسير) **Then repeat thy look twice over, and thy look will return to thee dim and drowsy[10-A].**

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1. 'When used in speaking of God, the assertory (not optative) prefects تبارك and تعالى are examples of the reflexive signification of this form : تبارك الله : God has made Himself (is become of and through Himself) blessed, or perfect, above all, (WGAL. I. p. 40).

2. This corrects and contradicts the Jewish views : "God created man to be immortal ;......nevertheless through envy of the devil came death into the world. For God made not death." (JE. IV. p. 483).

3. Both life and death have been personified and deified by the pagans, who have raised temples and sung hymns of praise to them. In Islam they are no more than 'created' beings like the rest of creation.

4. (O mankind !) In the words of a distinguished scientist, 'death came that life may be worth living.'

5. So it is by action that man can make his soul grow and save it from corruption.

6. *i. e.*, Able to punish the guilty and to carry out His Will and Purpose perfectly.

7. This corrects and contradicts the view that God is bound by the necessity of His own law to effect requital in every instance.

8. طِبَاقًا may also mean 'in harmony.'

9. (of heaven, O reader !)

10. *i. e.*, canst thou detect any flaw or defect in God's handiwork ? The argument is from the cosmic order of the universe, 'Reason is that in us which demands sequence, regularity, and order in things. It resents mere accident and chance occurrence. It could, in fact, only exist in a cosmos, *i. e.*, an orderly world. And such a cosmos it finds from the first in sun and moon, in plant and animal, but mixed as it appears with what is incalculable and purely capricious——that is irrational. But the more it knows, the more ground it finds for confidence that the appearance of capriciousness is due only to its ignorance. Nature, it grows to believe, is, in this sense, rational through and through, that it corresponds to this fundamental demand of reason for law and order in all things. This faith in a universal order——a faith continually more and more fully justified——is what makes science possible.'

10-A. The more we observe Nature, the more we realise that it is a vast, huge Unity, every part in the substantial fabric of the Universe being bound to every other part, with no rift, no lacuna whatsoever.

بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ
وَبِئْسَ الْمَصِيرُ ۝ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۝ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا
فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ
مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۝ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۝ فَاعْتَرَفُوا
بِذَنْبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ۝ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝
وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

5. (ولقد . . . السعير) And assuredly We have bedecked the nearest sky[11] with lamps[12] and We have made them missiles for pelting devils[13], and We have prepared for them the torment of the Blaze.

6. (والذين . . . المصير) And for those who disbelieve in their Lord will be the torment of Hell —— a hapless destination!

7. (اذا . . . تفور) When they will be cast in it, they will hear a braying as it boils up;

8. (تكاد . . . نذير) it almost bursts up with rage[14]. So often as a company[15] is cast in it, its keepers will ask them[16]: did not a warner come to you[17]?

9. (قالوا . . . كبير) They will say: surely a warner did come to us but we belied *him* and said: God has not sent down aught[18]; you are naught but in a great error[19].

10. (وقالوا . . . السعير) And they will say[20]: had we been wont to listen[21] or to reflect[22], we would not have been among the fellows of the Blaze.

11. (فاعترفوا . . . السعير) So they will confess their sin[23]. Far away be they, the fellows of the Blaze!

12. (ان الذين . . كبير) Those Who are in awe of their Lord unseen[24], theirs shall be forgiveness and a great wage.

13. (واسروا . . . الصدور) And *whether* you keep *your* discourse secret or disclose it, verily He is the Knower of what is in the breasts.

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11. i. *e.*, nearest in relation to the earth.

12. *i. e.*, with radiant stars.

13. رجوم means 'shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein.' (LL).

14. غيظ is, vehement anger, and has a more intensive signification than غضب.

15. (of the infidels).

16. (reproachfully wondering at the incredible perversity of mankind).

17. *i. e.,* are you taken unawares, or is it that you refused to profit by his warnings ?

18. (by way of Revelation).

19. *i. e.,* you are yourself deluded.

20. (in utter anguish).

21. (to the voice of the warner)

22. *i. e.,* to use our own intelligence. Apart from glittering light of Revelation, there are in all nature around us and in our own conscience enough 'manifest signs' of God and His unity.

23. (of infidelity). The confession at this belated hour would be of no avail as the time for amendment would have long been past.

24. *i. e.,* without perceiving Him with their bodily eyes they realize Him in their very being.

أَلَا يَعْلَمُ مَنْ خَلَقَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَ
كُلُوا مِن رِّزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ ءَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾
أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن
قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَٰفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ ۚ
إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا الَّذِي هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ الرَّحْمَٰنِ ۚ إِنِ الْكَٰفِرُونَ إِلَّا فِي
غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَل لَّجُّوا فِي عُتُوٍّ وَّ

14. (الا . . . الخبير) Will not He Who has created know? He is the Subtile, the Aware.

SECTION 2

15. (هو الذى . . . النشور) He it is Who has made the earth subservient[25] to you; so go forth in the tracts thereof, and eat of His provision[26]. And to Him is the Resurrection[27].

16. (ءامنتم . . . تمور) Are you secure that He Who is in the heaven[28] will not sink the earth with you, and then it should quake?

17. (ام . . . نذير) Or are you secure that He Who is in the heaven will not send against you a whirlwind[29]? Soon[30] you shall know how[31] has been My warning.

18. (ولقد . . . نكير) And assuredly those before them have belied, then how[32] has been My wrath?

19. (اولم . . . بصير) Do they not see the birds[33] above them outstretching their wings[34] and *also* closing *them*[35]? None sustains them except the Compassionate. Verily He is Beholder of everything.

20. (امن . . . غرور) Who is he, besides the Compassionate, that *can be* an army unto you and succour you? The infidels[36] are but in delusion.

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25. It is the earth that is made for man, and not man for the earth. The enunciation of this simple doctrine demolishes the polytheistic conceptions of 'Earth-Goddess' and 'Mother-Earth.'

26. Which grows upon the earth.

27. Which reminds us that in all human activities the Hereafter is the real goal.

28. *i. e.*, Who rules the heaven as well (Th).

29. (driving the sands to overwhelm you)

30. *i. e.*, immediately at your death.

31. *i. e.*, how true and fateful !

32. *i. e.*, how terrible !

33. Whose flight is one of the most wonderful instances of purposive adaptation.

34. (continuously in their flight).

35. (at will ; and they maintain in either case their balance in the mid-air as ordained by God's providence).

36. (wandering away from God's mercy and grace, the only two sources of our strength).

نُفُورٍ ۝ أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝ قُلْ هُوَ الَّذِي
أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَا تَشْكُرُونَ ۝ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ۝ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ۝ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ۝
فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ۝ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ
مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ۝ قُلْ هُوَ الرَّحْمَٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ
فِي ضَلَالٍ مُبِينٍ ۝ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ۝ ع

21. (امن . . . نفور) Should He[37] withhold His provision, who is he that *can* provide for you? Aye[38]! they persist in perversity and aversion[39].

22. (افمن . . . مستقيم) Is he, then, who goes about[40] grovelling upon his face[41] better directed[42] or he who walks evenly on a straight path?

23. (قل . . . تشكرون) Say thou[43]: He it is Who has brought you forth and has endowed you with hearing and sights and hearts[44] Little thanks it is you[45] give!

24. (قل . . . تحشرون) Say thou: He it is Who has spread you over the earth, and to Him you shall be gathered[46].

25. (ويقولون . . صدقين) And they[47] say[48]: when *will* this promise[49] *come to pass*, if you say sooth[50].

26. (قل . . . مبين) Say thou[51]: the knowledge[52] *thereof* is only with Allah, and I am but a manifest warner[53].

27. (فلما . . . تدعون) But when they will see it proximating sad will be the countenances of those who disbelieve[54], and it will be said: this is what you have been calling for[55].

28. (قل . . . اليم) Say thou: think! if Allah destroy me and those with me[56], or have mercy on us[57], who[58] will protect the infidels from an afflictive torment?

29. (قل . . . مبين) Say thou: He is the Compassionate; in Him we have believed[59], and in Him we have put our trust[60]. And soon[61] you will know who it is that is in manifest error.

30. (قل . . . معين) Say thou: think! were your water to be sunk away[62], who then[63] could bring you water welling-up?

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37. ——the only source of all sustenance——

38. (instead of choosing the plain, smooth, path of reason and faith).

39. (from the truth).

40. (in paths of darkness and error, depriving himself of the light of God's guidance)

41. (stumbling on the way all the while).

42. (and more likely to get to the goal).

43. (O Prophet !).

44. So He ought to be our all-in-all.

45. *i. e.*, how very ungrateful on your part then to turn away from Him and to use God-given gifts for altogether wrong purposes !

46. Which end is to be constantly kept in view.

47. *i. e.*, the Makkan pagans.

48. (to the believers, by way of ridicule and denial).

49. (of the coming of the Judgment Day).

50. In the first preaching of Islam, 'the announcement of the Day of Judment is much more prominent than the Unity of God : and it was against his revelations concerning Doomsday that his opponents directed their satire during the first twelve years. It was not love of their half-dead gods but anger at the wretch who was never tired of telling them, in the name of Allah, that all their life was idle...... despicable, that in the other world *they* would be outcasts, which opened the floodgates of irony and scorn against Mohammed' (Hurgronje' *Mohammedanism*, p. 34).

51. (in answer, O Prophet !)

52. (of the exact time of the Last Day).

53. Who has only to announce the fact of its coming, and not dating or timing it.

54. (realising their terrible error too late).

55. (and what you desired to hasten).

56. (in the near future as you so keenly desire).

57. (and preserve us from you, as He has promised us).

58. (in either case).

59. (and thus have ensured our well-being in the Hereafter).

60. (so we can very well take our sorrows and affliction in this world as mere trials).

61. (when you find yourselves afflicted and ourselves safe).

62 (and lost underground, while sudden and complete cessation of all supply of water is sure to cause death).

63. (independent of the Almighty). So He alone is the source of all life, material as well as spiritual.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

نٓ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ
خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَييِّكُمُ الْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾
هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتُلٍّ بَعْدَ ذَٰلِكَ

Sūrat-ul-Qalam

The Pen LXVIII

(Makkan, 2 Sections and 52 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ن . . . يسطرون) Nūn[64], By the pen and *by* what they[65] inscribe.

2. (ما . . . بمجنون) Through the grace of thy Lord. thou art not mad[66]

3. (وان . . . ممنون) And verily for thee will be an unending wage[67].

4. (وانك . . . عظيم) And verily thou art of a high *and noble* disposition[68].

5. (فستبصر و يبصرون) Soon[69] thou wilt see and they[70] will see[71] ——

6. (بايكم المفتون) Which of you is afflicted with madness[72].

7. (ان . . . بالمهتدين) Verily thy Lord is the best Knower of him who has strayed from the path and the best Knower of him who is the guided one[73].

8. (فلا . . . المكذبين) So do not obey thou the beliers[74].

9. (ودوا . . . فيدهنون) They would like that thou shouldst be a pliant[75], so that they *also* will be a pliant[76].

10. (ولا . . . مهين) And do not obey thou any ignominous swearer[77],

11. (هماز . . . بنميم) defamer, spreader abroad of slander,

12. (مناع . . . اثيم) hinderer of the good, trespasser, sinner,

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64. نون , in addition to its other meanings, signifies 'an ink-horn.' See P. I. n. 28.

65. *i. e.*, the angels registering the Divine Decrees.

66. (as imagined by thy calumniators, O Prophet !) See P. IX. n. 328.

67. (commensurate with thy work of preaching).

68. *i. e.*, thou standest on an exalted standard of character, and thy life is

a wonderful living illustration and explanation of the Qur'ān itself.' 'The proper signification of خلق is the moral character ; or the fashion of the inner man.' (LL) 'His behaviour was now also the standard for his people after his death : inexorable against his enemies so long as they opposed him, yet he did not know revengefulness, he was gentle towards the vanquished, indulgent and tolerant to all unbelievers.' (Damer, quoted in Dr. Zaki Ali's *Islam in the world*, p. 13) See also P. IV. nn. 295-96.

69. *i. e.*, in the Hereafter, and also in this very world.

70. *i. e.*, thy detractors.

71. (through the logic of events ; in the light of actual facts of history).

72. (and bereft of his senses).

73. (and will requite each accordingly).

74. (Just as Thou hast not obeyed them in the past).

75. (with them) *i. e.*, thou wilt let them alone in their idolatry and other foul practices.

76. (with thee) *i. e.*, so that they will cease to revile and persecute thee.

77. *i. e.*, one who on account of his habitual and false swearing is looked down upon.

زنيم ۝ أن كان ذا مال وبنين ۝ إذا تتلى عليه آياتنا قال أساطير الأولين ۝ سنسمه على الخرطوم ۝
إنا بلوناهم كما بلونا أصحاب الجنة إذ أقسموا ليصرمنها مصبحين ۝ ولا يستثنون ۝ فطاف عليها
طائف من ربك وهم نائمون ۝ فأصبحت كالصريم ۝ فتنادوا مصبحين ۝ أن اغدوا على حرثكم
إن كنتم صارمين ۝ فانطلقوا وهم يتخافتون ۝ أن لا يدخلنها اليوم عليكم مسكين ۝ وغدوا
على حرد قادرين ۝ فلما رأوها قالوا إنا لضالون ۝ بل نحن محرومون ۝ قال أوسطهم ألم أقل لكم لولا
تسبحون ۝ قالوا سبحان ربنا إنا كنا ظالمين ۝

13. (عتل . . . زنيم) gross, and moreover ignoble[78] ——

14. (ان . . . بنين) *and thus,* because he is owner of riches and children[79].

15. (اذا . . . الاولين) When Our revelations are rehearsed to him he says: fables of the ancients[80]

16. (سنسمه . . الخرطوم) Soon We shall brand him on the snout[81].

17. (انا . . . مصبحين) Verily We! We have tried them[82] even as We tried[83] the men of a garden[84] when they swore[85] that they would surely pluck it in the morning[86].

18. (و لا يستثنون) and they made *in the assertion* no reservation[87].

19. (فطاف . . . نائمون) Wherefore there visited it an encircling visitation[88] while they slept.

20. (فاصبحت كالصريم) Then in the morning it became as if it had been plucked[89].

21. (فتنادوا مصبحين) Then in the morning they cried out to each other[90].

22. (ان . . صرمين) Saying: go out early to your tilth if you would pluck.

23. (فانطلقوا . . . يتخافتون) Then they went off speaking to each other in a low voice;

24. (ان . . . مسكين) Let there enter upon you no needy man today[91].

25. (وغدوا . . . قدرين) And they went out early determined in purpose[92].

26. (فلما . . . لضالون) Then when they saw it[93], they said: indeed we are gone stray[94].

27. (بل . . . محرومون) Alas[95] ! *it is* we *who* have been robbed[96] !

28. (قال . . . تسبحون) *And* the most moderate of them[97] said: did I not tell you[98]: why do you not hallow *Him*[99] ?

29. (قالوا . . . ظلمين) They said *now in repentance*[100]: hallowed be Our Lord! verily we have been wrong-doers.

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78. زنيم is 'One adopted among a people to whom he does not belong...

base, ignoble, or mean ; known by his baseness, ignobleness or meanness, or his evil character;......the son of an adulteress or a fornicatress.' (LL) The particular person alluded to in the passage is generally taken to be Walīd bin Mughaira, an inveterate enemy of Islam and the Prophet, who combined in himself the hateful qualities spoken of in the text.

79. *i. e.*, the despicable fellow is such and such because he happens to possess wealth and children.

80. See P. VII. n. 321.

81. *i. e.*, set on his nose, the most prominent part of the face, some mark of the utmost ignominy. 'We will stigmatise him with indelible disgrace ; the term خرطوم , which signifies the proboscis of an elephant, being applied to his nose because it is regarded as unseemly.' (LL) The culprit is contemptuously compared to a beast.

82. *i.e.*, the Makkan pagans.

83. (once upon a time).

84. Which was, according to some, in Abyssinia ; according to others in Yemen.

85. (when it had come in their possession after the death of their father).

86. (exclusively for themselves, instead of giving a portion in charity after the wont of their father).

87. *i. e.*, uttered not even the customary saying 'If God will.' subordinating their individual will to the universal Will.

88. (destroying it altogether).

89. (and had become changed beyond all recognition overnight).

90. (as they rose).

91. (to share the harvest).

92. (to gather the whole harvest for themselves).

93. (entirely blasted and destroyed).

94. (and have mistaken our ways).

95. This they said when they had found that it was their own garden.

96. (of our contemplated gain).

97. (who had warned them beforehand). He was the least ungodly of the band.

98. (that we should have been charitable to men, and humble before God).

99. (even now, and repent).

100. (in repentance, but when it was too late).

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا
إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ
رَبِّهِمْ جَنَّاتِ النَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ
فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۙ إِنَّ لَكُمْ لَمَا
تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ ﴿٤١﴾ يَوْمَ
يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ

30. (فاقبل . . . يتلاومون) Then[101] they turned to each other reproaching[102].

31. (قالوا . . . طغين) They said: woe to us! surely we have been arrogant.

32. (عسى . . . رغبون) Perhaps our Lord may exchange for us better *garden* than this[103], verily we are beseechers to our Lord[104].

33. (كذلك . . يعلمون) Such[105] is the chastisement[106], and the chastisement of the Hereafter is *far* greater, if they[107] but knew[108].

SECTION 2

34. (ان . . . النعيم) Verily for the pious there are Gardens of Delight with their Lord.

35. (افنجعل . . . كالمجرمين) Shall We make[109] the Muslims like the culprits?

36. (مالكم . . . تحكمون) How it is with you[110]! How *ill* you judge[111]!

37. (ام . . . تدرسون) Is there with you a Book[112] wherein you study,

38. (ان . . . تخيرون) that therein is for you[113] what you may choose?

39. (ام . . . تحكمون) Or, have you oaths from Us, reaching to the Day of Resurrection, that yours will be[114] what you judge?

40. (سلهم . . . زعيم) Ask them, which of them will stand thereof as a guarantee[115]?

41. (ام . . . صدقين) Have they associate-*gods*[116]? Let them produce their associate-*gods* if they say sooth!

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101. (in utter dismay).

102. (for advising and planning the unhappy expedition).

103. *i. e.*, may give us more flourishing garden in its place in this very world.

104. (so that He may pardon and forgive us).

105. *i. e.*, of this nature.

106. (of this world).

107. *i. e.*, the Makkan pagans.

108. (and took heed).
109. (in the Hereafter).
110. (O pagans !).
111. by supposing that the infidels would be on the same footing with the believers in the Next World).
112. (from heaven).
113. *i. e.*, is promised to you.
114. *i. e.*, you will enjoy.
115. *i. e.*, who will vouch for their good condition in the Hereafter.
116. (who will vouch for them, and make their condition in the Next life equal to that of the Muslims).

إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ۝ خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ
سَالِمُونَ ۝ فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۝ وَأُمْلِي لَهُمْ ۚ إِنَّ
كَيْدِي مَتِينٌ ۝ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ۝ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ۝ لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ
مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ۝ فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ۝ وَإِنْ يَكَادُ الَّذِينَ
كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ۝ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

42. (يوم . . يستطيعون) *Remember* the Day when the shank shall be bared[117] and they[118] shall be called upon to prostrate themselves, but they[119] shall not be able[120].

43. (خاشعة . . . سلمون) Downcast *will be* their looks[121]; abjectness will overspread them. Surely they had been called upon to prostrate themselves[122], while *yet* they were whole[123].

44. (فذرني . . . يعلمون) Let Me alone with him who belies this discourse[124]; We lead them on by steps[125] whence they perceive not.

45. (واملى . . . متين) And I bear with them[126]. Verily My contrivance is sure.

46. (ام . . . مثقلون) Dost thou ask them a wage[127], so that they are laden with debt[128].

47. (ام . . يكتبون) Is with them the Unseen[129], so that they write down[130] *Allah's decrees*?

48. (فاصبر . . مكظوم) Be thou patient, then, with thy Lord's judgment[131], and do not be thou like him[132] of the fish[133], when he cried out[134], while he was in anguish[135].

49. (لولا . . . مذموم) Had there not reached him the grace from his Lord, he would surely have been cast into the wildernes in a plight.

50. (فاجتبه . . . الصلحين) Then his Lord chose him[136], and made him of the righteous[137].

51. (وان . . . لمجنون) And when those who disbelieve *hear* the Admonition[138]; they shall cause thee to stumble with the *stern* looks[139], and they say: indeed he is mad.

52. (وما . . . للعلمين) While[140] it[140-A] is naught but an admonition to the worlds[141].

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117. *i. e.*, some very special form of Divine Manifestation will take place.

(Th). But the expression 'uncovering the shank' in Arabic has also another meaning, and is indicative of a grievous and terrible calamity. Thus it is said, 'War has uncovered its shank,' when it is meant to express the fury and rage of battle. 'And one says of a man when difficulty, or calamity, befalls him, كشف عن ساقه, meaning, he prepared himself for difficulty.' (LL) *Cf.* OT :—'Take the millstones and grind meal : uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.' (Is. 47 : 2).

118. *i. e.*, mankind.

119. *i. e.*, the infidels.

120. (in spite of their bes tefforts, because the time of acceptance shall be past, and their backs shall become stiff and inflexible).

121. (with shame and terror).

122. (but they would not hear).

123. *i. e.*, in full possession of the power of judgment and will, and living in this world.

124. (and grieve not over the fate of such, O Prophet !)

125. (to ultimate destruction, by giving them respite in this world).

126. (for the time being, so as to make them all the more forgetful of death, and then overtake them in their most heedless state).

127. (for thy preaching, O Prophet !) *i.e.*, it costs the infidels nothing to hear the Prophet.

128. (on that account, and are therefore loth with thee).

129. *i. e.*, have they the knowledge of the Unseen and of God's ordinances, independent of thee, and without the mediation of a prophet.

130. *i. e.*, so that they transcribe the same from the table of God's decrees and feel no need of the Revelation vouchsafed to thee.

131. (regarding the respite given to the pagans of thy times).

132. (in impatience).

133. *i. e.*, the Prophet Jonah, See P. XVII. n. 191.

134. (to his Lord).

135. (in the belly of the fish). See P. XVII. n. 195-96.

136. (once more, and forgave him his momentary human weakness).

137. (of yet greater rank and station).

138. *i. e.*, the Holy Qurān.

139. (in the intensity of their hatred).

140-A (as a matter of fact).

140. *i. e.*, the Qurān.

141. *i. e.*, far from being the outcome of madness or demoniacal possession, it is the sure and unfailing antidote to all kinds of evil in the world.

سورة الحاقة مكية بسم الله الرحمن الرحيم وهي اثنتان وخمسون آية وفيها ركوعان

الحاقة ۝ ما الحاقة ۝ وما أدراك ما الحاقة ۝ كذبت ثمود وعاد بالقارعة ۝ فأما ثمود فأهلكوا بالطاغية ۝
وأما عاد فأهلكوا بريح صرصر عاتية ۝ سخرها عليهم سبع ليال وثمانية أيام حسوما
فترى القوم فيها صرعى كأنهم أعجاز نخل خاوية ۝ فهل ترى لهم من باقية ۝ وجاء فرعون
ومن قبله والمؤتفكات بالخاطئة ۝ فعصوا رسول ربهم فأخذهم أخذة

Sūrat-ul-Ḥāqqah

The Inevitable. LXIX

(Makkan, 2 Sections and 52 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحاقة) The Inevitable Calamity!

2. (ماالحاقة) What is the Inevitable Calamity!

3. (وما . . . ماالحاقة) And what will make thee know[142] what the Inevitable Calamity is?

4. (كذبت . . . بالقارعة) *The tribes of* Thamūd and 'Aād belied the Striking *Day*.

5. (فاما . . . بالطاغية) As for Thamūd, they were destroyed by an outburst[143].

6. (واما . . . عاتية) And as for 'Aād, they were destroyed by a wind, furious, roaring[144],

7. (سخرها . . . خاوية) to which He subjected them for seven nights and eight days in succession so that thou[145] mightest have seen men during it lying prostrate, as though they were stumps of palm ruined[146].

8. (فهل . . . باقية) Dost thou see any remnant of them?

9. (وجاء . . . بالخاطئة) And Fir'awn and those before him and the overturned *cities*[147] committed sin.

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142. (O Prophet!).

143. Or 'thundering noise.'

144. 'He sent it (the wind) upon them by force, or made it to prevail againsts them by his power, seven nights and eight days consecutively ; an expression taken from the repetition of the act of cauterization, *i. e.*, the act of the حاسم whence this word حاسم is applied to anything made consecutive.' (LL).

145. (if thou hadst been there, O reader !).

146. The simile has in view the tallness of their stature.

147. *i. e*, the subverted cities of Sodom and Gomorra.

رَّابِيَةً ۝ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۝ فَإِذَا
نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۝ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝ وَ
انْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝ وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ۝
يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ۝ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ۝ إِنِّي
ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ۝ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝ قُطُوفُهَا دَانِيَةٌ ۝ كُلُوا —
وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ

10. (فعصوا . . . رابية) And they disbelieved their Lord's messenger, so He seized them with an increasing grip[148].

11. (انا . . . الجارية) Verily We bore you, when the water rose[149], upon a traversing *ark*[150].

12. (لنجعلها . . . واعية) that We might make it an admonition unto you and *that* it might be retained by the retaining ears.

13. (فاذا . . . واحدة) And when the Trumpet will sound a single blast[151],

14. (وحملت . . . واحدة) and the earth and the mountains will be borne[152], and they will be crushed with a single crushing[153].

15. (فيومئذ . . . الواقعة) Then on that Day will happen the event.

16. (وانشقت . . . واهية) And the heaven will be rent in sunder; frail it will be on that Day.

17. (والملك . . . ثمنية) And the angels[154] will be on its borders, and eight[155] of them will on that Day[156] bear the Throne of thy Lord over them.

18. (يومئذ . . . خافية) The Day whereon you will be mustered[157], nothing hidden by you will be hidden[158].

19. (فاما . . . كتبيه) Then as to him, whose book[159] will be vouchsafed to him in his right hand, he will say[160]: here! read my record;

20. (انى . . . حسابيه) verily I was sure[161] that I would have to face my reckoning.

21. (فهو . . . راضية) Then he shall be in a life well-pleasing.

22. (فى . . . عالية) In a lofty Garden,

23. (قطوفها دانيه) of which the clusters[162] *will be* near at hand[163].

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148. (in severity).

149. (of Noah's deluge).

150. (built to Our Command, and saved you, O believers !)

151. (for the first time and all of a sudden).

152. *i. e.*, moved from their place.

153. *i. e.*, dashed in pieces and crushed to powder at one stroke.

154. (inhabiting the centre of the heaven).

155. (angels, instead of four as at present).

156. (at the second blast of the Trumpet).

157. (before God for Judgment, O mankind !).

158. (from Him).

159. (of records).

160. (to those around him, overjoyed at his getting his record in the right hand).

161. ظن is not always indication of doubt; sometimes, as here, is signifies sure knowledge.

162. *i. e.*, fruits in bunches.

163. (and hanging low, so that they could be gathered and enjoyed in dignified ease).

الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾
يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَهْ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ
صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾
وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾
ع لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ

24. (كلوا . . . الخالية) Eat and drink with benefit for what you sent on beforehand in days past[164].

25. (واما . . . كتبيه) Then as to him whose record will be vouchsafed to him in his left hand, he will say[165]: Oh! would that I had not been given my record *at all*,

26. (ولم . . . حسابيه) nor known what was my reckoning.

27. (يليتها . . . القاضية) Oh! would that it would have been the ending[166].

28. (ما . . . ماليه) My riches have availed me not;

29. (هلك . . . سلطنيه) my authority[167] has perished for me.

30. (خذوه فغلوه) Seize him[168], and chain him;

31. (ثم . . . صلوه) then roast him in the Scorch;

32. (ثم . . . فاسلكوه) then fasten him[169] with a chain seventy cubits long[170].

33. (انه . . . العظيم) Verily he was wont not to believe in Allah, the Great;

34. (ولا . . . المسكين) nor he urged *on others* the feeding of the poor[171].

35. (فليس . . . حميم) No friend is therefore for him here this Day,

36. (ولا . . غسلين) nor any food except the filthy corruption[172].

37. (لا . . . الخاطئون) None will eat it except the sinners.

SECTION 2

38. (فلا . . . تبصرون) I swear by what you see,

39. (وما لا تبصرون) and by what you do not see[173],

40. (انه . . . كريم) that it is the speech *brought by* an honourable envoy[174],

41. (وما . . . تومنون) and it is not the speech of a poet[175]. Little it is that you believe.

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164. (when you were in the world). This will be said to them.

165. (in extreme anguish).

166. *i. e.*, would that death had made an end of me altogether, and would not have brought me to this new world at all. 'It' refers to 'death' understood.

167. (over men).

168. (O keepers of Hell !)

169. The measurement is not of this world but of the Hereafter.

170. *i. e.*, wrap him round with it, so that he may not be able to stir.

171——far from himself feeding the poor——

172. (flowing from the bodies of the damned).

173. (of My creation) *i. e.*, My entire creation becomes witness.

174. *i. e.*, a trusted angel.

175. See P. XVII. n. 14 ; P. XIX. n. 368.

كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ الْعٰلَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ
بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ
رَبِّكَ الْعَظِيمِ ﴿٥٢﴾ ع

42. (ولا . . . تذكرون) Nor *it is* the speech of a soothsayer[176]. Little are you admonished.

43. (تنزيل . . . العلمين) *It is* a Revelation from the Lord of the worlds.

44. (ولو . . . الاقاويل) And if he[177] had forged concerning Us some discourses.

45. (لاخذنا . . . باليمين) We surely would have seized him by the right hand.

46. (ثم . . . الوتين) and then severed his life-vein[178].

47. (فما . . . حجزين) And not one of you would have withheld *Us* from *punishing* him.

48. (وانه . . . للمتقين) And surely it is an Admonition to the *God*-fearing.

49. (وانا . . . مكذبين) And verily We know that some among you *belie*[179].

50. (وانه . . الكفرين) And verily it *shall be* an *occasion of* anguish to the Infidels[180].

51. (وانه . . . اليقين) And verily it is the truth of absolute certainty[181].

52. (فسبح . . . العظيم) So[182] hallow thou[183] the name of thy Lord, the Great[184].

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176. In Pre-Islamic Arabia, 'beside the poet (*Shāir*), and below him, was the *Kāhin*, or the soothsayer, and below him the '*arrāf*', a kind of diviner. These, too, were under the influence of Jinn, but in a less exalted way. The *Kāhins* were soothsayers connected with a sanctuary...The *Kāhins* usually cast their oracles in verse.' (ERE. X. p. 136) See P. XXVII. n. 77.

177. *i. e.,* the holy Prophet.

178. (thus causing his instantaneous death).

179. Who will receive their punishment at its proper time.

180. When the consequences of its rejection will become apparent to them.

181. *i. e.*, the very truth. Every truth is in itself certain, but certainty has degrees. First there is a certainty of reasoning or inference, known as علم اليقين. Next there is a certainty of sense-perception, called عين اليقين. Last, there is a certainty, the highest degree of it, the absolute certainty, with no possibility of error, either of judgement or perception, and this is what is termed حق اليقين.

182. *i. e.* in return for this great gift of Divine Revelation.

183. (O Prophet !)

184. The Author of this Book.

سورة المعارج مكية وهي أربع وأربعون آية وفيها ركوعان — بسم الله الرحمن الرحيم

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ﴿١﴾ لِّلْكٰفِرِينَ لَيْسَ لَهٗ دَافِعٌ ﴿٢﴾ مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلٰٓئِكَةُ وَ
الرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهٗ بَعِيدًا ﴿٦﴾
وَّنَرٰىهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ السَّمَآءُ كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُّبَصَّرُونَهُمْ ۭ
يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾

Sūrat-ul-Ma'ārij

The Ascending Steps. LXX

(Makkan, 2 Sections and 44 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سال . . . واقع) A questioner has questioned about chastisement about to befall[185],

2. (للكفرين . . . دافع) the infidels[186] which is not to be averted,

3. (من الله . . . المعارج) from Allah[187], Owner of the ascending steps[188].

4. (تعرج . . . سنة) *Thereby* the angels ascend to Him and *also* the spirit[189]; on a Day[190] whose space is fifty thousand years[191].

5. (فاصبر . . . جميلا) Be thou[192] patient[193] with a becoming patience[194].

6. (انهم . . . بعيدا) Verily they[195] see it[196] afar off.

7. (ونراه قريبا) and We see it nigh.

8. (يوم . . . كالمهل) *It shall befall on* a Day whereon the sky will become like dregs of oil[197].

9. (وتكون . . . كالعهن) And the mountains will become like dyed wool[198],

10. (ولا . . . حميما) and not a friend shall ask a friend[199],

11. (يبصرونهم . . . ببنيه) though they shall be made to see one another. The guilty[200] would like to ransom himself from the torment of that Day by[201] his children,

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185. The person alluded to here is either Nudhar bin al Hārith or Abu Jahl, both of whom had challenged the Prophet to bring upon them some dreadful judgment.

186. (on the Judgment Day).

187. *i. e.*, being inflicted by Him.

188. By which prayers and righteous actions ascend to heaven.

189. *i. e.* the souls of the believers.

190. *i. e.*, that judgment shall befall on a Day.

191. 'As it will appear to the unbelievers in the intensity of their agony'. (Th).

192. (and bear their insults, O Prophet !)

193. *i. e.*, now that the judgment is certain.

194. *i. e.*, without a tinge of complaint.

195. *i. e.* the scoffers.

196. *i. e.*, the Judgment Day.

197. Or 'like metal molten.' *Cf.* the NT :—'But the day of the Lord will come as thief in the night ; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up' (2 Pet. 3 : 10).

198. (scattered abroad).

199. (concerning his condition).

200. *i. c.*, the unbeliever : the infidel.

201. *i. e.*, at the price of.

وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾ كَلَّا إِنَّهَا لَظَىٰ ﴿١٥﴾
نَزَّاعَةً لِلشَّوَىٰ ﴿١٦﴾ تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ
الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَ
الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ
عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ
أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾
وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ

12. (وصاحبته و اخيه) and his wife[202] and his brother,

13. (وفصيلته . . . . تؤيه) and his kin that sheltered him[203],

14. (ومن . . . . ينجيه) and all those on the earth[204]; so that *this* might deliver him.

15. (كلا . . لظى) By no means! It is a Flame,

16. (نزاعة للشوى) flying off the *scalp*-skin.

17. (تدعوا . . . . تولى) It shall call[205] him who turns away[206] and back-slides,

18. (وجمع فاوعى) and amasses[207] and hoards[208].

19. (ان . . . هلوعا) Verily man[209] is formed impatient[210],

20. (اذا . . . جزوعا) bewailing[211] when evil touches him,

21. (واذا . . منوعا) and begrudging[212], when good visits him.

22. (الا المصلين) Not so are the prayerful,

23. (الذين . . . دائمون) who are constant[213] at their prayers,

24. (والذين . . . معلوم) and in whose riches is a recognised right,

25. (للسائل والمحروم) for the beggar and the destitute[214],

26. (والذين . . . الدين) and who testify to the Day of Requital,

27. (والذين . . . مشفقون) and who are fearful of their Lord's torment.

28. (ان . . . مامون) Verily from the torment of their Lord none can feel secure[215].

29. (والذين . . . حفظون) As *also* those who guard[216] their private parts,

30. (الا . . ملومين) save in regard to their women[217] and those whom their right hands own[218]. So they are not reproachable.

31. (فمن . . . العدون) Add whoso seeks beyond that, then it is those who are the trespassers[219].

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202. صاحبة literally is 'an accompanier.' This incidentally but clearly

emphasises the fact that companionship is the essential factor of marriage,

203. *i. e.*, in short, every one whom he held dear and near on the earth.

204. So unbearable will be the suffering !

205. *i. e.*, draw and bring.

206. (from the faith while in this world).

207. (riches unlawfully).

208. (them out of convetousness and greed).

209. *i. e.*, the unbelieving man.

210. *i. e* , one who does not sufficiently exert his will to believe.

211. (and full of complaint, beyond proper limits).

212. (in the performance of his duties and in the payment of his obligatory dues).

213. (both as regards its timings and its proper conditions). Of the effects of the Islamic prayer writes a Christian convert to Islam :—'My ancestors were Roman Catholics......My community......hated Muslims. Protestants were considered upstarts, and Muslim renegades. In such an atmosphere I grew up. The foremost item that drew my attention was the idols and pictures of Virgin Mary and other saints kept for worshipping... But when the time for prayer comes I noted that a Muslim wherever he may be whether walking in the street, boarding a train, or a boat, spreads his cloth. turns to Kaba, and starts his *Namaz*. No priest is required for him. He is at once in communion with his Creator quite oblivious to his surroundings, This appealed to me. I peeped into the mosques. and found no idol kept there. It did not take me long to find out that no difference is made in a mosque. All stand shoulder to shoulder without distinction of colour and rank. What a marvellous unity and brotherhood ! Need I say that it melted my heart.' And observes a mordern Christian scholar : 'Perhaps the most gracious thing ever said about Moslem prayer is that it is an intimate converse with God. A creative feature in Islam ; it has fostered a feeling of equality among believers. mitigating the rankling sense of superiority and caste, and opening a new inlet for the unity of mystical experience into the Moslem heart' (Jurji's *Great Religious of the Modern World*, p. 187). See also P. XVIII. n. 2.

214. Food. in Islam, observes a learned Christian, 'is given to any one who needs it, and charity is administered direct, and not by the circuitous means of a Poor Law system. Indeed from a Muhammadan, as also from the Buddhistic point of view, the giving of charity puts the giver into a state of obligation to the receiver, since it enables the former to cultivate his sense of benevolence.' (Dr. G. W. Leitner, M.A., Ph. D. *Religious Systems of the World*, London, 1905, p. 296)

215. *i. e.*, none can presume to feel secure from it : it has to be reckoned with.

216. *i. e.*, keep themselves away from every kind of sex abuse.

217. *i. e.*, free women who are joined to them by regular marriage bond.

218. *i. e.*, women taken captives but not raised to the status of legal wives. See P. XVIII. n. 8.

219. *i. e.* every other form of gratifying sexual passions is criminal. See. P. XVIII. n. 10.

رٰعُوْنَ ۙ وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ۙ وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ؕ اُولٰٓئِكَ فِيْ جَنّٰتٍ
مُّكْرَمُوْنَ ؕ فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ۙ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ۙ اَيَطْمَعُ كُلُّ امْرِئٍ
مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ۙ كَلَّا ؕ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ۙ فَلَآ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ
اِنَّا لَقٰدِرُوْنَ ۙ عَلٰٓى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ۙ فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا
حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ۙ يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ اِلٰى نُصُبٍ
يُّوْفِضُوْنَ ۙ خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ ذٰلِكَ الْيَوْمُ الَّذِيْ كَانُوْا يُوْعَدُوْنَ

32. (والذين . . . رعون) As also those who keep their trusts and their covenant[220],

33. (والذين . . . قائمون) and who stand firm in their testimonies,

34. (والذين . . . يحافظون) and who are observant[221] of their prayer.

35. (اولئك . . . مكرمون) Honoured, they shall *dwell* in Gardens.

SECTION 2

36. (فمال . . مهطعين) What ails those who disbelieve, hastening towdard thee[222],

37. (عن . . . عزين) on the right and on the left, in companies ?

38. (ايطمع . . . نعيم) Does every one of them[222-A] covet that he shjal enter the Garden of Delight[223] ?

39. (كلا . . . يعلمون) By no means ! We have created them from what they know[224].

40. (فلا . . . لقدرون) I swear by the Lcrd cf the easts and wests[225] that We are Able,

41. (على . . . بمسبوقين) to replace them[226] by *others* better than they, and We are not to be frustrated[227].

42. (فذرهم . . . يوعدون) So[228] let thou[229] them alone plunging in vanity and sporting, until they meet their Day which they are promised ——

43. (يوم . . . يوفضون) the Day whereon they will come forth from the sepulchres hurrying as if they were hastening to an altar[230].

44 (خاشعة . . . يوعدون) Downcast *shall be* their looks, abjectness shall overspread them. Such is the Day they were promised.

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220. *i. e.*, those who fulfil all their obligations, whether financial or otherwise. Very remarkable is the sacredness attached to everyday trusts and convenants in Islam.

221. (at their proper time). See P. XVIII. n. 12.

222. (to deny thee and to accuse thee of imposture, O Prophet !)

222-A. *i. e.*, the scoffers, the infidels.

223. (of himself, without following the course that leads thereto).

224. *i. e.*, of filthy seed, which bears no apparent relation or resemblance to the dignity of a man. So it is imperative that he who aspires to enter Paradise must perfect himself in faith and spiritual virtues, to fit himself for that place.

225. مشارق and مغارب in the plural signify the different points of the horizon at which the sun rises and sets in the course of the year. This completely repudiates the polytheistic idea of *Loka pālas* or guardians of the world, presiding over the four cardinal and the intermediate points of the compass. Among the Hindus, for instance, '*Indra*, the chief of the gods, was regarded as the regent of the east ; *Agni* the fire, was in the same way associated with the south-east ; *Yama* with the south ; *Surya*, the sun, with the south-west ; *Varuna* originally the representative of the all-embracing heaven or atmosphere, now the god of the ocean, with the west ; *Vāyu*, the wind, with the north-west, *Kubera*, the god of wealth, with the north ; and *Soma*, with the north-east.' (EBr. III p. 1016). The Tibetan mythology also has a parallel set of deities for each of the four cardinal points. See ERE. VIII. p. 76.

226. (after destroying them).

227. (and evaded).

228. *i. e.*, after all these arguments.

229. (O prophet !).

230. See P. XXVII. n. 233.

سورة نوح مكية وهي ثمان وعشرون آية وفيها ركوعان
بسم الله الرحمن الرحيم

إنا أرسلنا نوحا إلى قومه أن أنذر قومك من قبل أن يأتيهم عذاب أليم ۝١ قال يقوم إني لكم
نذير مبين ۝٢ أن اعبدوا الله واتقوه وأطيعون ۝٣ يغفر لكم من ذنوبكم ويؤخركم إلى أجل مسمى إن
أجل الله إذا جاء لا يؤخر لو كنتم تعلمون ۝٤ قال رب إني دعوت قومي ليلا ونهارا ۝٥ فلم يزدهم
دعاءي إلا فرارا ۝٦ وإني كلما دعوتهم لتغفر لهم جعلوا أصابعهم في آذانهم واستغشوا ثيابهم وأصروا و
استكبروا استكبارا ۝٧ ثم إني دعوتهم جهارا ۝٨ ثم إني

Sūrah Nūḥ

Nuh· LXXI

(Makkan, 2 Sections and 28 Verses)

In th϶ name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (انا . . . اليم) Verily We! We sent forth Nūḥ[231] to his people saying: warn thy people[232] before there comes to them an afflictive chastisement[233].

2. (قال . . . مبين) He said: my people! I am to you a manifest warner.

3. (ان . . . اطيعون) Worship Allah[234], and fear Him, and obey me.

4. (يغفر . . . تعلمون) He will forgive you your sins[235], and will defer you to an appointed term[236]. Verily the term of Allah[237], when it comes, shall not be deferred[238], if you but know.

5. (قال . . . نهارا) He said[239]: Lord! verily I have called my people night and day[240].

6. (فلم . . . فرارا) And my calling has only increased their aversion[241].

7. (وانى . . استكبارا) Verily whenever I call them, that Thou mayst forgive them[242], they place their fingers in their ears[243], and wrap themselves with their garments[244], and persist[245] *in their denial,* and are stiff-necked[246].

8. (ثم . . . جهارا) Then[247] I have called them aloud[248].

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231. See P. VIII. n. 509.

232. (against the consequences of their ungodliness).

233. Which means that had they repented they would still have obtained mercy.

234. (to the exclusion of your idols).

235. (if you accept the true faith). من in من ذنوبكم is according to many commentators, redundant.

236. *i. e.*, the time of your death.

237. *i. e.*, the hour of death.

238. (but the past sins are wiped off by the profession of the true faith).

239. (after he had tried for long and had become exasperated).

240. (preaching them true doctrine of monotheism).

241. (from me).

242. (on their accepting the true religion).

243. (so that my words may not reach them).

244. (so as to avoid me).

245. (in their infidelity).

246. The مصدر is here used للتعظيم, for magnifying, *i. e.*, to add greater force to the verb.

247. (in spite of their aversion).

248. (addressing them collectively, in public gatherings).

أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾
وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ
خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ
سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمُ
ع الْأَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَ
وَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا

9. (ثم . . . اسرارا) Then[249] I spoke to them[250] in public and in private I addressed them[251].

10. (فقلت . . غفارا) And I said: beg forgiveness of your Lord[252]; He is ever Most Forgiving.

11. (يرسل . . مدرارا) He will send down upon you rains copiously[253],

12. (و يمددكم . . . انهرا) and[254] He will increase you in riches and children and will assign to you gardens and will assign to you rivers[255].

13. (مالكم . . . وقارا) What ails you that you look not[256] for majesty in Allah ——

14. (وقد . . . اطوارا) while He has created you by stages[257].

15. (الم . . . طباقا) Do you not see how Allah has created the seven heavens in storeys[258]?

16. (وجعل . . سراجا) And He has placed the moon therein for a light and has made the sun *for* a lamp[259]?

17. (والله . . . نباتا) And Allah has caused you to grow from the earth as a growth[260].

18. (ثم . . . اخراجا) And hence He will cause you to return to it and He will bring you forth[261] completely.

19. (والله . . . بساطا) And Allah has made for you the earth an expanse,

20. (لتسلكوا . . . فجاجا) that of it you may traverse the open ways.

SECTION 2

21. (قال . . . خسارا) Nūḥ said[262]: Lord! verily they have denied me and have followed him[263] whose riches and children has only increased him in loss.

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249. (in their individual capacity).

250. ——to vary my method of approach——

251. *i, e.*, every possible method of persuasion I have tried, and all the resources at my command I have used.

252. (by believing in Him and in His Guidance).

253. *i. e*, He will send down upon you copious rain. 'The heaven' in the text is here synonymous with the rains.

254. ——to instance some of His blessings in this world——.

255. *i. e.*, endow you with all the sources of prosperity, both national and individual.

256. (as is evident from your worshipping other gods beside Him).

257. *i. e.*, by various steps or changes from the original matter till you became perfect men.

258. (and there is no 'Sky-god' or 'Heaven-god' beside Him).

259. (illuminating the day). These details merited special mention, as the organised pantheon of the Noahian people was to a large extent, astral.

260. (of a special kind, O mankind !).

261. (from your graves).

262. (after he had exhausted his patience in the thankless task of preaching and found his audience incorrigible.)

263. *i. e.*, the big ones of the community.

كُبَّارًا ۚ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝ وَقَدْ
أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۝ مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ
يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ۝ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ
دَيَّارًا ۝ إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ۝ رَبِّ اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝

22. (ومكروا . . . كبارا) And *they* have plotted[264] a tremendous plot.

23. (وقالوا . . . نسرا) And *they* have said[265]: you shall not leave your gods[266], nor shall you leave[267] Wadd[268] nor Suwā[269] nor Yaghūth[270] nor Ya'ūq[271] nor Nasr[272].

24. (وقد . . . ضللا) And surely they[273] have led many astray[274]. Increase Thou these wrong-doers[275] in naught save error[276].

25. (مما . . . انصارا) And because of their misdeeds they were drowned, and then made to enter the Fire. Then they did not find for themselves *any* helpers beside Allah.

26. (وقال . . . ديارا) And Nūḥ said[277]: Lord: leave not of the infidels *any* inhabitant upon the earth.

27. (انك . . . كفارا) For shouldst Thou leave them, they will[278] lead astray Thy bondmen and will surely beget sinning infidels.

28. (رب . . . تبارا) Lord! forgive me and my parents[279] and him who enters my house as a believer[280], and all the faithful men and women[281], and increase not the ungodly save in perdition[282].

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264. (against me and my Message, with ambitions to defeat God's Plan and Purpose). كبار is an intensive form of كبير and signifies 'excessively great.' (LL).

265. (to the lesser men of their community).

266. (of the national pantheon).

267. (in particular). The name of the five false gods and the symbols under which they were represented are as follows :—

Pagan god	*Shape*	*Quality represented*
1. Wadd	Man	Manly power
2. Suwā'	Woman	Mutability, Beauty.
3. Yaghūth	Lion (or Bull)	Brute strength.
4. Ya'ūq	Horse	Swiftness.
5. Nasr	Eagle, or Vulture, or Falcon	Sharp sight, Insight.' (AYA).

268. 'Wadd, also pronounced Wudd, or Udd, *i. e.*, "friendship," was, according to the Qurān, a god worshipped by the contemporaries of Noah. But it would be a mistake to conclude that his cult was obsolete in Muhammad's time, for we have sufficient evidence to the contrary. The poet Nābigha says once, "Wadd greet thee !" There was a statue of this god at Duma, a great oasis in the extreme north of Arabia. The name *'Abd Wadd* occurs in a number of wholly distinct tribes.' (ERE I. p. 662). 'His erotic character is evident from a verse of Nābigha preserved by Ibn Habīb and cited by Wellhausen:—"Farewell Wadd, for sporting with women is no longer permitted us since religion is now taken seriously", *i. e.*, since the introduction of Islam.' (ERE. VIII. p. 180).

269. 'He had a sanctuary at a place in the territory of Hudhail, but none, so far as we know, elsewhere. The meaning of his name is altogether obscure.' (ERE. I. p. 663). Wadd, according to the Oxford Assyriologist Dr. Langdon, was, in pre-Islamic polytheism of Arabia, the proper name of the moon-god. (Marston, *The Bible Comes Alive*, p. 273). An officer was deputed by the Prophet to destroy the sanctuary of this god in the land occupied by the tribe of Hudhail. (Hell. *op. cit.*, p. 31).

270. 'The list of Arabian deities includes a Lion-god(Yaghūth) and a Vulture-god (Nasr).' Robertson Smith, *Religion of the Semites* p. 226). 'An Arabic poet says, "Yaghūh went forth with us against Morād" ; that is, the image of the god Yaghūth was carried into the fray.' (p. 37). 'That the Coraish worshipped Yaghūth we know from the names 'Abd Yaghūth and 'Obaid Yaghūth. But the Meccan religion was syncretistic, the cults of all the tribes that frequented the great fair being represented at the sanctuary ; the local and tribal seat of the worship of Yaghūth lay elsewhere.' (*Kinship and Marriage in Early Arabia*, pp. 192-93). 'At a later period we hear of a god Yaghūth whose idol was an object of contention among the tribes of northern Yemen, and the name *Abd Yaghūth* occurs in various parts of Arabia, even in the tribe of Taghlib on the north-eastern frontier' (ERE. p. 663).

271. 'Ya'uc is said to have been god of the Hamdan or of the Morād or of both tribes......Horses were worshipped by the Asbadhiyun in Bahrain, but the name is said to be of Persian origin, and if this is correct, the cultus also may be Persian,' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 208). 'The name of the god Ya'uq......probably means "the Preserver", his cult seems to have been confined to Yemen.' (ERE. I. p. 663).

272. 'Nasr, the vulture god, was an idol of the Himyarites......The vulture worship of the Arabs is attested by the Syriac *Doctrine of Addai*, p. 24.' (Robertson Smith, *Kinship and Marriage in early Arabia*, p. 209). 'The Talmud and the Syriac *Doctrine of Addai*, mention *Neshrā*, the Aramaic form of Nasr, as an Arabian god ......The Sabaeans likewise had a god called Nasr. Thus the worship of the Vulture-god was once widely diffused over the Semitic lands.' (ERE. I. pp. 662-663).

273. *i. e.*, the elders and chiefs of the community.

274. (by their precept and example, and have spread extreme moral corruption).

275. Who are only incorrigible reprobates.

276. (justifying Thy sentence on them and drawing it nearer).

277. (while uttering the imprecation upon his people).

278. (in the future, as they have done in the past).

279. Who were both believers.

280. This excludes such members of his family as were unbelievers.

281. (in general, and of the future generations).

282. *i. e.*, purge the world of their sin and wickedness altogether.

سورة الجن مكية وهى ثمان وعشرون اية وفيها ركوعان بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ اُوۡحِیَ اِلَیَّ اَنَّهُ اسۡتَمَعَ نَفَرٌ مِّنَ الۡجِنِّ فَقَالُوۡۤا اِنَّا سَمِعۡنَا قُرۡاٰنًا عَجَبًا ۝١ یَّهۡدِیۡۤ اِلَی الرُّشۡدِ فَاٰمَنَّا بِهٖ ؕ وَلَنۡ
نُّشۡرِكَ بِرَبِّنَاۤ اَحَدًا ۝٢ وَّ اَنَّهُ تَعٰلٰی جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۝٣ وَّ اَنَّهُ كَانَ یَقُوۡلُ سَفِیۡهُنَا عَلَی اللّٰهِ
شَطَطًا ۝٤ وَّ اَنَّا ظَنَنَّاۤ اَنۡ لَّنۡ تَقُوۡلَ الۡاِنۡسُ وَ الۡجِنُّ عَلَی اللّٰهِ كَذِبًا ۝٥ وَّ اَنَّهُ كَانَ رِجَالٌ مِّنَ الۡاِنۡسِ یَعُوۡذُوۡنَ بِرِجَالٍ
مِّنَ الۡجِنِّ فَزَادُوۡهُمۡ رَهَقًا ۝٦ وَّ اَنَّهُمۡ ظَنُّوۡا كَمَا ظَنَنۡتُمۡ اَنۡ لَّنۡ یَّبۡعَثَ اللّٰهُ اَحَدًا ۝٧ وَّ اَنَّا لَمَسۡنَا السَّمَآءَ
فَوَجَدۡنٰهَا مُلِئَتۡ حَرَسًا شَدِیۡدًا وَّ شُهُبًا ۝٨

Sūrat -ul-Jinn

The Jinn. LXXII

(Makkan, 2 Sections and 28 Verses)

In the name of Allah, th Compassionate, the Merciful.

SECTION 1

1. (قل . . . عجبا) Say thou[283]; it has been revealed to me that a company of the Jinn[284] listened[285] and said[286]: verily we have listened to a Recitation wondrous[287],

2. (يهدى . . . احدا) guiding to rectitude; so we have believed in it, and[288] we shall not by any means associate any one with our Lord.

3. (وانه . . . ولدا) And He, exalted be the majesty of our Lord[289], has taken neither a wife[290] nor a son[291].

4. (وانه . . . شططا) And the foolish[292] among us were wont to forge a lie against Allah exceedingly[293].

5. (وانا . . . كذبا) And verily we believed that neither man nor Jinn could ever forge a lie against Allah[294].

6. (وانه . . . رهقا) And persons among mankind have been seeking[295] refuge with persons of the Jinn[296], so that[297] they[298] increased them[299] in evilness[300].

7. (وانهم . . . احدا) and indeed they[301] imagined, as you too imagined[302], that Allah will not raise any one.

8. (وانا . . . شهبا) And we sought to *reach* the heaven[303], then we found it filled with a strong guard[304] and darting meteors[305].

283. (O Prophet !).

284. See P. VII. n. 644 ; P. XXVI. n. 85.

285. (to the Holy Qurān).

286. (to their community on their return to their abode).

287. *i. e.*, so superior in its sublimity to all other discourses. ' قرآن ' with تنوین as distinct from القرآن (with the definite article ال), means 'a recital or a discourse.'

288. (now, as guided by it).

289. (foolishly violated by the polytheistic peoples in various ways).

290. (as implied in the conception of 'goddesses'). In the Hindu mythology, for instance, the male nature of the triad required each of the three gods to be supplemented by a female consort. See also P. V. n. 513 ; P. VII. n. 651.

291. (as implied in all theories of the Fatherhood of God).

292. سفه (or lightwittedness) here it is used in respect of religion not in that of wordly affairs.

293. *i. e.*, ascribing to Him plurality, sonship, fatherhood, etc. شطط is 'an action, or affair, and a saying, that is extravagant, or exorbitant, or exceeding the due bounds.' (LL).

294. (involving as it does incredible audacity).

295. (in their stupidity).

296. 'In the belief of the heathen Arabs ......nature is full of living beings of superhuman kind, the Jinn or demons......They have certain mysterious power of appearing and disappearing, or even of changing their aspect and temporarily assuming human form, and when they are offended they can avenge themselves in a supernatural way, *i. e.*, by sending disease or madness.' (Robertson Smith, ***Religion of the Semites***, pp. 119-120). In Arabia the demons were never the objects of a cult, in the strict sense of the word, but on certain occasions, as, for example, at the building of a house, it was thought prudent to conciliate them with some offering, lest they frustrate the work.' (ERE. I. p. 670).

297. (by their acts of adoration).

298. *i. e.*, superstitious men.

299. *i. e*, the Jinn.

300. *i. e.*, conceit and folly, رهق is 'excessive disobedience' or 'foolishness, or stupidity,......and ill-nature, or evil disposition.'

301. *i. e.*, unbelieving men.

302. (before your conversion to Islam, O genii !).

303. (in conformity with our previous practice, to pry into what was transacting there). المس لى فلانا means, 'Seek thou for me such a one.' And the phrase in the text means, 'Verily we sought to reach heavens.' (LL).

304. (of angels).

305. See P. XIV. n. 32.

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن
فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّا
أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۖ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَ
لَا رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا
لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن
ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ

9. (وانا . . . رصدا) And we were wont to sit on seats therein to listen; but whosoever listens[306] now[307] finds for him a darting meteor in wait[308].

10. (وانا . . . رشدا) And we do not know whether evil[309] is boded for those on the earth[310], or their Lord intends for them[311] a right direction.

11. (وانا . . . قددا) And of us there are *some* righteous and of us are *some* otherwise; we have been *following* very diverse *paths*[312].

12. (وانا . . . هربا) And we[313] know[314] that we cannot frustrate Allah in the earth, nor can we elude Him[315] by flight.

13. (وانا . . . رهقا) And when we heard the *Message* of guidance we believed in it, and whoso believes in his Lord, he shall fear neither diminution nor wrong.

14. (وانا . . . رشدا) And of us some are Muslims[316], and some are deviators[317]. Then whoso has embraced Islam —— such have endeavoured after a *path of* rectitude.

15. (واما . . . حطبا) And as to the deviators, they shall be firewood for Hell[318].

16. (وان . . . غدقا) And had they[319] kept to the right path[320], surely We would have watered them with plentiful rains.

17. (لنفتنهم . . . صعدا) That We might try them thereby[321]. And whoso turns aside from the remembrance of his Lord[322], him He shall thrust into a vehement torment.

18. (وان . . . احدا) And prostrations are for Allah[323], so do not call along with Allah anyone.

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306. *i. e.*, attempts to listen.

307. *i. e.*, now that the Qurān has been revealed.

308. (and all means of access to Divination are now closed). It is a fact too curious to be overlooked by history that a century or two before the birth of the

holy Prophet, the ancient oracles found themselves gradually and automatically becoming dumb——a fitting prelude to the advent of Islam. Even the voice of the great Delphic Oracle, so well-known and so important in antiquity, became still. 'As a force in history it had long lost all power; in the first century after Christ. Delphi and Ammon had given place to Chaldaean astrologers, as Strabo and Juvenal agree in saying, and Plutarch wrote a treatise inquiring into the reason; and in the fourth century, when Julian sent to consult the Delphic Oracle, the last response was uttered for him; "Tell the king, to earth has fallen the beautiful mansion; no longer has Phoebus a home, nor a prophetic laurel, nor a fount that speaks: gone dry is the talking water". (DB. Extra volume, p. 155).

309. (in the physical sense) *i. e.*, disaster, plague).

310. (by their going against this new Prophet.

311. (forthwith, and that therefore there will be no opposition to the Prophet).

312. *i. e.*, following divergent paths; some believing and some disbelieving.

313. *i. e.*, the believing genii.

314. (as an article of faith).

315. (anywhere outside and beyond the earth).

316. *i. e.*, have come to accept the doctrine of the Holy Qurān.

317. (from the right course).

318. At this point ends the discourse of the Jinn among themselves. See verse 1.

319. *i. e.*, the Makkan pagans.

320. (and followed the right course——to profit by the example of the Jinn).

321. *i. e.*, as to which of them are grateful to God and which of them are not.

322. *i. e.*, true belief in Him.

323. (exclusively). مساجد here means, acts of adoration, not places of worship. (Th).

يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا
رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسٰلٰتِهِ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خٰلِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾ حَتّٰى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عٰلِمُ الْغَيْبِ فَلَا
يُظْهِرُ عَلٰى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضٰى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾
لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسٰلٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصٰى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

19. (وانه . . . ابدا) And when the bondman of Allah[324] stood calling upon Him, they almost pressed upon him stifling[325].

SECTION 2

20. (قل . . . احدا) Say thou[326]: I simply call upon Allah, and do not associate anyone with Him.

21. (قل . . . رشدا) Say thou: I[327] do not own for you *power of* hurt nor *of* benefit[328].

22. (قل . . . ملتحدا) Say thou: none can protect me from Allah[329], nor can I find besides Him any refuge[330].

23. (الا . . ابدا) *Mine is* but preaching from Allah[331] and His messages[332]; and whosoever disobeys Allah and His messenger, his *portion* is the Hell-fire, abiding there for ever.

24. (حتى . . . عددا) *They will go on denying* until they[333] see[334] what they are promised[335]. *Then* they will know[336] who[337] is weaker in protectors and fewer in number.

25. (قل . . . امدا) Say thou: I[338] do not know whether what you are promised[339] is nigh, or whether my Lord has appointed it for a distant term[340].

26. (علم . . . احدا) *He* is the Knower of the Unseen and He does not disclose His unseen to anyone,

27. (الا . . . رصدا) save to a messenger chosen[341]. And then[342] He causes to go before him and behind him a guard[343].

28. (ليعلم . . . عددا) that He may know[344] that they[345] have delivered[346] the messages of their Lord[347]. And He comprehends whatever is with them[348], and He keeps count of everything numbered[349].

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324. (and His chief apostle). For عبد الله see P. I. n. 98.

325. The allusion is to the rough treatment which the Prophet received at the hands of the crowd at Tā'if. His attitude and behaviour on the occasion have won the admiration of even some of his hostile critics. 'Stirred up to hasten the departure of the unwelcome visitor, the people hooted him through the streets, pelted him with stones, and at last obliged him to flee the city, pursued by a relentless rabble. Blood flowed from both his legs......The mob did not desist until they had chased him two or three miles across the sandy plain to the foot of the surrounding hill......There is something lofty and heroic in this journey of Mohammed to At-Tāif; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling.' (Muir, *op. cit.*, 109-113.

326. (O Prophet !).

327. —— far from being a godling or associate god—.

328. *i. e.*, of myself I am perfectly powerless.

329. (——were I to go against Him in any way, and to prove false to my mission——).

330. *i. e.*, my only refuge from all kinds of trouble and difficulty is in Him ; and I cannot but obey.

331. (of His truths).

332. بلاغ implies general and public as opposed to individual and restricted preaching ; while رسالات emphasises the total, as opposed to partial, preaching. (Th·.

333. *i. e.*, the infidels.

334. (with their own eyes).

335. (and everything is seen in true perspective).

336. *i. e.*, discover for themselves.

337. *i. e.*, which of the two parties——the believing and the unbelieving.

338. ——even I, the chosen apostle of God——.

339. (and the coming of which is absolutely certain).

340. So irrespective of its approach or remoteness the coming of Judgement is certain.

341. (and then even to him only such portion of it as He thinks proper.

342. (to keep the secret well-guarded from the devils).

343. (of angels at the time the secret is revealed to the apostle). (to keep the secrets well-guarded from the devils).

344. (demonstrably).

345. *i. e.*, the revealing angel and his associates.

346. (to the apostle concerned).

347. (absolutely faithfully ; pure and far from any diabolical suggestions).

348. *i. e.*, He has surrounded all their doings ; He is well aware of all their states and conditions——their reliability, their sinlessness, etc.

349. So He preserves all His Revelations in the mind of the Prophet. رصدا is here used in the sense of مرصدا, and is put in the accusative case as a denotative of state. (LL).

سورة المزمل مكية بسم الله الرحمن الرحيم عشرون آية فيها ركوعان

يَا أَيُّهَا الْمُزَّمِّلُ ۝ قُمِ الَّيْلَ إِلَّا قَلِيلًا ۝ نِّصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا ۝ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝
إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝ إِنَّ نَاشِئَةَ الَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۝ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝
وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝ وَاصْبِرْ عَلَىٰ مَا
يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝ وَذَرْنِي وَ

Sūrat-ul-Muzzammil

The Enwrapped. LXXIII

(Makkan, 2 Sections and 20 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. **(يا يها المزمل) O thou enwrapped[350]!**

2. **(قم . . . قليلا) Keep vigil[351] all night save a little —**

3. **(نصفه . . . قليلا) half of it, or a little less of it[352],**

4. **(او زد . . ترتيلا) or a little more. And intone the Qurān with a measured intonation[353].**

5. **(انا . . . ثقيلا) Verily We! soon We shall be casting on thee a weighty word[354].**

6. **(ان . . قيلا) Verily the rising by night[355] is most curbing[356] and most conducive to *right* speech[357].**

7. **(ان . . . طويلا) Verily for thee is the day a prolonged occupation[358].**

8. **(واذكر . . . تبتيلا) And remember thou the name of thy Lord[359] and devote thyself to Him[360] *exclusively*.**

9. **(رب . . . وكيلا) Lord of the east and the west[361]! No god is there but He! so take Him for *thy* trustee.**

10. **(واصبر . . جميلا) And bear thou patiently with what they say[362], and depart thou from them with a becoming departure[363].**

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350. (in thy garments). The Prophet is addressed thus, as he sat wrapped up in his mantle, in a melancholy and pensive posture, being reviled by some of the Quraish, in the early days of his ministry.

351. *i. e.,* stand to prayer.

352. The usual practice of the holy Prophet was to stay up in prayer for long hours every night.

353. (in those night prayers as in all other prayers). ترتيل 'signifies pronouncing the word or words with ease and correctness : this is the proper signification but the conventional meaning is, being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading or reciting. (LL).

354. *i. e.*, the Holy Qurān. ثقيل like its verb, is also applied to an ideal thing, and signifies'......momentous, formidable.' (LL).

355. (for the purposes of prayer and contemplation).

456. (to passions, and best suited for prayers, recitation of the Qurān and other acts of devotion). Night-time, by reason of the absence of every noise and distracting object, is obviously the best time for meditation and prayer.

357. *Cf.* the OT :—'At midnight I will rise to give thanks unto thee because of thy righteous judgments.' (Ps. 119 : 62). Also the NT :—'And at midnight Paul and Siles prayed, and sang praises unto God.' (Ac. 16 : 25).

358. (in both mundane and religious affairs).

359. (at other times of day and night)

360. تبتل إلى الله means, 'He detached himself from worldy things, and devoted himself to God;......or he forsook every other thing, and applied himself to the service of God.' (LL).

361. See n. 225 above.

362. *i. e.*, the blasphemies they utter against God and the calumnies they utter against thee.

363. 'And avoid thou them, *i. e.*, avoid thou associating with them in person, or speaking to them, or entertaining friendship for them in the heart, with an avoiding of a becoming kind.' (LL).

الْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ
تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا
أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا
يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾ إِنَّ هَٰذِهِ تَذْكِرَةٌ فَمَن شَاءَ اتَّخَذَ إِلَىٰ
ع رَبِّهِ سَبِيلًا ﴿١٩﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ
مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ

11. (وذرني . . قليلا) And let Me alone[364] with the beliers, owners of comfort[365] and respite thou them a little[366].

12. (ان . . . جحيما) Verily with Us are heavy fetters and Scorch,

13. (وطعاما . . . اليما) and a food that chokes[367] and a painful torment,

14. (يوم . . . مهيلا) *on* a Day when the earth and mountains[368] shall quake[369], and the mountains[370] shall become a sand-heap poured forth.

15. (انا . . . رسولا) Verily We ! have sent to you a messenger[371], a witness over you[372], as We sent to Fir'awn a messenger.

16. (نعصى . . . وبيلا) Then Fir'awn denied the messenger, therefore We seized him with a painful grip.

17. (فكيف . . . شيبا) How then, if you deny, shall you escape, on a Day that will make children grey-headed[373],

18. (السماء . . مفعولا) and the sky will be split therein[374]. His promise is certainly to be accomplished.

19. (ان . . . سبيلا) Verily this[374-A] is an admonition; let him therefore, who will[375], choose a way unto his Lord[376].

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364. *i.e.*, busy not thy heart respecting them, and commit their case to Me as I alone can deal adequately with them.

365. (and plenty) *i. e.*, rich in the pleasures of this life, who have special cause of gratitude to God.

366. *i. e.* do not long for their immediate punishment.

367. Like thorns and thistles.

368. (apparently so still and motionless).

369. (and fall into a state of violent commotion and convulsion).

النهار علم أن لن تحصوه فتاب عليكم فاقرءوا ما تيسر من القرآن علم أن سيكون منكم مرضى وآخرون يضربون
في الأرض يبتغون من فضل الله وآخرون يقاتلون في سبيل الله فاقرءوا ما تيسر منه وأقيموا الصلوة وآتوا
الزكوة وأقرضوا الله قرضا حسنا وما تقدموا لأنفسكم من خير تجدوه عند الله هو خيرا وأعظم أجرا
واستغفروا الله إن الله غفور رحيم

SECTION 2

20. (ان . . . رحيم) Verily thy Lord knows that thou[377] stayest up near two-thirds of the night[378], or a half of it[379], or a third of it[380], and *also* a party of those who are with thee. And Allah measures the night and the day[381]. He knows that you cannot compute it[382] ; so He has relented towards you[383]. Recite *now* of the Qurān[384] so much as is easy[385]. He knows that there will be among you *some* diseased[386], and others shall be travelling in the land seeking grace of Allah[387], and some others shall be fighting in the cause of Allah. Recite of it, therefore[388], so much as is easy, and establish the prayer[389], and pay the poor-rate, and lend unto Allah a goodly loan[390]. Whatsoever good you will send on for your souls[391], you will find it with Allah, better and greater[392] *in* reward. And beg forgiveness of Allah ; verily Allah is Forgiving, Merciful.

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377. (O Prophet).
378. (in prayer and meditation).
379. (sometimes).
380. (at other times).
381. (and has the proper measurement of time).
382. (with precision and exactitude). In their inability to know exactly what part of the time had passed, some of the early Muslims used to watch the whole night, standing and praying, till their feet swelled.
383. (by making the matter easy to you and dispensing with your scrupulous counting of the hours of the night).
384. (in the night prayer).
385. (unto you, and do not tax yourselves too severely).
386. (and infirm).
387. *i. e.*, seeking their livelihood.
388. *i. e.*, for those additional reasons.
389. *i. e.*, the five obligatory prayers.
390. See P. II. n. 627.
391. (by way of meritorious deeds).
392. (then what you sent on during the life of this world).

سُورَةُ الْمُدَّثِّرِ مَكِّيَّةٌ وَهِيَ سِتٌّ وَخَمْسُونَ آيَةً وَفِيهَا رُكُوعَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥ وَلَا تَمْنُن تَسْتَكْثِرُ ۝٦ وَلِرَبِّكَ
فَاصْبِرْ ۝٧ فَإِذَا نُقِرَ فِي النَّاقُورِ ۝٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝١٠ ذَرْنِي وَمَنْ خَلَقْتُ
وَحِيدًا ۝١١ وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ۝١٢ وَبَنِينَ شُهُودًا ۝١٣ وَمَهَّدتُّ لَهُ تَمْهِيدًا ۝١٤ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝١٥ كَلَّا إِنَّهُ كَانَ
لِآيَاتِنَا عَنِيدًا ۝١٦ سَأُرْهِقُهُ صَعُودًا ۝١٧ إِنَّهُ فَكَّرَ وَقَدَّرَ ۝١٨ فَقُتِلَ كَيْفَ قَدَّرَ ۝١٩ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝٢٠ ثُمَّ نَظَرَ ۝٢١ ثُمَّ
عَبَسَ وَبَسَرَ ۝٢٢ ثُمَّ أَدْبَرَ

Sūrat-ul-Muddaththir

The Enveloped. LXXIV

(Makkan, 2 Sections and 56 Verses)

In the name Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها المدثر) O thou enveloped[393]!
2. (قم فانذر) Arise[394], and warn[395].
3. (وربك فكبر) And magnify thy Lord[396].
4. (وثيابك فطهر) And purity thy raiment[397].
5. (والرجز فاهجر) And shun pollution[398].
6. (ولا تمنن تستكثر) And do not bestow *thy* favour[399] that[400] to obtaining more[401] *from them.*
7. (ولربك فاصبر) And be thou patient[402] for *the goodwill of* thy Lord.
8. (فاذا . . الناقور) Then when the horn sounds[403],
9. (فذالك . . . عسير) that shall be — that Day[404] — a day hard,
10. (على . . . يسير) for the infidels, not easy.
11. (ذرني . . . وحيدا) Let Me alone with him[405] whom I created lonely.
12. (وجعلت . . ممدودا) And for whom[406] I assigned extended wealth,
13. (و بنين شهودا) and sons present *by his side*[407],
14. (ومهدت له تمهيدا) and for whom I smoothed everything[408],
15. (ثم . . . ازيد) and who yet covets[409] that I shall increase[410],
16. (كلا . . . عنيدا) Certainly not[411] — he has been a foe to Our signs.
17. (سارهقه صعودا) Soon[412] I shall afflict him with a fearful woe[413].
18. (انه . . . قدر) Surely he[414] considered[415] and devised[416].
19. (فقتل . . . قدر) Perish he: how *maliciously* he schemed!

20. (ثُمَّ . . . قدر) And again perish he ! how maliciously he schemed !
21. (ثُمَّ نظر) Then looked he[417].
22. (ثُمَّ . . . بسر) Then frowned he, and scowled[418].

393. (in thy cloak). The holy Prophet speaking of a break in his early Revelation has said : '(Once) whilst I walked, I heard a voice from heaven and I lifted my eyes——and there was the angel who had come unto me at Ḥira, sitting on a throne between heaven and earth. And he inspired me with awe, and I returned home and said : "Wrap me up ! Wrap me up !" Thereupon Allah, the Most High. sent down : "O thou enveloped ! Arise and warn"——to his words "and the pollution shun !" Thereafter the revelation became intensive and continuous.' (Bkh. I : 1).

394. *i. e.*, be steadfast in the duty which is being imposed on thee.

395. This forms the beginning of the public career of the holy Prophet.

396. (preaching His unity).

397. (from all uncleanness). 'Or, purify thyself from sins or offence ; or, rectify thine actions or thy conduct.' (LL).

398. (of idolatry).

399. (on others)-

400. *i. e.*, in order that ; with the object that.

401. (in return) *i. e.*, serve God's creatures devotedly and whole-heartedly, not with a view to obtaining from them something in return.

402. *i. e.*, endure patiently whatever may befall thee in consequence of thy preaching.

403. (for the second time for congregating at the Resurrection).

404. ——the Day of Reckoning and terrible Reality.

405. The allusion is to a particular infidel of the Prophet's time, named Walīd.

406. (without any merits on his part). All the blessings a man enjoys are gifts from God, not an outcome of his own merits.

407. (and not obliged, like most of the Makkans, to go abroad to seek their livings).

408. By facilitating his advancement to power and dignity. For the construction used in the text see n. 246 above.

409. (in his insatiable greed).

410. (My favours and blessings to him).

411. *i. e.*. the wretch is not at all worthy of further favours. The biographers of the holy Prophet have said that after the revelation of this passage Walīd's prosperity began to decline and continued to do so up to the time of his death.

412. *i. e.*, in the Hereafter.

413. صعود literally is 'an ascending road; a mountain-road difficult of ascent; a difficult place of ascent.' And الصعود is 'A certain mountain in Hell, consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever.' (LL).

414. *i. e.*, the sworn enemy of Islam.

415. *i. e.*, employed his mind in respect of the Qur'ān.

416. (certain contumelious expressions to ridicule the Holy Qur'ān).

417. (at the audience, as if deliberating whether he should share his obnoxious views with them).

418. (as if in great aversion).

اسْتَكْبَرَ ۝ فَقَالَ إِنْ هٰذَآ إِلَّا سِحْرٌ يُّؤْثَرُ ۝ إِنْ هٰذَآ إِلَّا قَوْلُ الْبَشَرِ ۝ سَأُصْلِيهِ سَقَرَ ۝ وَمَآ أَدْرٰىكَ مَا سَقَرُ ۝ لَا
تُبْقِي وَلَا تَذَرُ ۝ لَوَّاحَةٌ لِّلْبَشَرِ ۝ عَلَيْهَا تِسْعَةَ عَشَرَ ۝ وَمَا جَعَلْنَآ أَصْحٰبَ النَّارِ إِلَّا مَلٰٓئِكَةً وَّمَا جَعَلْنَا عِدَّتَهُمْ
إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتٰبَ وَيَزْدَادَ الَّذِينَ آمَنُوٓا إِيمَانًا وَّلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتٰبَ وَ
الْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَّالْكٰفِرُونَ مَاذَآ أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا كَذٰلِكَ يُضِلُّ اللّٰهُ مَن يَّشَآءُ وَ
يَهْدِي مَن يَّشَآءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٰى لِلْبَشَرِ ۝ كَلَّا وَالْقَمَرِ ۝ وَاللَّيْلِ إِذْ أَدْبَرَ ۝ وَالصُّبْحِ
إِذَآ أَسْفَرَ ۝ إِنَّهَا لَإِحْدَى الْكُبَرِ ۝ نَذِيرًا لِّلْبَشَرِ ۝ لِمَن شَآءَ مِنكُمْ أَن

23. (ثم . . . استكبر) Then turned he back, and grew stiff-necked[419].
24. (فقال . . . يوثر) Then he said: naught is this but magic from of old[420],
25. (ان . . . البشر) naught is this but the word of man[421].
26. (ساصليه سقر) Soon I shall roast him in the Scorching Fire[422].
27. (وما . . . سقر) And what knows thou what the Scorching Fire is?
28. (لا . . . تذر) It shall not spare *any one guilty*[423], nor leave[424].
29. (لواحة للبشر) Scorching the skin[425].
30. (عليها . . . عشر) Over it are *appointed* nineteen *angels*[426].
31. (وما . . . للبشر) And We have appointed none but the angels[427] to be wardens of the Fire[428]. And We have made this number only a trial for them who disbelieve, so that those who are vouchsafed the Book may be convinced[429], and that the faithful may increase in faith, and that those who are vouchsafed the Book and the faithful may not dubitate, and that those in whose heart is a disease[430] and the infidels may utter: what does Allah mean by this description? Thus does Allah send astray whom He will, and guide whom He will. And none knows the hosts of thy Lord[431] but He. And this[432] is not but an admonition to man.

SECTION 2

32. (كلا . . . والقمر) Nay! And by the moon,
33. (والليل اذ ادبر) and by the night when it withdraws[433],
34. (والصبح اذا اسفر) and by the morning when it brightens.
35. (انها . . . الكبر) Surely it[434] is one of the greatest *woes*,
36. (نذيرا للبشر) a warning to mankind ——

419. (to show still more that he detested the Holy Qur'ān from the bottom of his soul.)

420. *i. e.*, borrowed from others ; transmitted from the writings of the former generations.

421. (and not of God).

422. See S. LIV. v. 48.

423. *i. e.*, show mercy by allowing anyone to escape.

424. (anything unburnt).

425. (and blackening it).

426. (angels). The number corresponds to the nineteen major articles of faith :—

(*a*) belief in the existence of,

(1) God.

(2) the perishability of the universe.

(3) the existence of His angels.

(4) His Books.

(5) His prophets.

(6) Predestination.

(7) the Day of Judgment.

(8) Heaven, and

(9) Hell;

(*b*) and belief in what is known as the five pillars of Islam, namely,

(10) His Unity, and the messengership of His Prophet.

(11) the commandment of Prayer.

(12) the commandment of Fasting.

(13) the commandment of Zakat, or poor-rate.

(14) the commandment of Hajj, or pilgrimage.

(*c*) and belief in the five well-known prohibitions, namely,

(15) the prohibition against blasphemous speech.

(16) the prohibition against theft.

(17) the prohibition against murder.

(18) the prohibition againt calumny.

(19) the prohibition against wickedness in general. (Th.)

427. Well-noted for their strength, and because they can have no fellow folling and compassion for the sufferings of men.

428. صاحب in أصحاب النار is not a companion, but an attendant.

429. (of the veracity of the Qur'ān).

430. *i e.*, the disease of doubt and scepticism.

431. ——countless as they are——

432. *i. e.*, the description of Hell, apart from all consideration of the number of its wardens or attendants.

433. *i. e.*, as it retreats to depart.

434. *i. e.*, Hell.

تَبٰرَكَ الَّذِيْ ٢٩ — الْمُدَّثِّر

١٦ ع

يَّتَقَدَّمَ اَوْ يَتَاَخَّرَ ۝ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ۝ اِلَّآ اَصْحٰبَ الْيَمِيْنِ ۝ فِيْ جَنّٰتٍ ۛ يَتَسَآءَلُوْنَ ۝ عَنِ الْمُجْرِمِيْنَ ۝ مَا
سَلَكَكُمْ فِيْ سَقَرَ ۝ قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ۝ وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ۝ وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ۝ وَ
كُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ۝ حَتّٰٓى اَتٰىنَا الْيَقِيْنُ ۝ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ۝ فَمَا لَهُمْ عَنِ التَّذْكِرَةِ
مُعْرِضِيْنَ ۝ كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ۝ فَرَّتْ مِنْ قَسْوَرَةٍ ۝ بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ۝ كَلَّا
بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ۝ كَلَّآ اِنَّهٗ تَذْكِرَةٌ ۝ فَمَنْ شَآءَ ذَكَرَهٗ ۝ وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ هُوَ اَهْلُ التَّقْوٰى
وَاَهْلُ الْمَغْفِرَةِ ۝

37. (لمن . . . يتاخر) *a warning* to him of you who shall go forward[435] or *who chooses* to lag behind.

38. (كل . . . رهينة) Every soul will be a pledge for[436] what it has worked[437],

39. (الا . . . اليمين) save the fellows of the right[438],

40. (فى . . . يتساءلون) in Gardens. *They shall be* questioning[439],

41. (عن المجرمين) concerning the culprits.

42. (ما . . . سقر) What did lead you to the Scorching Fire?

43. (قالوا . . . المصلين) They will say[440]: we have not been of those who prayed,

44. (ولم . . . المسكين) and we have not been feeding the poor[441],

45. (وكنا . . . الخائضين) and we have been wading with waders[442],

46. (وكنا . . . الدين) and we have been denying the Day of Requital,

47. (حتى . . . اليقين) until there came to us the certainty[443].

48. (فما . . . الشفعين) Then there will not profit them intercession of the interceders.

49. (فما لهم . . . معرضين) What ails them then[444] that they are turning away from the Admonition?

50. (كانهم . . . مستنفرة) As though they were startled[445] donkeys[446],

51. (فرت . . . قسورة) fleeing away from a lion.

52. (بل . . . منشرة) Aye! every one of them desires[447] that he may be vouchsafed[448] expanded scrolls[449].

53. (كلا . . الاخرة) Certainly not! Aye! they do not fear the Hereafter[450].

54. (كلا . . تذكرة) Certainly not[451]! Surely this *Qurān* is an Admonition[452].

55. (فمن . . . ذكره) So let him who will[453], take heed.

56. (و ما . . . المغفرة) And none shall heed it, unless with Allah's will[454]. He is the Lord of piety, the Lord of forgiveness[455].

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435. (toward good).

436. 'Every soul is a thing pledged with God for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly.' (LL) See P. XXVII. n. 69.

437. (by the use he made of his will when in the world). This disposes of theories of vicarious atonement.

438. Who shall have redeemed themselves by their good works.

439. (each other, and also asking the culprits themselves).

440. (much to their shame and regret).

441. (when the feeding was obligatory).

442. (when they denied, decried and denounced the true faith).

443. *i. e.*, the inevitable death.

444. *i. e.*, in the face of such realities.

445. (in point of thoughtlessness and obstinacy).

446. (and affrighted).

447. (in stupid vanity).

448. *i. e.*, should receive individually and directly from God.

449. *i. e.*, as a personal letter from God telling the recipient in plain words that such a one should follow Muhammed the Prophet.

450. (and that is the real reason behind their scoffing the Prophet).

451. (sufficient in itself).

452. (to be admonished and warned).

453. (to be admonished and warned).

454. (in His infinite wisdom and in accordance with His universal scheme).

455. Or the phrase may mean, 'He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive them who so regard Him.' (LL).

سورة القيامة مكية بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ آياتها ٤٠ ركوعاتها ٢

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۝١ وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝٢ اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ۝٣ بَلٰى
قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ۝٤ بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۝٥ يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۝٦ فَاِذَا
بَرِقَ الْبَصَرُ ۝٧ وَخَسَفَ الْقَمَرُ ۝٨ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝٩ يَقُوْلُ الْاِنْسَانُ يَوْمَىِٕذٍ اَيْنَ الْمَفَرُّ ۝١٠ كَلَّا لَا وَزَرَ ۝١١
اِلٰى رَبِّكَ يَوْمَىِٕذِ الْمُسْتَقَرُّ ۝١٢ يُنَبَّؤُا الْاِنْسَانُ يَوْمَىِٕذٍ بِمَا قَدَّمَ وَاَخَّرَ ۝١٣ بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۝١٤ وَّ
لَوْ اَلْقٰى مَعَاذِيْرَهٗ ۝١٥ لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۝١٦ اِنَّ عَلَيْنَا جَمْعَهٗ

Sūrat-ul-Qiyāmah

The Resurrection. LXXV

(Makkan, 2 Sections and 40 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (لا . . . القيمة) I swear[456] by the Day of Resurrection.

2. (ولا . . . اللوامة) and I swear by the self-reproaching soul[457],

3. (ايحسب . . . عظامه) does man imagine[458] that We shall not gather his bones[459] ?

4. (بلى . . . بنانه) Yes[460] ! We are Able to put together evenly[461] his very fingertips[462].

5. (بل . . . امامه) Aye ! man desires that he may go on[463] sinning[464].

6. (يسئل . . . القيمه) He questions[465], when will be the Day of Resurrection ?

7. (فاذا . . . البصر) When, then[466], the sight shall be dazed[467],

8. (و خسف القمر) and the moon shall be eclipsed[468],

9. (وجمع . . . القمر) and the sun and the moon shall be joined[469],

10. (يقول . . . المفر) Man, on that Day, shall say[470] : whither to flee ?

11. (كلا لا وزر) Certainly[471] no refuge *on that Day*.

12. (الى . . . المستقر) To thy Lord[472] that Day shall be the recourse.

13. (ينبؤا . . . اخر) To man shall be declared that Day what he has sent on[473] and left behind[474] ?

14. (بل . . . بصيرة) Aye ! man shall be an evidence against himself[475],

15. (ولو . . . معاذيره) though he may put forth pleas[476].

16. (لا . . . به) Move not[477] thy tongue therewith[478] that thou mayest hasten[479].

---

456. See P. XXVII. n. 405.

457. *i. e.*, the soul that is ever conscious of having offended, or of failing of perfection, notwithstanding its endeavours to do its duty, and thus hoping to reach salvation.

458. *i. e.*, the infidel who denies the possibility of Resurrection.

459. (after he is dead, and raise him again).

460. *i. e.*, We shall surely reunite them. بلى is here meant to convey reproof.

461. (as they had been).

462. *i. e.*, even the smallest parts of the human body.

463. *i. e.*, go on sinning and committing abominations.

464. *i. e.*, for all the time that lies before him, discarding the fear of Resurrection.

465. (not by way of simple inquiry, but in a spirit of denial and defiance).

466. *i. e.*, let the scoffer note.

467. (and dazzled, so that man shall not be able to see).

468. (and darkened). This express mention of the moon has particular reference to the high dignity of the moon-god in the Arab pantheon.

469. (in the loss of their light).

470. (in utter consternation).

471. (shall he find no time or place of refuge).

472. (and to none other).

473. (of his own deeds).

474. (of their example, good or bad, to be followed by later generations).

475. *i. e.*, sufficient evidence apart from all records, his own conscience will testify to his guilt ; every sin of his will be manifest unto him. Man is created self-conscious ; he has in him the power of making or unmaking himself. The reference is here clearly to that inward judge—conscience—whose vigilance none can evade and from whose judgment there is no escape.

476 (to excuse himself falsely). It is the Holy Qurān which, with all the lustre and brilliance of a newly discovered truth, awakened in man the idea of his accountability to God, and inculcated in mankind the doctrine of man's being a moral agent.

477. (O Prophet).

478. *i. e.*, with this Qurān, repeating the revelations brought to thee by Gabriel, before he has finished the same. Says Ibn 'Abbās : The apostle of Allah was

severely affected by the revelation, and was wont to move his lips......Thereupon Allah, the Most High, sent down "Move not thy tongue therewith that thou mayest make haste with it. Verily upon Us is the collecting thereof and the reading thereof"......And after that, when Gabriel came unto him, the apostle of Allah would (only) listen, and when Gabriel departed the Prophet would recite it as he (*i. e.*, Gabriel) had recited it.' (Bkh. I. 1 : 6).

479. *i. e.*, with a view to commit it to memory all the more quickly. 'Faced as he was with the tremendous responsibility of exactly reproducing the Word of God, the Prophet was afraid lest he should forget the words of the Revelation ; he, therefore, used to repeat them rapidly while Gabriel was speaking.' (ASB. p. 21).

وَقُرْاٰنَهٗ ﴿١٧﴾ فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ﴿١٨﴾ ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُوْنَ
الْاٰخِرَةَ ﴿٢١﴾ وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ اِلٰى رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ اَنْ
يُّفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّا اِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيْلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَّظَنَّ اَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَ
الْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ اِلٰى رَبِّكَ يَوْمَئِذِ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلّٰى ﴿٣١﴾ وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ﴿٣٢﴾ ع
ثُمَّ ذَهَبَ اِلٰى اَهْلِهٖ يَتَمَطّٰى ﴿٣٣﴾ اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٤﴾ ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٥﴾ اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ﴿٣٦﴾
اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَ
الْاُنْثٰى ﴿٣٩﴾ اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ﴿٤٠﴾ ع

17. (ان . . . قرآنه) Verily upon Us[480] is the collecting of it[481] and the reciting of it[482].

18. (فاذا . . . قرآنه) So when We recite It[483], follow thou the reciting thereof[484].

19. (ثم . . . بيانه) And thereafter upon Us is the expounding of it[485].

20. (كلا . . . العاجلة) By no means[486]! Verily you love the Herein[487],

21. (وتذرون الآخرة) and leave the Hereafter[488].

22. (وجوه . . . ناضرة) Faces[489] on that Day shall be radiant,

23. (الى . . . ناظرة) looking towards their Lord[490].

24. (ووجوه . . . باسرة) And faces[491] on that Day shall be scowling[492],

25. (تظن . . . فاقرة) apprehending that there will befall them a *calamity* waist-breaking.

26. (كلا . . . التراقى) By no means[493]! When it[494] comes up to the collar-bone[495],

27. (وقيل . . . راق) and it is cried *aloud*[496]: where is the enchanter[497]?

28. (وظن . . . الفراق) and he[498] thinks that it is the *time of* parting[499],

29. (والتفت . . . بالساق) and shank is entangled with shank[500].

30. (الى . . . المساق) The drive that Day is unto thy Lord[501].

SECTION 2

31. (فلا . . . صلے) He[502] neither believed nor prayed.

32. (ولكن . . . وتولى) Indeed, he belied[503] and turned away[504].

33. (ثم . . . يتمطى) Then he departed to his family conceitedly.

34. (اولى . . فاولى) Woe to thee[505], woe!

35. (ثم . . . فاولى) And again woe to thee, woe!

36. (ايحسب . . سدى) Does man imagine that he is to be left uncontrolled[506]?

37. (الم . . . يمنى) Was he not a sperm of emission emitted[507]?

38. (ثم . . . فسوى) Then he became a clot; then *Allah* created *him*[508] and formed *him*[509].

39. (فجعل . . الانثى) And *He* made of him the two sexes, male and female.

40. (اليس . . . الموتى) Is not That One[510] then Able to quicken the dead[511]?

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480. *i. e.*, incumbent upon Us.

481. (in thy mind).

482. *i. e.*, teaching thee its true recital.

483. (unto thee by the tongue of Our angel).

484. (silently and attentively without repeating it so that it may become firmly-rooted in thy understanding).

485. (to the people, by thy tongue).

486. (can ye escape the inevitable Doom? O pagans of Makka!). The parentheses finished, there is reversion to the original theme.

487. *i. e*, the life of this world. العاجلة signifies the present hour or time, and the present dwelling, abode, world, life, or state of existence: countrary of الاجلة (LL).

488. That it was really the enjoyment of this material life and material gains that was at the root of the obstinate pagan opposition to the teaching of the Qurān and the Prophet is recognised even by historians hostile to Islam. 'The more clearly they perceived that Mohammad's claims as a prophet might endanger their priestly position and their lucrative privileges as guardians of holy temple, the more fiercely did their anger burn, and the more vehement became their threats and abuses,' (HHW. VIII. pp. 115-116). 'The vehement opposition which Muhammed encountered is to be explained as due......partly to the desire of retaining certain material advantges which were inseparably connected with the local sanctuaries.' (ERE. I. p. 659).

489. (of the faithful).

490. (in joy and hope).

491. (of the infidels).

492. *i e.*, with excessive contracted expressions of fear.

493. (shall ye be able to escape the Doom).

494. *i. e.*, the soul departing from the body.

495. (in the agony of death).

496. (by the attendants and the standers-by in despair).

497. (who can charm him out of death and thus save him at the last minute ?)

498. *i. e.*, the patient in the last stage of his disease; the man on his death-bed.

499. *i. e.*, the time of his departure from this world.

500. (in extreme agony, as is usual with dying persons).

501. (and His judgement).

502. *i. e.*, the infidel persons.

503. (the Message and the messenger).

504. (from the truth).

505. (O thou infidel wretch !).

506. *i. e.*, free to lead an aimless life, and with no responsibility for his actions.

507. *i. e.*, a creature originally so insignificant. Incidentally, this repudiates the doctrine of the sanctity of human semen. Even Christian sects have been known to deify the seminal secretion. The Carpocrations, for instance, while forbidding procreation, 'divinized the spermatic fluid. It is quite probable that the Cathers were given to similar excesses, and specially that his disciples, the troubadours, were.' (Dr. Rongemont, *Passion and Society*, p. 111).

508. (as a man).

509. (with just proportions).

510. *i. e.*, the All-Powerful Creator; the Doer and Performer of all these things.

511. Which is a thing far easier than the original creation.

سُوْرَةُ الدَّهْرِ مَكِّيَّةٌ وَّهِيَ اِحْدٰى وَّثَلٰثُوْنَ اٰيَةً وَّفِيْهَا رُكُوْعَانِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۝١ اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ
فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ۝٢ اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ۝٣ اِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلٰسِلَا۟ وَاَغْلٰلًا وَّ
سَعِيْرًا ۝٤ اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ۝٥ عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ۝٦
يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ۝٧ وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ۝٨
اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ

Sūrat-ud-Dahr

Time. LXXVI

(Makkan, 2 Sections and 31 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (هل . . . مذكورا) Surely[512] there has come upon man a space of time[513] when he was not a thing worth mentioning[514].

2. (انا . . . بصيرا) Verily We created man from a sperm-drop[514A] a mixture, that We might test him[515]. Wherefore We made him hearing[516], seeing[517].

3. (انا . . . كفورا) Verily We showed him the way[518]; *then he becomes* either thankful[519] or ingrate[520]

4. (انا . . . وسعيرا) Verily We have prepared for the infidels chains and collars and a Blaze.

5. (ان . . . كافورا) Verily the pious shall drink of a cup whereof the admixture[521] is camphor.

6. (عينا . . . تفجيرا) *It will be from* a fountain, whence the bondmen of Allah[522] will drink, causing it to gush abundantly[523].

7. (يوفون . . مستطيرا) They[524] *are those who* fulfil *their* vow[525], and dread a Day the evil of which shall be wide-spreading.

8. (و يطعمون . . . اسيرا) And they feed, for love of Him, with food the destitute, the orphan and the captive ——

512. هل here has the signification of قد .

513. (in his pre-natal stages). For دهر see P. XXV. n. 459.

514. *i. e.*, too insignificant to be talked about.

514-A. Human semen comprises the secretions of the testicles, the seminal vesicles and various glands.

515. see S. LXVII, V. 2.

516. 517. *i.e.*, endowed with responsibility; capable of receiving the directions for his guidance and of meriting reward or punishment for his observance or neglect of them.

518. (of right and wrong through Our messenger, after endowing him with responsibility).

519. (to Us for Our gifts, acknowledging Our beneficence, and hence a believer).

520. (and hence an infidel).

521. Or 'odour.' For مزاج الخر كافور means, 'The odour, not the taste, of the wine is like camphor.' (LL).

522. *i. e.*. the inmates of Paradise.

523. (and conveying it from place to place as they move and as they like).

524. (while in this world).

525. *i. e.*, all their duties and obligations.

جَزَآءً وَّلَا شُكُوْرًا ۝٩ اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ۝١٠ فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّ
سُرُوْرًا ۝١١ وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۝١٢ مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ۝١٣
وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ۝١٤ وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا ۝١٥ قَوَارِيْرَا
مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ۝١٦ وَيُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ۝١٧ عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ۝١٨ وَيَطُوْفُ
عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ۝١٩ وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ۝٢٠ عٰلِيَهُمْ
ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ وَّسَقٰىهُمْ

9. (انما . . . شكورا) *saying*; We feed you only for the sake of Allah; we desire not from you *any* recompense or thanks[526].

10. (انا . . . قمطريرا) Verily we dread from our Lord a Day, grim and distressful.

11. (فوقهم . . . سرورا) Wherefore[527] Allah shall protect them from the evil of that Day, and shall cause them to enjoy radiance and pleasure.

12 (وجزهم . . . حريرا) And their recompense shall be for they bare patiently[528], a Garden and silken raiment[529].

13. (متكئين . . . زمهريرا) They shall recline therein on couches *and* shall feel neither *scorching* sun nor exceeding cold[530].

14. (ودانية . . . تذليلا) And close upon them *will be* the shades thereof, and low will hang the clusters thereof greatly[531].

15. (ويطاف . . قواريرا) And brought round amongst them[532] will be vessels of silver and *also* goblets *of glass* ——

16. (قواريرا . . . تقديرا) goblets of silver[533], they[534] shall have filled them to exact measure[535].

17. (ويسقون . . زنجبيلا) And therein they shall drink of a cup whose admixture will be ginger[536].

18. (عينا . . . سلسبيلا) *And this from* a fountain therein, named Salsabīl[537].

19. (ويطوف . . . منثورا) And there shall go round unto them[538] youths ever-young[539]. When thou[540] seest them[541] thou wouldst deem them pearls unstrung[542].

20. (واذا . . كبيرا) And when thou lookest them thou beholdest delight[543] and a magnificent dominion.

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526. no reward at all, either in deeds or in words.

527. *i. e.*, because of their good works and pure motives.

528. (of trials and hardships in the cause of religion).

529. حرير is both 'silk' and 'a garment, or stuff, made thereof.' (LL).

530. *i. e.*, there will be experienced no excess either of heat or cold in Paradise.

531. (being easily within the reach of the seeker or desirer).

532. (by the heavenly attendants).

533. (shining like those of glass). 'Such flasks as, notwithstanding their clearness or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, like silver.' (LL).

534. *i. e.*, the heavenly attendants.

535. *i. e.*, according to the desire of the inmates of Paradise.

536. 'It shall have the flavour of زنجبيل or ginger, which the Arabs esteem very pleasant.' (LL). For مزاج see n. 521 above.

537. سلسبيل literally is 'easy as a beverage in the utmost degree, applied as an epithet to milk, or signifying smooth, in which is no roughness ;......or beverage meaning easy of entrance into the throat.' (LL).

538. (for attendance as waiters).

539. See P. XXVII. n. 364.

540. (O reader !)

541. (walking and moving to and fro).

542. So beautiful and fair-complexioned are they !

543. *i. e.*, scenes of delight and enjoyment.

رَبُّهُمْ شَرَابًا طَهُورًا ۝ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ۝ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ۝
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ۝ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۝ وَمِنَ اللَّيْلِ
فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝ إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۝ نَحْنُ
خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا ۝ إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ
سَبِيلًا ۝ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝ يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ ۚ
وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۝

21. (عليهم . . . طهورا) On them[544] shall be garments of fine green silk and of brocades. And adorned they shall be with bracelets of silver; and their Lord shall give them a drink of pure beverage[545].

22. (ان . . . مشكورا) Verily this is for you by way of recompense, and your endeavour has been accepted[546].

SECTION 2

23. (انا . . . تنزيلا) Verily it is We *Who* have revealed to thee[547] the Qur'ān, a *gradual* revelation.

24. (فاصبر . . . كفورا) So presevere thou with the command of thy Lord[548], and obey not thou of them[549], *any* sinner or ingrate[550].

25. (واذكر . . . اصيلا) And remember thou the name of thy Lord, every morning and evening,

26. (ومن . . . طويلا) and during night —— worship Him; and hallow Him the livelong night.

27. (ان . . . ثقيلا) Verily those love the Herein, and leave[551] in front of them a heavy Day.

28. (نحن . . . تبديلا) It is We *Who* created them and made them firm of make[552] and whenever We will, We can replace them with others like them.

29. (ان . . . سبيلا) Verily this is an admonition, then whosoever will[553] may choose a way unto his Lord.

30. (وما . . . حكيما) And you cannot will, unless Allah wills[554]. Verily Allah is ever Knowing[555], Wise[556].

31. (يدخل . . . اليما) He makes whomsoever He wills enter His mercy[557]; and as *for* the ungodly[558], He has prepared for them an afflictive torment.

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544. *i. e.*, the inmates of Paradise. عاليهم here is synonymous with فوقهم.

545. طهور is an intensive epithet and emphasises the absolute purity of the beverage.

546. Thus will the virtuous be addressed.

547. (O Prophet !)

548. (to preach His message).

549. *i. e.*, of the Makkan pagans.

550. (who persuade thee not to publish the Divine message).

551. (unheeded and unattended to).

552. or 'their joints.' اسر literally is 'strength of make or form.'

553. *i. e.*, whosoever shall exert his will, whosoever shall make a right use of his fr e judgment.

554. (in His infinite Wisdom).

555. His supreme knowledge comprehends all conditions and circumstances.

556. His Wisdom surpasses the insight of all finite beings.

557. (by his accepting the creed of Islam).

558. *i. e.*, those who persist in unbelief and infidelity.

سُوْرَةُ الْمُرْسَلٰتِ مَكِّيَّةٌ وَّهِيَ خَمْسُوْنَ اٰيَةً وَّفِيْهَا رُكُوْعَانِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْمُرْسَلٰتِ عُرْفًا ۝١ فَالْعٰصِفٰتِ عَصْفًا ۝٢ وَّالنّٰشِرٰتِ نَشْرًا ۝٣ فَالْفٰرِقٰتِ فَرْقًا ۝٤ فَالْمُلْقِيٰتِ ذِكْرًا ۝٥ عُذْرًا
اَوْ نُذْرًا ۝٦ اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ۝٧ فَاِذَا النُّجُوْمُ طُمِسَتْ ۝٨ وَاِذَا السَّمَآءُ فُرِجَتْ ۝٩ وَاِذَا الْجِبَالُ
نُسِفَتْ ۝١٠ وَاِذَا الرُّسُلُ اُقِّتَتْ ۝١١ لِاَيِّ يَوْمٍ اُجِّلَتْ ۝١٢ لِيَوْمِ الْفَصْلِ ۝١٣ وَمَآ اَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ۝١٤ وَيْلٌ
يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١٥ اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ۝١٦

Sūrat-ul-Mursalāt

Those Sent. LXXVII

(Makkan, 2 Sections and 50 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والمرسلت عرفا) By *the winds* sent forth with beneficence[559],

2. (فالعصفت عصفا) and those raging swiftly[560],

3. (والنشرت نشرا) by the spreading *winds* spreading[561],

4. (فالفرقت فرقا) and the scattering *winds* scattering[562],

5. (فالملقيت ذكرا) and the winds that bring down the remembrance[563],

6. (عذرا او نذرا) by way of excuse or warning,

7. (انما . . . لواقع) verily what you are promised[564] is about to befall.

8. (فاذا . . . طمست) So when the stars are effaced[565],

9. (واذا . . . فرجت) and when the sky is cleft asunder,

10. (واذا . . . نسفت) and when the mountains are carried away by wind,

11. (واذا . . . اقتت) and when the messengers are assembled at the appointed time[566] ——

12. (لای . . . اجلت) for what day is it[567] timed?

13. (ليوم الفصل) For the Day of Decision.

14. (وما . . . الفصل) And knowest thou what the Day of Decision is?

15. (ويل . . . للمكذبين) Woe on that Day to the beliers!

16. (الم . . . الاولين) Have We not destroyed the ancients[568]?

559. و المرسلات عرفا, is 'a metaphorical phrase, from the عرف of the horse,

meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بالعروف *i.e.*, with beneficence, or benefit.' (LL).

560. (threatening to cause destruction and disaster).

561. (clouds, and causing rain).

562. (clouds, after the rain is over).

563. (of God and the Hereafter in human hearts).

564. *i. e.*, Resurrection and Judgment.

565. Or 'become effaced.' 'And when the stars shall have their traces extirpated or shall lose their light.' (LL).

566. (that shall be the Day of the Judgment).

567. *i. e.*, this meeting of the apostles.

568. (by way of punishment).

ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ ۝ كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۝ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝ أَلَمْ نَخْلُقكُّم مِّن مَّاءٍ مَّهِينٍ ۝
فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ۝ إِلَىٰ قَدَرٍ مَّعْلُومٍ ۝ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ۝ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝
أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ۝ أَحْيَاءً وَأَمْوَاتًا ۝ وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا ۝ وَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝ انطَلِقُوا إِلَىٰ مَا كُنتُم بِهِ تُكَذِّبُونَ ۝ انطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ۝ لَّا ظَلِيلٍ
وَلَا يُغْنِي مِنَ اللَّهَبِ ۝ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۝ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ۝ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝

17. (ثم . . . الاخرين) *And* then We shall cause the latter ones to follow them[569].

18. (كذلك . . . بالمجرمين) Thus We do with the culprits[570].

19. (ويل . . . للمكذبين) Woe on that Day to the beliers !

20. (الم . . . مهين) Did We not create you of despicable water[571],

21. (فجعلنه . . . مكين) which We placed in a safe despository[572].

22. (الى . . . معلوم) Till a time limited[573] !

23. (فقدرنا . . . القدرون) So We decreed[574]. How excellent are We *as* Decreers !

24. (ويل . . . للمكذبين) Woe on that Day to the beliers !

25. (الم . . . كفاتا) Have We not made earth a receptacle[575],

26. (احياء و امواتا) *both* for the living and the dead,

27. (وجعلنا . . . فراتا) and have placed therein firm and tall *mountains* and given you to drink of fresh water[576] ?

28. (ويل . . . للمكذبين) Woe on that Day to the beliers !

29. (انطلقوا . . . تكذبون) Depart unto what you were used to belie[577].

30. (انطلقوا . . . شعب) Depart unto the shadows[578] three branched[579] ——

31. (لا . . . اللهب) neither shading nor availing against the flame.

32. (انها . . . كالقصر) Verily it shall cast forth sparks like unto a castle[580].

33. (كأنه . . . صفر) As though they were[581] camels yellow, tawny.

34. (ويل . . . للمكذبين) Woe on that Day to the beliers !

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569. *i. e.*, infidels of the Prophet's time.
570. (whether ancient or modern).

571. *i. e.*, a fluid which you yourself hold so despicable. See also n. 507 above.

572 *i. e.*, in woman's womb.

573. (and determined). *i. e.*, the time fixed for delivery.

574. (everything in just measure and with due proportions).

575. كفات literally is 'A place in which a thing is drawn together, or comprehended, and collected or congregated. And the phrase in the text means. 'Have we not made the earth a place which comprehends the living and the dead? meaning كفات احياء و اموات' (LL).

576. (while in this world).

577. This will be said to the infidels on the Judgment Day.

578. (of the smoke of Hell).

579. The fire of Hell on the Day of Resurrection will divide into three parts, and whenever the infidels will attempt to go to a place of safety it will repel it.

580. (in size and volume).

581. (in hue and colour).

هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ۝ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ هٰذَا يَوْمُ الْفَصْلِ
جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ ۝ فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ
وَّعُيُوْنٍ ۝ وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ ۝ كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۝
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ وَاِذَا قِيْلَ لَهُمُ
ارْكَعُوْا لَا يَرْكَعُوْنَ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ۝

35. (هذا . . . ينطقون) This is a Day when they shall not *be able* to speak[582].

36. (ولا . . . فيعتذرون) Nor shall they be permitted[583], so that they might excuse *themselves*.

37. (ويل . . . للمكذبين) Woe on that Day to the beliers!

38. (هذا . . . الاولين) This is the Day of Decision. We have assembled you and the ancients.

39. (فان . . . فكيدون) If *now* you have any craft, try that craft upon Me.

40. (ويل . . . للمكذبين) Woe on that Day to the beliers!

SECTION 2

41. (ان . . . عيون) Verily the *God*-fearing shall be amid shades and springs,

42. (وفواكه . . . يشتهون) and fruits such as they desire.

43. (كلوا . . . تعملون) Eat and drink with relish for what you have been working[584].

44. (انا . . . المحسنين) Verily We! in this way recompense the well-doers.

45. (ويل . . . للمكذبين) Woe on that Day to the beliers!

46. (كلوا . . . مجرمون) Eat and drink but little[585]; you are culprits[586].

47. (ويل . . . للمكذبين) Woe on that Day to the beliers!

48. (واذا . . . يركعون) And when it is said: bow down[587], they do not bow down.

49. (ويل . . . للمكذبين) Woe on that Day to the beliers!

50. (فباى . . . يؤمنون) In what discourse then, after it[588], will they believe?

582. (to any purpose).

583. (to put forth pleas and excuses).

584. Thus will the pious be addressed.

585. (of the pleasures of this world).

586. Thus will the infidels be addressed.

587. (in prayer).

588. *i. e*, after a Message so plain and so effective as the Holy Qur'ān.

سُورَةُ النَّبَإِ مَكِّيَّةٌ وَهِيَ أَرْبَعُونَ آيَةً وَفِيهَا رُكُوعَانِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

عَمَّ يَتَسَآءَلُونَ ﴿١﴾ عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾ الَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا
سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهٰدًا ﴿٦﴾ وَّالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَّخَلَقْنٰكُمْ أَزْوَاجًا ﴿٨﴾ وَّجَعَلْنَا نَوْمَكُمْ
سُبَاتًا ﴿٩﴾ وَّجَعَلْنَا الَّيْلَ لِبَاسًا ﴿١٠﴾ وَّجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَّجَعَلْنَا سِرَاجًا
وَّهَّاجًا ﴿١٣﴾ وَّأَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِ حَبًّا وَّنَبَاتًا ﴿١٥﴾ وَّجَنّٰتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ
كَانَ مِيقَاتًا ﴿١٧﴾ يَّوْمَ يُنْفَخُ فِى الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَّفُتِحَتِ السَّمَآءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَّسُيِّرَتِ الْجِبَالُ فَكَانَتْ

PART XXX

Sūrat-un-Nabā

The Announcement. LXXVIII

(Makkan, 2 Sections and 40 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (عم يتساءلون) Of what are they[1] asking ?

2. (عن . . . العظيم) Of the fateful Announcement[2],

3. (الذى . . . مختلفون) concerning which they differ[3].

4. (كلا سيعلمون) No, indeed[4] they shall soon know *the truth*.

5 (ثم . . . سيعلمون) Again, no indeed[5], they shall soon Know the *truth*.

6. (الم . . . مهدا) Have We not made the earth an expanse[6],

7. (والجبال اوتادا) and the mountains as stakes[7] ?

8. (وخلقنكم ازواجا) And We have created you in pairs[8].

9. (وجعلنا . . . سباتا) And We have made your sleep a rest[9].

10. (وجعلنا . . . لباسا) And We have made the night a covering[10].

11. (وجعلنا . . معاشا) And We have made the day for *seeking* livelihood[11].

12. (وبنينا . . . شدادا) And We have built over you seven strong heavens.

13. (وجعلنا . . . وهاجا) And We have set *therein* a lamp glowing.

14. (وانزلنا . . . ثجاجا) And We have sent down from the rain-clouds abundant water.

15. (لنخرج . . . نباتا) So that We bring forth from them corn and vegetation,

16. (وجنت الفافا) and gardens thick *with trees*[12].

17. (ان . . . ميقاتا) Verily the Day of Decision[13] is an appointed time[14] —

18. (يوم . . . افواجا) a Day whereon the Trumpet will be blown, and you will come[15] in multitudes[16].

19. (وفتحت . . . ابوابا) And the sky will have been opened and it will have become *as* doors[17].

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1. *i. e.*, the pagans of Makka.

2. *i. e.*, the Day of Resurrection. نبا is not only 'tidings' but also signifies 'An announcement of great utility, from which results either knowledge or a predominance of opinion, and truth.' (LL).

3. (with the believers, and also among themselves some denying it altogether, others doubting it).

4. (they cannot escape).

5. (they cannot escape).

6. (to lie upon, to sit upon and to walk and run upon).

7. (to fix the earth). See P. XIII. n. 203; P. XIV. n. 33.

8. *i. e.*, male and female.

9. This stresses the biological fact that sleep is not something negative, a cessation of activities, a mere state of unconciousness, but a positive, potent factor in life——its recurring rejuvenator, its sweet restorer. Sleep is in fact one of the greatest Divine boons to man. It is sleep that gives millions of body-cells every opportunity to recoup themselves, get rid of the fatigue poison and get ready for the next period of wakefulness. Psychological research has revealed that lack of sleep kills humans and higher animals quicker than starvation. See also P. XXI. n. 131.

10. As it covers or conceals everything by its darkness.

11. This gives expression, incidentally though, to a very profound scientific fact. 'The food of all living things comes ultimately from plants which, in the presence of sunlight, and only in that presence, and in virtue of its actions upon their green leaves, manufacture starch and sugar from the carbonic acid which exists in the air and water around them, whilst they are also thus enabled to take up nitrogen, and so to form their living substance or protoplasm. At night these particles or cells of the living protoplasm of plants which are furnished with transparent green granules, so as to entangle the sun-light, and by its aid feed on carbonic acid, cease this work. They necessarily repose from their labour because the light has gone. This is the simplest examples of the sleep of living things....This alternation of acti-

vities in day and night occurs even in the invisible microscopic vegetation of pools and streams. Animals even the most minute, only visible with a strong miscroscope ——move about in search of "bits" of food——in fact, bits of other animals or plants——and they, too, are, with special exceptions, checked in their search for food by the darkness, for even extremely minute and simple animals are guided in their search by light, that is to say, by a more or less efficient sense of sight. (Lankester, *Science from an Easy Chair*, pp. 157-159). Thus even the most rudimentary forms of 'livelihood' are performable only in day time.

12. (is such a One, then, not Able to bring about Resurrection ?)
13. Or 'of Distinction between good and evil.'
14. (heralding Judgment).
15. (to judgment, O mankind !).
16. Or 'in bands,' grouped as believers and infidels of various communities.
17. Perhaps for the angels to pass through.

سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّاغِينَ مَآبًا ﴿٢٢﴾ لَّابِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَآءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ
ع كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا
دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾ رَّبِّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُونَ
مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذٰلِكَ الْيَوْمُ الْحَقُّ فَمَن
شَآءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾ ع

20. (وسيرت . . . سرابا) And the mountains will have been removed away[18], and they will have become as mirage.

21. (ان . . . مرصادا) Verily Hell is an ambuscade[19] ——

22. (للطاغين . . . مابا) a receptacle for the exorbitant.

23. (لبثين . . . احقابا) For ages[20] they will tarry therein

24. (لا . . . شرابا) They will not taste therein cool[21] or *any* drink,

25. (الا . . . غساقا) save scalding water and corruption[22],

26. (جزاء وفاقا) recompense fitted[23],

27. (انهم . . . حسابا) Verily they were wont not to look for a reckoning[24].

28. (وكذبوا . . . كذابا) And they belied Our signs totally[25].

29. (وكل . . . كتبا) And We have recorded every thing in a Book[26].

30. (فذوقوا . . . عذابا) Taste therefore[27]. We shall only increase you in torment[28].

SECTION 2

31. (ان . . . مفازا) Verily for the pious is an achievement[29].

32. (حدائق واعنابا) Gardens enclosed and vine-yards,

33. (وكواعب اترابا) and full-breasted *maidens* of equal age[30],

34. (وكاسا دهاقا) and an overflowing cup[31].

35. (لا . . . كذابا) They will hear therein no babble or falsehood ——.

36. (جزآء . . . حسابا) a recompense from thy Lord, a gift sufficient,

37. (رب . . . خطابا) *from* the Lord of the heavens and the earth and of what is in-between[32], the Compassionate with whom they[33] cannot demand audience[34].

38. (يوم . . صوابا) The Day whereon the souls[35] and the angels will stand

arrayed[36], they will not *be able* to speak[37], except whom the Compassionate gives leave[38] and *who* speaks aright.

39. (ذلك . . . مآبا) That is the Sure Day. Let him who wills[39], seek a way back to his Lord[40].

40. (انا . . . ترابا) Verily We have warned you of an imminent chastisement, a Day whereon a man will see what he has sent forth[41], and the infidel will say[42] : would that I had been dust[43] !

18. (from their place).

19 (the angels whereof are lying in wait for the guilty).

20. (Interminable).

21. (refeshing or comforting to them).

22. See P. XXIII. n. 465. غساق may also mean 'intensely cold.'

23. (to their deeds)

24. The words imply that the offence was habitual, not isolated. The offenders disregarded the hard fact of their accountability wilfully and persistently.

25. (by their words and deeds).

26. (of records).

27. This will be said to the inmates of Hell.

28. *i, e.*, every change in your torments will be only for the worse.

29. *i. e.*, supreme fulfilment of their hearts' desires.

30. (with themselves, as companions). For اتراب See P. XXVII. n. 374ff.

31. (with heavenly drinks).

32. Even the atmosphere separating sky and earth has been held sacred, and worshipped either directly for itself or as animated by some special Deity, by several polytheistic communities. The 'invisible beings who are supposed to hover between heaven and earth, that is, whose proper abode is the circumambient atmosphere... are called Air-Gods,' and are described at length in the pages of the ERE. (I. p. 222 ff). Amulets of Shu, (the atmosphere in Egypt), were made in the XIIth dynasty and were common about the XXXth.' (Petrie *Religious Life in Ancient Egypt*, p. 3).

33. *i. e.*, any of His creatures however exalted they may be.

34. (or argument, as of right). This does away with the doctrines of 'Mediation' 'and Intercession' altogether.

35. *i e.*, the possessors of souls. الروح is here used in the generic sense, the singular standing for the class.

36, (with due reverance and awe of the Almighty).

37. Neither far themselves nor on behalf of others.

38. (to speak).

39. (to ensure his salvation).

40. (by embracing the true faith).

41. (of good and evil deeds, and will be face to face with absolute Reality).

42. (in extreme anguish).

43. (so that I had escaped the doom).

سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ وَّهِيَ سِتٌّ وَّاَرْبَعُوْنَ اٰيَةً وَّفِيْهَا رُكُوْعَانِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالنّٰزِعٰتِ غَرْقًا ﴿١﴾ وَّالنّٰشِطٰتِ نَشْطًا ﴿٢﴾ وَّالسّٰبِحٰتِ سَبْحًا ﴿٣﴾ فَالسّٰبِقٰتِ سَبْقًا ﴿٤﴾ فَالْمُدَبِّرٰتِ اَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ
الرَّاجِفَةُ ﴿٦﴾ تَتْبَعُهَا الرَّادِفَةُ ﴿٧﴾ قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ﴿٨﴾ اَبْصَارُهَا خَاشِعَةٌ ﴿٩﴾ يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِي
الْحَافِرَةِ ﴿١٠﴾ ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١١﴾ قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ﴿١٣﴾ فَاِذَا هُمْ
بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ﴿١٥﴾ اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ اِذْهَبْ اِلٰى فِرْعَوْنَ
اِنَّهٗ طَغٰى ﴿١٧﴾ فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ﴿١٨﴾ وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ﴿١٩﴾ فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ﴿٢٠﴾

Sūrat-un-Nāziāt

Those That Drag Forth. LXXIX

(Makkan, 2 Sections and 46 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والنزعت غرقا) By *the angels* who drag forth vehemently[44].

2. (والنشطت نشطا) By the *angels* who release[45] most gently[46].

3. (والسبحت سبحا) By the angels who glide swimmingly[47],

4. (فالسبقت سبقا) and who then speed with foremost speed[48].

5. (فالمدبرت امرا) and who then manage the affair *decreed*[49].

6. (يوم . . . الراجفة) A Day *shall come* when[50] the quaking will quake[51].

7. (تتبعها الرادفة) And there will follow it the next *blast*.

8. (قلوب . . . واجفة) Hearts[52] that Day will be throbbing[53].

9. (ابصارها خاشعة) Their looks *will be* downcast[54].

10. (يقولون . . . الحافرة) They[55] are saying[56] : shall we indeed be restored to our former state[57],

11. (ءاذا . . . نخرة) after we have become decayed bones[58] ?

12. (قالوا . . . خاسرة) They are saying[59]: that indeed shall be a losing return[60] ?

13. (فانما . . . واحدة) *In fact,* it will be only a scaring shout.

14. (فاذاهم بالساهرة) And lo ! they *all* shall *appear*[61] on the surface[62].

15. (هل . . . موسىٰ) Has there come to thee[63] the story of Mūsā ?

16. (اذ . . . طوى) *Recall* when thy Lord called to him in the holy vale of Tuwā[64],

17. (اذهب . . طغى) go thou[65] to Fir'awn; verily he has waxed exorbitant[66].

18. (فقل . . . تزكى) Then say thou[67]: wouldst thou be purified[68]?

19. (واهديك . . . فتخشى) I shall guide thee to thy Lord, so that thou shalt fear[69],

20 (فاريه . . . الكبرى) Then he showed him the great sign[70].

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44. (the soul of the infidels from their bosoms). The angel of death, with his assistants, will pull the souls of the wicked from the inmost parts of their bodies in a most rough and cruel manner.

45. (the souls of the believers).

46. *i. e.*, with the utmost ease.

47. (through the air, taking human souls with them).

48. (to execute the command of God respecting these souls). 'The angels that precede with the souls of the believers to Paradise and with the souls of the unbelievers to Hell.' (LL).

49. (by God).

50. (at the first blast of the trumpet).

51. (the whole universe, and the motionless bodies shall be in a state of violent motion).

52. (of the wicked).

53. (with great agitation and will be in a most disturbed condition).

54. (with shame, humiliation and terror).

55. *i. e.*, the Makkan pagans.

56. (in mockery and defiance).

57. (after being raised from the dead).

58. Much like the whitened skeletons of dead camels which still strew the path of countless pilgrims in Arabia.

59. (by way of sarcasm).

60. *i. e.*, a return full of loss to us.

61. (compelling them to rise).

62. (of the earth wide-awake).

63. (O Prophet!).

64. See P. XVI. n. 262.

65. (as Our apostle). See P. XVI. n. 270.

66. See P. XVI. n. 271.

67. (to him, O Moses!).

68. (of sin and infidelity) *i. e.*, hast thou an inclination, or will, to becoming pure? The phrase is elliptical. The commentators generally supply ميل after هل لك. The particle الى is here used in the sense of في, as it imports the meaning of invitation.

69. (Him, and lead a pious life). Note that even to an arch-rebel like Pharaoh, Divine guidance was easily available.

70. (of his prophethood). The word is used in a generic sense. Compare Sūrah Tāhā verse 56 :—And assuredly We showed him Our signs, all of them, but he denied and rejected.'

فَكَذَّبَ وَعَصٰى ﴿٢١﴾ ثُمَّ اَدْبَرَ يَسْعٰى ﴿٢٢﴾ فَحَشَرَ فَنَادٰى ﴿٢٣﴾ فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ﴿٢٤﴾ فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ
وَالْاُوْلٰى ﴿٢٥﴾ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ﴿٢٦﴾ ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ بَنٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا
فَسَوّٰهَا ﴿٢٨﴾ وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰهَا ﴿٢٩﴾ وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰهَا ﴿٣٠﴾ اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰهَا ﴿٣١﴾ وَالْجِبَالَ
اَرْسٰهَا ﴿٣٢﴾ مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٣﴾ فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ﴿٣٥﴾ وَبُرِّزَتِ الْجَحِيْمُ
لِمَنْ يَّرٰى ﴿٣٦﴾ فَاَمَّا مَنْ طَغٰى ﴿٣٧﴾ وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٨﴾ فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ﴿٣٩﴾ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى
النَّفْسَ عَنِ الْهَوٰى ﴿٤٠﴾ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ﴿٤١﴾ يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ﴿٤٢﴾ فِيْمَ اَنْتَ مِنْ ذِكْرٰىهَا ﴿٤٣﴾
اِلٰى رَبِّكَ مُنْتَهٰهَا ﴿٤٤﴾ اِنَّمَآ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰهَا ﴿٤٥﴾ كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰهَا ﴿٤٦﴾

21. (فكذب و عصى) Yet he belied and rebelled[71].

22. (ثم . . . يسعى) Then he turned back striving[72].

23. (فحشر فنادى) Then he gathered *his people*[73] and cried aloud.

24. (فقال . . . الاعلى) And he said[74] : I am your Lord, most high[75].

25. (فاخذه . . . الاولى) Thereupon Allah seized him with the chastisement of the Hereafter and the present.

26. (ان . . . يخشى) Surely herein is a lesson for him who fear[76].

SECTION 2

27. (ءانتم . . . بنها) Are you harder to create or the sky He hath built[77] ?

28. (رفع . . . ضوها) He raised its height and perfected it.

29. (واغطش . . ضحها) And He has made its night dark and its sunshine bright.

30. (والارض . . . . دحها) And thereafter, he stretched out the earth[78].

31. (اخرج . . . مرعها) And He brought forth therefrom its water and its pasture.

32. (والجبال ارسها) And He set firm the mountains[79] ——

33. (متاعا . . . لانعامكم) a provision for you and your cattle.

34. (فاذا . . . الكبرى) Then when the Grand Calamity comes[80] ——

35. (يوم . . . سعى) the Day *whereon* man will remember what he had striven for.

36. (وبرزت . . . يرى) And the Scorch will be made apparent to *anyone* who sees.

37. (فا ما من طغى) Then as for him who waxed exorbitant,

38. (واثر . . . الدنيا) and *who* chose the life of this world[81],

39. (فان . . . الماوى) verily the Scorch shall be his resort.

40. (و اما . . . . الهوى) And as for him who dreaded standing before his Lord, and restrained *his* soul from desires[82],

41. (فان . . . الماوى) verily the Garden shall be his resort.

42 (يسئلونك . . . مرسها) They[83] question thee[84] regarding the Hour — when will its arrival be?

43. (فيم . . . ذكرها) By no reason art thou *concerned* with the declaration thereof[85]?

44. (الى . . . منتهها) Unto thy Lord is the *knowledge* of the limit *fixed* thereof.

45. (انما . . . يخشها) Thou art but a warner[86] to him who fears it[87].

46. (كانهم . . . ضحها) On the Day whereon they[88] see it, it will *appear to them* as though they had not tarried[89] save an evening or the morning[90].

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71. (the messenger of God).

72. (against Moses).

73. (the magicians).

74. (in the vanity of his power as well as superstition).

75. The Pharaohs believed themselves to be the visible gods, begotten by God, and themselves the Divine begetters of their wives' children. Each of the Pharaohs, so long as he reigned, was considered to be the living image of and vicegerent of the sun-god, invested with the attributes of Divinity, and presumed to be of the like nature with the gods. 'While it easily happened that conspicuous individuals after death came to be regarded by a later generations as effective gods, the cult of the actually living king prevailed in both Babylonia and Egypt and royal statues were objects of worship. In the Amarna Letters (about 1400 B. C) the petty princes of Syria and Palestine address the reigning Pharaoh as "my sun-god" or "my god"' (EMK. II. p. 1046) See also P. XIX. n. 182; P. XX. n. 207.

76. (O pagans!)

77. This draws attention to man's insignificance in the vast scheme of God's Universe.

78. (which had already been created).

79. Which 'are the main reservoirs for the storage and gradual distribution of water, the very basis for the life of man and the beast.' (AYA).

80. (sorting out everything according to its true value).

81. (denying the life to come altogether).

82. *i. e.*, from gratifying unlawful lusts.

83. *i. e.*, the Makkan pagans.

84. (O Prophet !).

85. It is not the business of any of His prophets to announce the exact hour and date of the Resurrection.

86. *i. e.*, one who announces its sure arrival, not its exact hour or date.

87. *i. e.*. the Judgment-Day.

88. (who are now clamouring for its immediate advant).

89. (in the world).

90. The pronoun ها refers to عشية because the ضحى and عشية belong to the same day.

سورة عبس مكية وهي اثنتان واربعون اية وفيها ركوع واحد

بسم الله الرحمن الرحيم

عبس وتولى ﴿١﴾ ان جاءه الاعمى ﴿٢﴾ وما يدريك لعله يزكى ﴿٣﴾ او يذكر فتنفعه الذكرى ﴿٤﴾ اما من
استغنى ﴿٥﴾ فانت له تصدى ﴿٦﴾ وما عليك الا يزكى ﴿٧﴾ واما من جاءك يسعى ﴿٨﴾ وهو يخشى ﴿٩﴾
فانت عنه تلهى ﴿١٠﴾ كلا انها تذكرة ﴿١١﴾ فمن شاء ذكره ﴿١٢﴾ في صحف مكرمة ﴿١٣﴾ مرفوعة مطهرة ﴿١٤﴾
بايدي سفرة ﴿١٥﴾ كرام بررة ﴿١٦﴾ قتل الانسان ما اكفره ﴿١٧﴾ من اي شيء خلقه ﴿١٨﴾ من نطفة خلقه
فقدره ﴿١٩﴾ ثم السبيل يسره ﴿٢٠﴾ ثم اماته فاقبره ﴿٢١﴾

Sūrah 'Abasa

He Frowned. LXXX

(Makkan, 1 Section, 42 Verses,)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (عبس و تولی) He[91] frowned and turned away,
2. (ان . . . الاعمی) because there came to him a blind *man*[92],
3. (وما . . . یزکی) How canst thou know[93], whether he might be cleansed[94],
4. (او . . . الذکری) or be admonished[95], so that the admonition might have profited him[96] ?
5. (اما . . . استغنی) As for him who regards himself self-sufficient[97] ——
6. (فانت . . . تصدی) to him thou attendest[98] ;
7. (وما . . . یزکی) whereas it is not on thee[99] that he[100] is not cleansed[101].
8. (واما . . . یسعی) And as for him who comes to thee running[102],
9. (وهو یخشی) and he fears[103] ——
10. (فانت . . . تلهی) him thou neglectest[104].
11. (کلا . . . تذکرة) No indeed[105] I verily it[106] is an admonition[107].
12. (فمن . . . ذکره) So whosoever wills[108], let him be admonished with it[109],
13. (فی . . . مکرمة) inscribed in honoured Writs[110],
14. (مرفوعة مطهرة) exalted[111], purified[112],
15. (بایدی سفرة) by the hands of scribes,

16. (كرام بررة) honourable, virtuous[113].

17. (قتل . . . اكفره) Perish man ! how ingrate he is !

18. (من . . . خلقه) Of what has He created him ?

19. (من . . . فقدره) Of a *drop* of seed. He created him and set him in a proper form[114].

20. (ثم . . . يسره) Then He made easy the way[115].

21. (ثم . . . فاقبره) Then He caused him to die and be buried.

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91. *i. e.*, the holy Prophet.

92. *i. e.*, certain believer, named 'Abdullah ibn Umm Maktūm. a man 'of little consideration.' (Muir, *op. cit.*, p. 66) Once the holy Prophet. while he was engrossed in earnest discourse with some of the principal Quraish whose conversion he had long cherished. was interrupted by a blind Muslim. The Prophet, habitually so solicitous for the poor and lowly, apprehended that at the moment the haughty Quraish would take umbrage at this importunity of a 'commoner' and would make it a pretext for their immediately leaving his company, and in the interest of Islam ignored the intruder and turned away his face from him.

93. (with thy limited human knowlege, O Prophet !).

94. (from his sins altogether by thy attending to his questions).

95. (in regard to a particular affair).

96. (in either case). The obedient Muslim was in any case sure to profit by the precept of the Prophet.

97. (and therefore pays no heed to thy precepts). The allusion is to the haughty Quraish chieftains.

98. (from thy solicitude to strengthen the cause of Islam by enlisting the support of the influential members of the Quraish tribe).

99. *i. e.*, no responsibility rests on thee, O Prophet !

100. *i. e.*, the heedless, undutiful and arrogant person.

101. (from the filth of infidelity).

102. *i. e.*, earnestly inquiring about matters of faith.

103. (God and therefore has a will to learn).

104. (although impelled by the earnestness of thy zeal to convert the rich pagans).

105. (shouldst thou act thus in future). 'This incident shows the tender and ready perception by Mohammad of the slight he had offered, and the magnanimity with which he could confess his fault.' (Muir, *op. cit.* p. 66). 'Mohammad is justly praised for the magnanimous spirit shown in this passage. Throughout his career we rarely find him courting after the favour of the rich or the great, and he was ever ready to recognise merit in the poorest of his followers.' (Rev. E. M. Wherry).

Such is the verdict of anti-Muslims and Christians !

106. *i. e.*, the Holy Qur'ān.

107. (open to everybody). 'This is the Book which today is accepted by nearly four hundred million human beings as containing the Creator's final message to mankind. *Its influence on the course of history has obvioulу been immense, and will as obviously continue to be extremely great.* The Koran was the prime inspiration of a religious movement which gave rise to a civilization of wide extent, vast power, and profound vitality......No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly or to judge ignorantly, the Book that is called the Koran. *It is among the greatest movements of mankind.* It surely deserves and demands to be more widely known and better comprehended in the West.' (Arbery's *The Holy Koran*, p 33, Italics ours).

108. *i. e.*, is willing to receive it,

109. (and leave the scoffers and blasphemers aside).

110. *i. e.*, in the Preserved Tablet.

111. (in rank and dignity).

112 *i. e.*, uncorrupted, and kept pure from the hands of evil spirits.

113. All these attributes refer to the hands of angels.

114. *i. e.*, He formed him with the proportion.

115. (out of the womb).

عبس ٨٠ عم ٣٠

ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾ فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً
وَأَبًّا ﴿٣١﴾ مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾ فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَ
صَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

22. (ثم . . . انشره) Then when He wills, He shall raise him to life.

23. (كلا . . . امره) No indeed[116] ! Man[117] performed not what He had commanded him.

24. (فلينظر . . . طعامه) Let man look at his food[118].

25. (انا . . . صبا) It is We Who pour forth water in abundance[119].

26. (ثم . . . شقا) Then We cleave the earth in clefts.

27. (فانبتنا . . . حبا) Then We cause therein the grain to grow,

28. (وعنبا و قضبا) and vines and vegetables,

29. (وزيتونا و نخلا) and olives and palms,

30. (وحدائق غلبا) and luxuriant enclosed gardens,

31. (وفاكهة وابا) and fruits and herbage[120] ——

32. (متاعالكم ولانعامكم) a provision for you and your cattle.

33. (فاذا . . . الصاخة) Then when comes the Deafening Cry[121] ——

34. (يوم . . . اخيه) on the Day when a man[122] shall flee from his brother,

35. (وامه وابيه) and his mother and father,

36. (وصاحبته وبنيه) and his wife and sons.

37. (لكل . . . يغنيه) For every one on that Day shall have business *enough* to occupy him[123].

38. (وجوه . . . مسفرة) Faces *of some*[124] on that Day shall be beaming[125],

39. (ضاحكة مستبشرة) laughing, rejoicing.

40. (و وجوه . . . غبرة) And faces *of others*[126] on that Day shall be gloomy[127],

41. (ترهقها قترة) dust-covered,

42. (اولئك . . الفجرة) Those ! they shall be the infidels[128], the ungodly[129].

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116. (man proved grateful).

117. *i. e.*, the ungrateful human being.

118. *i. e.*, in what manner We have provided it for him. And this is symbolic of God's all-round beneficence to man.

119. *i. e.*, by heavy showers.

120. (which beasts feed upon).

121. (of the Trumpet).

122. (in extreme terror and confusion).

123. (and make him indifferent towards even his closest relations).

124. (of the believers).

125. (with the light of faith).

126. (of the infidels).

127. Symbolic of their infidelity.

128. *i. e.*, rejectors of God's truths.

129. *i. e.* immersed in impiety.

سُورَةُ التَّكْوِيرِ مَكِّيَّةٌ وَهِيَ تِسْعٌ وَعِشْرُونَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ
حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنبٍ قُتِلَتْ ﴿٩﴾ وَ
إِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ
مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي

Sūrat-ul-Takwīr

The Winding Round. LXXXI

(Makkan, 1 Section and 29 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا الشمس كورت) When the sun[130] shall be wound round[131],

2. (واذا النجوم انكدرت) and the stars[132] shall dart down,

3. (واذا الجبال سيرت) and when the mountains[133] shall be made to pass away,

4. (واذا . . . عطلت) and when the she-camels big with young[134] shall be abandoned[135],

5. (واذا . . . حشرت) and when the wild beasts[136] shall be gathered together[137],

6. (واذا . . . سجرت) and when the seas[138] shall be filled[139],

7. (واذا . . . زوجت) and[140] when the souls shall be paired[141],

8. (واذا . . . سئلت) and when the girl buried alive[142] shall be questioned:

9. (بای . . . قتلت) for what sin she was slain,

10. (واذا . . . نشرت) and when the Writs[143] shall be laid open[144],

11. (واذا . . . كشطت) and when the sky shall be stripped off[145],

12. (واذا . . . سعرت) and when the Scorch shall be set ablaze[146],

13. (واذا . . . ازلفت) and when the Garden shall be brought near[147],

14. (علمت . . . احضرت) *then* every soul shall know what it has presented[148].

15. (فلا . . . بالخنس) I swear by the receding *stars*,

16. (الجوارالكنس) moving swiftly and hiding themselves,

17. (والّيل . . . عسعس) and by the night when it departs[149],

18. (والصبح . . . تنفس) and *by* them crning when it shines forth.

19. (انه . . . كريم) Verily it[150] is a Word[151] *brought* by an honoured messenger[152],

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130. The greatest source of strength in the physical world.

131. (with darkness, and effaced).

132. Which have for ages remained fixed and constant.

133. The most striking stability on the earth.

134. The most prized property in ancient Arabia. عشراء, the singular of عشار, is 'A she-camel that has been ten months pregnant, from the day of her having been covered by the stallion.' (LL) 'In normal times she would be most sedulously cared for.'

135. (and left untended).

136. Which in normal times are so fearful of each other and of human beings.

137. (and they shall forget their mutual animosity).

138. The biggest expanse of water.

139. (with fire). At the first blast of the Trumpet all seas shall flow forth one into another, and thus become one sea, and then shall be kindled and become fire.

140. Now begin the happenings at the second blast of the Trumpet

141. *i. e.*, united with their fellows ; like will be joined with like ; each sect, or party, shall be united with those whom it has followed.

142. 'It was customary among the ancient Arabs to bury their daughters alive as soon as they were born, for the fear that they should be impoverished by providing for them, or should suffer disgrace on their account.' (Sale) 'At that time there were many survivals of barbarism among the inhabitants of central Arabia. For instance, the practice of burying newborn daughters alive was very general.' (HHW. VIII. p. 8) 'Amongst the Arabs before Mohammad......sons were preserved, but daughters were usually buried alive.' (ERE. I. pp. 3, 4) 'At any rate in some places and sometimes, there was a strong pressure of publ.c opinion against sparing any daughter, even though she were the only child of her parents ' (Robertson Smith. *Kinship and Marriage in Early Arabia*, pp 129-30). In India the practice continued so late as the middle of the nineteenth century. 'Among all the races of India; there is none more noble than the Rajput ; and among the Rajputs. the first rank belongs to the Chuhans......These people are numerous in the United Provinces In the district of Mainpuri there are more than 30.000 of them. and not about sixty years ago it was discovered that among them was not a single girl. Every daughter that

was born was killed. The higher the rank of the family the more constant and systematic was the crime......This is not rhetoric but the statement of a fact. In 1856 special inquiries were instituted. It was found that this practice of infanticide although especially prevalent among the Rajputs, was by no means confined to them, and it was common not only in the Agra province but in Oudh, the Punjab, and in parts of the Bombay Presidency. Numbers of villages were visited where there was not a single girl and where there had never been one within the memory of man...... In 1869 another investigation showed that there was little change for the better.' (Strachey, *India*, 4th Ed., pp. 433-34) 'Infanticide of female infants has been practised in India from unknown times amongst the ancient Gakkhar race in the Punjab, and it has been a constant custom, and continued in several parts of India down to the later third of the 19th century.' (EI. II. p. 397) As a matter of fact, wherever polyandry is in existence baby-girls are killed in large numbers.

143. (of record).

144. (so that every one would be able to see his record).

145. As the skin is plucked off a slaughtered sheep. Or, the phrase may mean, 'And when the heaven shall be removed from its place, like as a roof is removed from its place.' (LL) According to the OT, God has stretched out the heavens like a curtain. (Ps. 104 : 2)

146. (and is kindled all the more).

147. (unto the God-fearing). *Cf. Sūrat-ul-Qāf*, verse 31.

148. (of deeds, good or evil).

149. (and gradually melts away in day) عسعس الليل has two contradictory meanings. 'The night came on or departed,' But the phrase in the Qurān, 'according to all expositors, signifies, "And by the night when it departeth." (LL).

150. *i. e.*, the Holy Qurān.

151. (of God). 'The Glorious Koran, that inimitable symphony, the very words of which move man to tears and ecstasy' (Pickthall). 'The Book which was revealed to the Prophet.........and is believed by Muslims to be the word of God as distinguished from *Hadis*, i. e. the saying of the Prophet.........*The purity of its text is an established fact*. It is in rhymed prose and is universally recognised as the finest production in Arabic literature.' (Hammerton's *New Universal Encyclopedia*, Vol. VI, p. 4888, Italics ours). The text of the book is sound ; it can be read in 10 ways but in few cases do the variations make serious difference in the sense. (*Everyman's Encyclopedia.*' Vol. VII, p. 524, 4th Ed.).

152. *i. e.*, by the angel Gabriel.

قُوَّةٍ عِنْدَ ذِى الْعَرْشِ مَكِيْنٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ اَمِيْنٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ﴿٢٢﴾ وَلَقَدْ رَاٰهُ بِالْاُفُقِ
الْمُبِيْنِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ﴿٢٥﴾ فَاَيْنَ تَذْهَبُوْنَ ﴿٢٦﴾ اِنْ هُوَ
اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٢٧﴾ لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ﴿٢٨﴾ وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٢٩﴾

20. (ذی . . . مکین) owner of strength[153], and of *established* dignity with the Lord of the Throne,

21. (مطاع . . . امین) obeyed *one*[154] there[155], as also trusty[156].

22. (وما . . . بمجنون) Nor is your companion[157] distracted[158].

23. (ولقد . . . المبین) Assuredly he has seen him[159] in open horizon[160].

24. (وما . . . بضنین) And he is not a tenacious *concealer*[161] of the Unseen[162]

25. (وما . . . رجیم) Nor is it[163] the word of the accursed Satan[164].

26. (فاین تذهبون) Whither then are you going[165] ?

27. (ان هو . . . للعلمین) This is not but an Admonition to the worlds[166] ——

28. (لمن . . . یستقیم) to whomsoever of you who wills to walk straight[167].

29. (وما . . . رب العلمین) And you cannot will unless *it be* that Allah, the Lord of the worlds, wills[168]

153. (so that none of the devilish forces can overcome this mighty messenger). See *Sūrat-un-Najm*, vv. 5-6.

154. (by other angels).

155. *i. e.*, in the heavens.

156. *i. e.*, thoroughly reliable in every respect. So far with the angel-messenger. Now begins the description of the prophet-messenger.

157. *i. e.*, the holy Prophet, whom you know so well as your life-long associate.

158. As supposed by the pagan calumniators.

159. *i. e.*, the revealing angel.

160. See P. XXVII. n. 125.

161. *i. e.*, of what has been revealed to him.

162. The Prophet has nothing to conceal ; his messages are all plain and unambiguous.

163. As supposed by the pagan calumniators.

164. Who may happen to overhear by stealth the discourse of the angels.

165. (straying from the Way, and rejecting the plain truth).

166. (and not for a particular race or class). Notice once more the universality of the message of Islam.

167. *i. e.*, such alone can profit by it. This repudiates the doctrine of *Karma* and determinism, in all its forms and varieties.

168 This repudiates the doctrine of free-will and liberty, in all its forms and varieties.

سورة الانفطار مكية وهي تسع عشرة اية

بسم الله الرحمن الرحيم

إذا السماء انفطرت ۝١ وإذا الكواكب انتثرت ۝٢ وإذا البحار فجرت ۝٣ وإذا القبور بعثرت ۝٤ علمت نفس
ما قدمت وأخرت ۝٥ يا أيها الإنسان ما غرك بربك الكريم ۝٦ الذي خلقك فسواك فعدلك ۝٧ في أي
صورة ما شاء ركبك ۝٨ كلا بل تكذبون بالدين ۝٩ وإن عليكم لحافظين ۝١٠ كراما كاتبين ۝١١
يعلمون ما تفعلون ۝١٢ إن الأبرار لفي نعيم ۝١٣ وإن الفجار لفي جحيم ۝١٤ يصلونها يوم الدين ۝١٥ وما هم
عنها بغائبين ۝١٦ وما أدراك ما يوم الدين ۝١٧ ثم ما أدراك ما يوم الدين ۝١٨ يوم لا تملك نفس
لنفس شيئا والأمر يومئذ لله ۝١٩

Surat-ul-Infitar

The Cleaving LXXXII

(Makkan, 1 Section and 19 Verses)

In the name of Allah, the Compassionate the Merciful.

SECTION 1

1. (اذا . . . انفطرت) When the sky is cleft[169],

2. (واذا . . . انتثرت) and when the stars are scattered,

3. (واذا . . . فجرت) and when the seas are flowed out[170],

4. (واذا . . . بعثرت) and when[171] the graves are ransacked,

5. (علمت . . واخرت) *each* soul shall know what it sent afore[172] and what it left behind[173].

6. (يايها . . . الكريم) O man! what has deluded thee concerning thy Lord, the Bountiful[174],

7. (الذى . . . فعدلك) Who created thee[175], then moulded thee[176], then proportioned thee[177]?

8. (فى . . . ركبك) He constructed thee in whatsoever form He willed.

9. (كلا . . . بالدين) No indeed[178]! Aye! you deny the Requital[179]!

10. (وان . . . لحفظين) Verily guardians[180] there are for you;

11. (كراما كاتبين) honourable[181] scribes.

12. (يعلمون ما تفعلون) They know whatsoever you do[182].

13. (ان . . . نعيم) Verily the pious will be in Delight.

14. (ران . . . جحيم) and the ungodly in a Scorch.

15. (يصلونها . . . الدين) Roasted they will be therein on the Day of Requital.

16. (وما . . . بغائبين) And thence[183] they will not be *allowed to be* absent[184].

17. (وما . . . الدين) And what will make thee understand what the Day of Requital is?

18. (ثم . . . الدين) Again, what will make thee understand what the Day of Requital is[185]?

19. (يوم . . . يومئذ) A Day whereon no soul will own aught of *power* for any *other* soul[186], and the command will be wholly Allah's[187].

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169. (at the first blast of the Trumpet).
170. (and by intermingling became one great sea).
171. (at the second blast of the Trumpet).
172. (of his good and evil deeds).
173. (by way of good and bad example).
174. (so that thou hast neglected what was incumbent on thee to Him). *Cf.* the NT :—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ? (2. Pe. 3 : 11, 12) ب is here, as in many interrogative sentences, synonymous with من . الكريم may also be translated as the Honoured.
175. *i. e.*, brought thee into being.
176. *i. e.*, adopted thy creation to the exigencies and requirement of Wisdom.
177. Or 'made thee symmetrical'.
178. (should you have been so deluded and so forgetful of Him).
179. (itself) *i. e.*, the very fact which should have dispelled all delusions.
180. *i. e.*, the recording angels.
181. (in the sight of God).
182. (and they write down all your actions).
183. (——after once entering it——)
184. *i. e.*, they shall never be allowed to come out of it.
185. The interrogation is repeated for magnifying the importance.
186. This repudiates the doctrine of Mediation or Intercession in all its forms.
187. (demonstrably) *i. e.*, His direct command of everything will be perfectly manifest.

المطففين ٨٣ عمّ ٣٠

سُورَةُ الْمُطَفِّفِينَ مَكِّيَّةٌ وَهِيَ سِتٌّ وَثَلٰثُونَ اٰيَةً

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيْلٌ لِّلْمُطَفِّفِيْنَ ۝ الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۝ وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ۝ اَلَا
يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۝ لِيَوْمٍ عَظِيْمٍ ۝ يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۝ كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ
لَفِيْ سِجِّيْنٍ ۝ وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ۝ كِتٰبٌ مَّرْقُوْمٌ ۝ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝ الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ
الدِّيْنِ ۝ وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۝ اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝ كَلَّا بَلْ رَانَ
عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝ كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ۝ ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ۝ ثُمَّ

Sūrat-ut-Taṭfīf

The Scrimping. LXXXIII

(Makkan, 1 Section and 36 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ويل للمطففين) Woe to the scrimpers[188],

2. (الذين . . . يستوفون) who when they take from[189] others, exact the full measure,

3. (واذا . . . يخسرون) and *when* they measure to them or weigh for them, diminish[190].

4. (الا . . . مبعوثون) Do not such men imagine[191] that they shall be raised up?

5. (ليوم عظيم) on a fateful Day[192]!

6. (يوم . . . لرب العلمين) A Day when mankind shall stand before the Lord of the worlds.

7. (كلا . . . سجين) By no means[193]! The record of the ungodly is in Sijjīn[194].

8. (وما . . . سجين) And what will make thee understand what the Sijjīn is[195]?

9. (كتب . . . مرقوم) A record *of misdeeds* written[196].

10. (ويل . . . للمكذبين) Woe be on that Day to the beliers,

11. (الذين . . . الدين) who belie the Day of Requital[197].

12. (وما . . . اثيم) And none belies it save a trespasser, sinner.

13. (اذا . . . الاولين) And when Our revelations are read to him, he says[198]: fables of the ancients[199]!

14. (كلا . . . يكسبون) By no means[200]! Aye! encrusted[201] upon their hearts is what they have been earning[202].

15. (كلا . . . لمحجوبون) By no means[203]! Verily on the Day they will be shut out[204] from their Lord[205].

16. (ثم . . . الجحيم) Then verily they will be roasted into the Scorch.

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188. مطفف is 'One who gives short measure, and short weight, thus cheating his companion ; but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency.' (LL).

189. على is here used in the sense of من . (LL).

190. *i. e.*, they give less than what is due.

191. Apart from the risk of their being exposed in this very world.

192. A Day of Account, when they shall have to answer for every act of theirs. 'This passage, as well as many others in this portion of the Qur'ān, illustrates the character of the instruction given by the reformer of Makka. It has a genuine ring about it. A pure morality is insisted on, and enforced by the doctrine of a final judgment.' (Rev. E. M. Wherry).

193. (they shall be able to escape the doom).

194. سجين literally 'A prison' is 'a certain place in which is the record of the deeds of the wicked.' (LL).

195. ماسجين is equivalent to ما كتاب سجين.

196. *i. e.*, duly registered and inscribed, with no possibility of omissions, and leaving no scope for the sinner.

197. (and who are naturally the most hardened sinners).

198. (of them scornfully).

199. See P. VII. n. 321.

200. (has he any reasonable ground to reject it ?).

201. (like rust).

202. The purport is : this persistence in wickedness has blackened their hearts and rendered them incapable of receiving God's truths.

203. (shall they be able to escape the doom).

204. *i. e.*, from the graceful presence of their Lord.

205. A deprivation of the highest magnitude.

يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ١٧ كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ١٨ وَمَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ١٩ كِتٰبٌ
مَّرْقُوْمٌ ٢٠ يَّشْهَدُهُ الْمُقَرَّبُوْنَ ٢١ اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ٢٢ عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ٢٣ تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ
النَّعِيْمِ ٢٤ يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ٢٥ خِتٰمُهٗ مِسْكٌ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ٢٦ وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ ٢٧
عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ٢٨ اِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ٢٩ وَاِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ٣٠
وَاِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ٣١ وَاِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ٣٢ وَمَآ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ٣٣ فَالْيَوْمَ
الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ٣٤ عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ٣٥ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ٣٦ ع

17. (ثم . . . تكذبون) Then it will be said[206] : this is what you were used to belie.

18. (كلا . . . عليين) By no means[207] ! The record of the virtuous will be in 'Illiyūn[208].

19. (وما . . عليون) And what will make thee understand what 'Illiyūn is?

20. (كتب مرقوم) A record of *good deeds* written[209],

21. (يشهده المقربون) to which will bear witness[210] those placed nigh[211].

22. (ان . . . نعيم) Verily the virtuous will be in Delight[212],

23. (على . . . ينظرون) *reclining* on couches, looking on[213].

24. (تعرف . . . النعيم) Thou wilt perceive brightness of delight[214] in their faces.

25. (يسقون . . . مختوم) They will be given to drink of pure wine, sealed[215] ;

26. (ختمه . . . المتنافسون) the seal of which will be of musk[216]. To this end let the aspirers[217] aspire.

27. (ومزاجه . . تسنيم) And mixed therewith will be the *water of* Tasnīm ;

28. (عينا . . . المقربون) a spring[218] whereof will drink those brought nigh[219].

29. (ان . . . يضحكون) Verily the culprits were wont to laugh at those who believed.

30. (واذا . . . يتغامزون) and, when they[220] passed by[221], to wink at each other[222].

31. (واذا . . . فكهين) And when they returned to their household, they returned jesting[223].

32. (واذا . . . لضالون) And when they saw them, they said *scornfully*: certainly these are the strayed ones.

33. (وما . . حفظين) Whereas they were not sent over them as watchers[224].

34. (فاليوم . . يضحكون) So To-day[225] the faithful are laughing at the infidels[226],

35. (على . . . ينظرون) *reclining* on couches, looking on[227].

36. (هل . . . يفعلون) The infidels have indeed been rewarded for what they have been doing.

206. (to them by the infernal guards).

207. (shall the faithful be disappointed).

208, 'A place in the Seventh Heaven, to which ascend the souls of the believers, or the highest of the places ; or a certain thing above another thing...... or loftiness above loftiness.' (LL).

209. *i. e.*, duly registered and inscribed, with no possibility of error or effacement.

210. (with great esteem and honour).

211. (to their Lord) *i. e.*, angels.

212. (*i. e.*, in the greatest of delights).

213. (at the wardens of Paradise).

214. (O reader !).

215. ——so highly valued indeed it will be !

216. Which is the highest of perfumes.

217. (for eternal happiness).

218. (in Paradise, called تسنيم from its being conveyed to the highest appartments).

219. Those of the highest grade in Paradise will continually drink of this water pure and unmixed, which will be superior even to the 'Pure Wine.'

220. *i. e.* the believers.

221. *i. e.*, the scoffers.

222. (in scorn and derision).

223. 'Jeers and jests were the ordinary weapons by which the believers were assailed.' (Muir, *op. cit.*, p. 78).

224. The infidels were not commissioned by God to call the believers to account, or to judge of their actions.

225. ——the Day of the restoration of true values——

226. *i. e.*, in their turn.

227. (at the plight of the infidels).

سُورَةُ الانْشِقَاقِ مَكِّيَّةٌ وَهِيَ خَمْسٌ وَعِشْرُونَ آيَةً

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا السَّمَاءُ انْشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ
لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ
يَدْعُو ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ

Sūrat-ul-Inshiqāq

The Sundering. LXXXIV

(Makkan, 1 Section and 25 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا . . . انشقت) When[228] the sky will sunder,

2. (واذنت . . . وحقت) and hearkens to its Lord, and is dutiful.

3. (واذا . . . مدت) And when the earth will be stretched forth[229],

4. (والقت . . . وتخلت) and will cast out all that is within it[230], and will void itself.

5. (واذنت . . . وحقت) and it hearkens to its Lord, and is dutiful[230-A].

6. (يا يها . . . فملقيه) O man! verily thou art toiling towards thy Lord[231], a *painful* toiling and is about to meet Him.

7. (فاما . . . بيمينه) Then as to him who will be given his book[232] in his right hand,

8. (فسوف . . . يسيرا) his account will presently be taken by an easy reckoning[233].

9. (وينقلب . . . مسرورا) And he shall return to his people[234] joyfully.

10. (واما . . . ظهره) And as to him who will be given his book[235] from behind his back[236],

11. (فسوف . . . ثبورا) he will presently call for death[237].

12. (ويصلى سعيرا) And he shall roast in a Blaze.

13. (انه . . . مسرورا) Verily he was *in this world* joyful[238] among his people.

14. (انه . . . يحورا) Certainly he imagined[239] that he would not revert[240].

228. (at the second blast of the Trumpet).

229. (to accommodate all its inhabitants of whatever period).

230. *i. e.* disgorging everything of its contents, such as the bodies of the dead.

230-A. *Cf.* the NT :—'The day of the Lord will come as a thief in the night ; in the which the heaven shall pass away with a great voice, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.' (2 : Pe. 3 : 10) See also n. 174 above.

231. *i. e.*, either on the right or the wrong way.

232. (of records).

233. (and he shall receive ever more than his deserts).

234. *i. e.*, those nearest and dearest to him, who themselves being true believers, shall be waiting to receive him.

235. (of records).

236. (and in his left hand).

237. (to fall upon him) *i. e.*, in extreme agony he shall think of death as a blessing.

238. (in utter neglect of the Hereafter).

239. (in extreme self-complacency).

240. (to his Lord, and will be called upon to account for his works).

بِهٖ بَصِيْرًا ⑮ فَلَآ اُقْسِمُ بِالشَّفَقِ ⑯ وَالَّيْلِ وَمَا وَسَقَ ⑰ وَالْقَمَرِ اِذَا اتَّسَقَ ⑱ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ⑲
فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ⑳ وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ㉑ بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ㉒ وَاللّٰهُ
اَعْلَمُ بِمَا يُوْعُوْنَ ㉓ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ㉔ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ㉕

15. (بلى . . . بصيرا) Yea! his Lord had been ever beholding him.

16. (فلا . . . بالشفق) I swear by the afterglow of the sunset,

17. (والیل . . . وسق) *and* by the night and what it brings together[241],

18. (والقمر . . . اتسق) *and* by the moon when it is at the full,

19. (لترکبن . . . طبق) surely you will march on from stage to stage[242].

20. (فمالهم . . . یومنون) What ails them[243], that they do not care to believing[244]?

21. (واذا . . . یسجدون) and that when the Qurān is read to them, they do not prostrate themselves[245]?

22. (بل . . . یکذبون) Yea! the infidels belie[246].

23. (واللہ . . . یوعون) Whereas Allah knows Best what they cherish[247].

24. (فبشرهم . . . الیم) So announce thou[248] to them an afflictive torment.

25. (الا . . . ممنون) But those who believe and work righteously, unending will be their wage.

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241. *i. e.*, wild beasts gathering together at night.

242. (O mankind!) *i. e.*, your existence is not fixed or stationary; you must be ever changing, growing, journeying from the state of the living to that of the dead, and from the state of the dead to a new state of life in the next world. عن is here synonymous with بعد; and طبقاً عن طبق is equivalent to حالة بعد حالة.

243. *i. e.*, the unbelieving mass of humanity.

244. (and thus wilfully lose the best of opportunities).

245. (in God).

246. *i. e.*, they go so far in their infidelity as to reject the truths of God forthwith.

247. (in their breasts, of hatred and malice).

248. (O Prophet!)

سُوْرَةُ الْبُرُوْجِ مَكِّيَّةٌ وَّهِيَ اثْنَتَانِ وَعِشْرُوْنَ اٰيَةً

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۙ وَالْيَوْمِ الْمَوْعُوْدِ ۙ وَشَاهِدٍ وَّمَشْهُوْدٍ ؕ قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۙ النَّارِ ذَاتِ الْوَقُوْدِ ۙ
اِذْ هُمْ عَلَيْهَا قُعُوْدٌ ۙ وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ؕ وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ
الْحَمِيْدِ ۙ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ؕ اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ
وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ ؕ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ جَنّٰتٌ

Sūrat-ul-Burūj

The Big Stars. LXXXV

(Makkan, 1 Section and 22 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والسماء . . . البروج) By the sky *adorned* with big stars[249],

2. (واليوم الموعود) *and* by the Promised Day[250],

3. (وشاهد و مشهود) *and* by the witnessing *day*[251] and the witnessed *day*[252],

4. (قتل . . . الاخدود) perish the fellows of the ditch,

5. (النار ذات الوقود) of the fuel-fed fire[253],

6. (اذهم . . . قعود) when they[254] sat by it,

7. (وهم . . . شهود) and were witnesses to what they did with the faithful[255].

8. (وما . . . الحميد) And they persecuted them for naught save that they believed in Allah, The Mighty, the Laudable.

9. (الذى . . . شهيد) Him, Whose domain is the heavens and the earth. And Allah is Witness over everything.

10. (ان الذين . . الحريق) Verily those who persecuted the believing men and women, and then repented not, for them shall be the torment of Hell[256], and for them shall be the torment of burning.

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249. *i. e.*, stars of the first magnitude

250. (for judgment and requital). The occurence of that Day is not a matter of opinion, but a definite promise on the part of God.

251. *i. e.*, Friday, the day of weekly Muslim congregation. (Th).

252. *i. e.*, the ninth of Zul-hijja, the day of Pilgrimage. (Th).

253. The allusion is to a frightful persecution of the Christians by a Jewish king in Yemen. 'In 523 A.D. the throne was seized by a bigoted and dissolute usurper. A proselyte to Judaism, he perpetrated frightful cruelties on the Christians of the neighbouring provinces of Najran who refused to embrace his faith. Trenches filled with combustible materials were lighted, and the martyrs cast into the flames. Tradition gives the number thus miserably burned, or slain by the sword, at twenty thousand,' (Muir, *op. cit.*, Intro. p. xciii). In the early part of the sixth century the Herbew religion had such a hold upon al-Yemen that the last Himyarite King dhu-Nuwas was a Jew....Rivalry between the South Arabian converts of the two newly introduced monotheistic religions led to active hostility. Evidently dhu-Nuwas representing the nationalistic spirit, associated the native Christians with the hated rule of the Christian Abyssinians. To this Jewish monarch is ascribed the famous massacre of the Christians of Najran in October 523. (Hitti, *op. cit.*, p. 62). The event is of great historical importance, since it led to the intervention of the Negus of Ethiopia, at the instance of the Emperor Justinian, in the Yemen and its capture by him. The Jews too have a tradition of their own fiery persecution of an idolatrous king. (*Cf.* JE. II. p. 363).

254. *i. e.*, the cruel persecutors.

255. (gloating over the agonies of their victims).

256. Which includes a multitude of torments.

تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾
وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ
وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

11. (ان الذين . . . الكبير) **Those who believed and worked righteous *works* for them shall be the Gardens whereunder rivers flow; that is the supreme achievement[257].**

12. (ان . . . لشديد) Verily the grip of thy Lord is terrible.

13. (انه . . . يعيد) Verily He! *it is* He Who begins[258] and repeats.

14. (وهو . . . الودود) And He is the Forgiving, the Loving.

15. (ذو العرش المجيد) Lord of the Throne, the Glorious[259].

16. (فعال . . . يريد) Doer of whatsoever He intends.

17. (هل . . . الجنود) Has there come unto thee[260] the story of the hosts,

18. (فرعون وثمود) of Fir'awn and the *Thamūd*?

19.-**20** (بل . . . تكذيب) Aye! those who disbelieve *are engaged* in denial[261].

(والله . . . محيط) While Allah is encompassing[262] from behind them[263].

21. (بل . . . مجيد) Aye! It is a glorious Recitation[264],

22. (فى . . . محفوظ) inscribed in a Preserved Tablet[265].

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257. Surpassing all the achievements of this world.

258. (th ecreation).

259. (without let or hindrance). His is absolutely sovereign will, unfettered by any conditions or restrictions. Nothing can come between His will and its execution. Unlike the head of many a pantheon, who is surrounded by fellow deities and whose will frequently clashes with their's and who must at times bow to the overruling Fate, the God of Islam is all-in-all. Sovereign in the absolute sense of the word. See also P. XII. n. 312.

260. (O Prophet!).

261. (of the Qurān itself; so how can they profit by its narratives?).

262. (enforcing His decrees).

263. (so that they can by no means escape).

264. 'The critics hold fast to their belief in the divine nature of the text: here, indeed, all Muslims are united. If we do not share that belief, we can still acknowledge the extraordinary importance of the Quran for students of history and religions, its vast influence upon the minds and lives of peoples widely different in culture, and its peculiar interest as the work in which the last of the great Semitic prophets gave his message to the world.' (Dr. R. A. Nicholson, in Palmer's *Translation of the Quran*, Intro, p. XIX).

265. *i. e.*, guarded from every sort of alteration or corruption. لوح محفوظ is the depository of all the Divine decrees, willed events ordained by God.

الطارق ٨٦ عم ٣٠

سورة الطارق مكية وهي سبع عشرة آية

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنْظُرِ
الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾
يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلٌ
فَصْلٌ ﴿١٣﴾ وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾ ع

Sūrat-ut-Tāriq

The Night-Comer. LXXXVI

(Makkan, 1 Section and 17 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والسماء والطارق) By the sky and the night-comer[266] ——

2. (وما . . . الطارق) and what will make thee understand what the night-comer is?

3. (النجم الثاقب) *It is* the star shining brightly[267].

4. (ان . . . حافظ) No soul is *there* but has a watcher[268] over it.

5. (فلينظر . . . خلق) So let man look[269] —— from what is he created?——

6. (خلق . . . دافق) created from a water dripping[270],

7. (يخرج . . . الترائب) *that* issues from between the loins[271] and the breast-bones[272].

8. (انه . . . لقادر) Surely He is Able to restore him,

9. (يوم . . . السرائر) on a Day when secrets shall be out[273].

10. (فماله . . . ناصر) *The man* shall have no power[274] nor any helper[275].

11. (والسماء . . . الرجع) By the sky which returns,

12. (والارض . . . الصدع) *and* by the earth which splits[276],

13. (انه . . . فصل) verily[277] it is a discourse decisive[278].

14. (وما . . . بالهزل) And it is not a frivolity[279].

15. (انهم . . . كيدا) Verily they[280] are plotting a plot[281],

16. (واكيد كيدا) and I am plotting a plot[282].

17. (فمهل . . . رويدا) So[283] respite thou the infidels[284] —— a gentle respite[285].

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266. طارق literally is 'Anything coming by night; one who comes by night being thus called because of his (generally) needing to knock at the door.' And الطارق

is 'the star that appears in the night, or the morning star, because it comes (or appears) in the end of the night.' (LL).

267. The word may mean any bright star without restriction.

268. *i. e.*, a recording-angel.

269. (in anticipation of resurrection).

270. (A creature so insignificant in his animal nature !).

271. (of men).

272. (of women).

273. *i. e.*, everything will appear in its true Reality.

274. (in himself to defend himself).

275. (from outside).

276. (with all its hardness, to let forth corns and vegetables).

277. *i. e.*, the Holy Qurān.

278. (between what is true and what is false).

279. *i. e.*, composed with lightness.

280. *i. e.*, the opponents of Islam.

281. (to frustrate My designs).

282. (for their ruin). For كيد see P. XXVII, n. 103.

283. *i. e.*, now that the vengeance of God, at its proper time, is absolutely certain.

284. (O Prophet !).

285. *i. e.*, for a while.

سُورَةُ الْأَعْلَى مَكِّيَّةٌ وَهِيَ تِسْعَ عَشْرَةَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾ وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غُثَاءً
أَحْوَى ﴿٥﴾ سَنُقْرِئُكَ فَلَا تَنْسَى ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾ وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾ فَذَكِّرْ
إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾ سَيَذَّكَّرُ مَنْ يَخْشَى ﴿١٠﴾ وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ
لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾
وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

Sūrat-ul-Āʿalā

The Most High. LXXXVII

(Makkan, 1 Section and 19 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبح . . . الاعلی) Hallow thou[286] the name of thy Lord, the Most High,

2. (الذی . . . فسوی) Who has created[287] *the universe* and then proportioned it[288],

3. (والذی . . . فهدی) and Who has disposed[289] and then guided it[290],

4. (والذی . . . المرعی) and Who brings forth the pasturage[291].

5. (فجعله . . . احوی) Then He makes it[292] dusky stubble[293].

6. (سنقرئك . . . تنسی) We shall enable thee to recite[294], and then thou shalt not forget it[295],

7. (الا . . . یخفی) save what Allah may will[296]. Surely He knows the public and what is hidden[297].

8. (ونیسرك للیسری) And[298] We make easy unto thee[299] the easy *way*[300].

9. (فذكر . . الذكری) So admonish thou[301] : surely[302] has admonition profited.

10. (سیذكر . . . یخشی) Admonished is he indeed who fears[303],

11. (ویتجنبها الاشقی) and the wretched shuns it —

12. (الذی . . . الكبری) he who shall roast into the Great Fire,

13. (ثم . . . یحیی) wherein he shall neither die nor live[304].

14. (قد . . . تزكی) He indeed has attained bliss who has cleansed *himself*[305],

15. (وذكر . . . فصلی) and who remembers the names of his Lord, and then prays.

16. (بل . . . الدنيا) Aye: you[306] prefer the life of this world,

17. (والاخرة . . . ابقى) whereas the Hereafter is *far* better and more lasting.

18. (ان . . . الاولى) Verily this[307] is in ancient Writs[308] ——

19. (صحف . . . موسى) Writs of Ibrāhīm[309] and Mūsā[310],

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286. (O Prophet !).

287. *i. e.*, brought into being.

288. *i. e.*, endowed with due order and proportion, proper forms and faculties.

289. *i. e.*, determined His creatures to various ends, and ordained for them proper laws and decrees.

290. (the rational by reason and Revelation and the irrational by instinct). The allusion is also to the special spiritual faculties of man.

291. (for the cattle).

292. (as it decays).

293. *i. e.*, dried up, and black by reason of oldness.

294. (Our Revelations, O Prophet !).

295. (any portion thereof).

296. (in His infinite wisdom to abrogate and blot out of thy memory).

297. So whatever He does is in accordance with His universal knowledge and wisdom.

298. (similar to the retention of the Qurān in thy memory).

299. (in every respect).

300. *i. e.*, the religion of Islam.

301. (thy people and mankind, one and all, O Prophet !) God's message is to be proclaimed to all.

302. ان (*in*) is here synonymous with ان (*inna*).

303. (his Lord) Such a one alone profits by the admonition.

304. (a life worth living).

305. (of infidelity).

306. (O infidels !).

307. (admonition).

308. (and is therefore all the more important).

309. There must have been some Testament of Abraham, which like so many other Scriptures is now lost to the world. A book said to be 'apocryphal,' entitled the Testament of Abraham was translated from the Greek original and published for the first time in 1892, at Cambridge, by M. R. James. 'Ethiopic, Salvonic and Rumanian versions also have been found, and some of them published.' (JE. I. p. 93)

310. *i. e.*, the original Scripture of Moses, of which the present Pentateuch is a surviving recension.

سورة الغاشية مكية بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ١ وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ٢ عَامِلَةٌ نَاصِبَةٌ ٣ تَصْلَىٰ نَارًا حَامِيَةً ٤ تُسْقَىٰ مِنْ
عَيْنٍ آنِيَةٍ ٥ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ٦ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ٧ وُجُوهٌ يَوْمَئِذٍ
نَاعِمَةٌ ٨ لِسَعْيِهَا رَاضِيَةٌ ٩ فِي جَنَّةٍ عَالِيَةٍ ١٠ لَا تَسْمَعُ فِيهَا لَاغِيَةً ١١ فِيهَا عَيْنٌ جَارِيَةٌ ١٢ فِيهَا
سُرُرٌ مَرْفُوعَةٌ ١٣ وَأَكْوَابٌ مَوْضُوعَةٌ ١٤ وَنَمَارِقُ مَصْفُوفَةٌ ١٥ وَزَرَابِيُّ مَبْثُوثَةٌ ١٦ أَفَلَا يَنْظُرُونَ إِلَى
الْإِبِلِ كَيْفَ خُلِقَتْ ١٧

Sūrat-ul-Ghāshia

The Enveloping. LXXXVIII

(Makkan, 1 Section and 26 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (هل . . . الغاشية) Has there come to thee the story of the Enveloping *event*[311] ?

2. (وجوه . . . خاشعة) Faces[312] on that Day shall be downcast,

3. (عاملة . . . ناصبة) travailing[313], worn[314].

4. (تصلى . . . حامية) They shall roast in the scalding Fire[315],

5. (تسقى . . . انية) given to drink of a spring fiercely boiling.

6. (ليس . . . ضريع) No food shall be for them save bitter thorns,

7. (لا . . . جوع) *which* shall neither nourish nor avail against hunger.

8. (وجوه . . . ناعمة) Faces[316] on that Day shall be delighted,

9. (لسعيها راضية) well-pleased with their endeavour[317],

10. (فى . . . عالية) in a lofty Garden,

11. (لا . . . لاغية) No vain *discourse* they shall hear therein.

12. (فيها . . . جارية) Therein shall be a spring running !

13. (فيها . . . مرفوعة) Therein shall be elevated couches !

14. (واكواب موضوعة) and ready-placed goblets !

15. (ونمارق مصفوفة) and ranged cushions !

16. (وزرابى مبثوثة) and ready-spread carpets !

17. (افلا . . . خلقت) Do they[318] not[319] look at the camels, how they are created[320] ?

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311. (O Prophet !) الغاشية means Resurrection, because it will overwhelm with its terrors, or because it will come upon mankind as a thing covering them, so

as to include them universally.' (LL).

312. (of some).

313. *i. e.*, labouring through Hell-fire.

314. *i. e*, fatigued by the most unavailing labour.

315. (kindled by their own handiwork).

316. (of others).

317. (in the life of world).

318. *i. e*, the pagans.

319. (as evidence of Great Design and Mercy on His part).

320. Of all the domestic animals the utility of the camel is perhaps the greatest. Of economic importance to the cultivator and of considerable use to the Defence Department in war time, in general, it is of incalculable value to the Arab countries, parts of Africa, and parts of India (*i. e.*, the Punjab, Sind, Baluchistan and the Rajputana states). In desert warfare camels are more serviceable than any mechanized unit. 'Of animals the most characteristic of Arabia is undoubtedly the camel, the ability of which to go without water twenty-five days in winter and five days in summer, working hard all the time, renders it of unique service in the desert.' (DB. I. p. 133) 'In the ancient literature of Arabia, just as in practical life, the camel has a pre-eminent position....There is not a single poet of the desert but sings the praises of his camel, and....compares his mistress to it, often carrying the analogy to minute details. Snouck Hurgronje recalls the cry of women lamenting a dear husband : "O my son, my eye, my camel," interpreting it in the sense of "O thou who wast my help in supporting life's burden." (ERE. III. p. 173). 'It will carry a load of 500 to 1000 lb. 25 miles a day for three days without drinking.' (EBr. IV. p. 657) 'That the camel has been associated, as a characteristic domestic animal; with the Arabs in general and the nomad Bedouins in particular, is not a fortuitous circumstance. Neither the horse nor the cow, nor any other animal that is known to be associated with the life of other pastoral peoples, could take its place in the arid steppes and deserts of Arabia. ....This animal alone is adapted, by virtue of its peculiar qualities to the geographical conditions of Arabia....No animal puts its owner to less expense and trouble for its keep....The value of the camel for the Arabs in general and the nomads in particular, cannot be overestimated ; and it is far from easy to enumerate and exhaust all the possible ways in which it is made use of.' (Inayatullah,, *op. cit.*, pp. 57, 58, 60). 'The camel is certainly from the nomad's point of view the most useful. Without it the desert could not be conceived of as a habitable place. The camel is the nomads nourisher, his vehicle of transportation and medium of exchange....It is the Bedouin's constant companion, his *alter ego*, his foster parent....To him the camel is more than "the ship of the desert"....The part which the camel has played in the economy of Arabian life is indicated by the fact that the Arabic language is said to include some one thousand

names for the camel in its numerous breeds and stages of growth.' (Hitti, *op. cit*, pp. 21-22). In the hard desert and waterless countries the camel is perhaps the greatest friend of man. Nor has it lost its importance even in the modern mechanical warfare. Observe the following enconiums lavished upon it by a military writer in the year 1943 :—

> 'One of the oldest forms of transport known to man—the camel—is playing its part side by side with tanks and high-speed modern trucks in the Allied drive for victory.
>
> The camels mostly come from the Punjab. Hundreds of zilladars from there are bringing along their camels to help India's war effort.
>
> Camel transport units are now a regular part of the RIASC. Zilladars are being encouraged to produce more camels and a Government breeding centre is proposed.
>
> Complaining, but never unwilling, camels can pull a 20-maund cart-load with ease, equivalent to the work of four draught mules. Four camels can take a load equal to that of 20-cwt. lorry—and take it to a lot of places no motor could go.
>
> For length of service the camel stands alone. Properly cared for, its average life is 18 years. Few army mechanized vehicles last even half that time. The camel is not fussy about its food, and is far less liable to injury than the horse, mule or even motor truck.

الغاشية ٨٨ عم ٣٠

إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَا أَنْتَ
مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا
إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

18. (والی . . . رفعت) and at the sky, how it is raised[321]?
19. (والی . . . نصبت) and at the mountains, how they are rooted[322]?
20. (والی . . . سطحت) and at the earth, how it is outspread[323],
21. (فذکر . . . مذکر) Admonish thou then[324]; thou art but an admonisher.
22. (لست . . . بمصیطر) Thou art not over them[325] a warden.
23. (الا . . . کفر) So whoever will turn back and disbelieve ——
24. (فیعذبه . . . الاکبر) Allah shall torment him with the greatest torment[326].
25. (ان . . . ایابهم) Verily unto Us is their return.
26. (ثم . . . حسابهم) Then unto Us is their reckoning.

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321. See P. I. n. 92.

322. Note that it is only the quality of firmness and stability of mountains that the Holy Qurān makes mention of. Compare and contrast this with the attitude of fetishistic religions towards mountains worshipping them and regarding them as god. Parvats (mountains) in the Indian religions are well-known deities.

323. See P. I. n. 91.

324. (O Prophet !).

325. (with either power or authority to force their will).

326. (in the hereafter).

سُورَةُ الْفَجْرِ مَكِّيَّةٌ وَهِيَ ثَلٰثُونَ اٰيَةً

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَّالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَالَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ
كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِيْ لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُوْدَ الَّذِيْنَ
جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِيْنَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوْا فِيْهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ
عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلٰهُ رَبُّهٗ فَأَكْرَمَهٗ وَنَعَّمَهٗ
فَيَقُوْلُ رَبِّيْ أَكْرَمَنِ ﴿١٥﴾

Sūrat-ul-Fajr

The Dawn. LXXXIX

(Makkan, 1 Section and 30 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والفجر) By the dawn,

2. (وليال عشر) *and* by the ten nights[327],

3. (والشفع والوتر) *and* by the even[328] and the odd[329],

4. (واليل . . . يسر) *and* by night when it departs,

5. (هل . . . حجر) indeed in them is an oath[330] for man of sense.

6. (الم . . . بعاد) Did thou[331] not see how thy Lord dealt with the 'Ād[332],

7. (ارم . . . العماد) and *the people* of many-columned Iram[333],

8. (التى . . . البلاد) the like of which[334] was not built in the cities,

9. (وثمود . . . بالواد) and *with* Thamūd who hewed out rocks in the vale[335]?

10. (وفرعون . . . الاوتاد) And *with* Fir'awn, owner of the stakes[336] ——

11. (الذين . . . البلاد) who *all* waxed exorbitant in the cities;

12. (فاكثروا . . الفساد) so they multiplied corruption therein.

13. (فصب . . . عذاب) So thy Lord inflicted on them the scourge of *His* chastisement.

14. (ان . . . لبالمرصاد) Verily thy Lord is in an ambuscade[337].

15. (فاما . . . اكرمن) As for man[338] —— when his Lord tries him[339] *and* honours him, and is bountiful to him, he says[340]: my Lord has honoured me[341].

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327. *i. e.*, the first ten dates of Zul-Hijja, or the month of Pilgrimage, a period of peculiar sanctity.

328. (date) *i. e.*, the 10th of Zul-Hijja, the day of the sacrifice.

329. (date) *i. e.*, the 9th Zul-Hijja, the day of staying at 'Arafāt.

330. (sufficiently strong).

331. (O Prophet !).

332. 'The ancient poets knew 'Ād as an ancient nation that had perished, hence the expression, "since the time of 'Ad." Their kings are mentioned in the Dīwān of the Hudhailites and their prudence in that of Nābighā' EI. I. p. 121).

333. ارم ذات العماد is, literally, Iram possessing lofty structures supported by columns. The reference is to the Earthly Paradise built by Shaddād, son of 'Ād, and one of the greatest kings of his dynasty.

334. (in firmness and dimensions).

335. (with houses).

336. The epithet, in Arabic idiom, is expressive of power, arrogance and obstinacy. The stakes may also refer to those to which the tyrant bound his victims.

337. Whence He watched the doing of the wicked.

338. *i. e.*, the ungrateful man.

339. (by prosperity).

340. (in pride and exultation).

341. (and this prosperity is my due).

وَأَمَّآ إِذَا مَا ابْتَلٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ أَهَانَنِ ﴿١٦﴾ كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ﴿١٧﴾ وَلَا تَحٰٓضُّوْنَ
عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿١٨﴾ وَتَأْكُلُوْنَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّآ إِذَا دُكَّتِ الْأَرْضُ دَكًّا
دَكًّا ﴿٢١﴾ وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۙ يَوْمَئِذٍ يَّتَذَكَّرُ الْإِنْسَانُ وَأَنّٰى لَهُ الذِّكْرٰى ﴿٢٣﴾
يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ لِحَيَاتِيْ ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ أَحَدٌ ﴿٢٥﴾ وَّلَا يُوْثِقُ وَثَاقَهٗٓ أَحَدٌ ﴿٢٦﴾ يٰٓأَيَّتُهَا
النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِيْٓ إِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِيْ فِيْ عِبٰدِيْ ﴿٢٩﴾ وَادْخُلِيْ جَنَّتِيْ ﴿٣٠﴾

16. (واما . . . اهانن) And when his Lord tries him[342] and stints unto him his provision, he says[343]: my Lord has despised me[344].

17. (كلا . . . اليتيم) No indeed[345]! But you do not honour the orphan[346],

18. (ولا . . . المسكين) nor urge upon each other the feeding of the poor.

19. (وتاكلون . . . لما) and you devour the inheritance[347] greedily[348],

20. (وتحبون . . . جما) and you love riches with exceeding love.

21. (كلا . . . دكا) No indeed[349]! When the earth is ground *with* exceeding grinding[350],

22. (وجاء . . . صفا) and comes thy Lord[351] and the angels, rank on rank,

23. (وجاى . . . الذكرى) and Hell that Day is brought *near*. Man on that Day shall remember, but how can remembrance *avail* him *then*?

24. (يقول . . . لحياتى) *Man* will say[352]: would that I had sent before[353] for *this* life of mine[354].

25. (فيومئذ . . . احد) So on that Day none shall torment any like His torment[355],

26. (ولا . . . احد) nor shall bind any like His bond[356].

27. (يايتها . . . المطمئنة) O thou peaceful[357] soul!

28. (ارجعى . . . مرضية) Return unto thy Lord, well-pleased[358] and well-pleasing[359].

29. (فادخلى . . . عبدى) Enter thou among My *righteous* bondmen[360],

30. (وادخلى جنتى) and enter thou My Garden[361].

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342. (by adversity).

343. (by way of complaint).

344. (while I ought to have been honoured).

345. (it is a true test of merit). Worldly prosperity or adversity is not a certain mark either of favour or disfavour of God.

346. (and are heartless concerning his rights, O pagans!).

347. (of the weak).

348. (by not allowing women or young children to have any share in the inheritence of their husbands or parents).

349. (shall ye escape the doom).

350. (at the blast of the Trumpet). 'The مصدر is used with its verb for the sake of تاکید (strengthening) or تعظیم (magnifying) *i. e.*, to add greater force to the verb. 'For still greater emphasis the *masdar* may be repeated.' (WGAL. II. pp. 55-56).

351. *i. e.*, shall manifest Himself in some special manner.

352. (in despair and anguish).

353. (good works).

354. Which is the only real and everlasting life. حياة is not only 'life' but 'everlasting life in the world to come.' And so the phrase may mean, 'O, would that I had prepared, or laid up in store, for my everlasting state of existence.' (LI.).

355. *i. e.*, none shall be able to chastise the wicked as He shall chastise.

356. *i. e.*, none shall be able to bind the wicked as He shall bind.

357. *i. e.*, in complete satisfaction; free from all pain and sorrow. The address is to the man who in his life-time made his peace with the Creator by means of his faith and good work.

358. (with Him).

359. (to Him).

360. (and devotees). The saintly soul will find himself in the company of other excellent souls, thus making his life still more pleasant, and not lonely or isolated.

361. Notice the significance of 'My.' It is God's own Paradise——the highest stage of bliss.

البلد عمّ ٣٠

سُوۡرَةُ الۡبَلَدِ مَكِّيَّةٌ وَّهِيَ عِشۡرُوۡنَ اٰيَةً

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

لَآ اُقۡسِمُ بِهٰذَا الۡبَلَدِ ۙ وَاَنۡتَ حِلٌّۢ بِهٰذَا الۡبَلَدِ ۙ وَوَالِدٍ وَّمَا وَلَدَ ۙ لَقَدۡ خَلَقۡنَا الۡاِنۡسَانَ فِىۡ كَبَدٍ ؕ
اَيَحۡسَبُ اَنۡ لَّنۡ يَّقۡدِرَ عَلَيۡهِ اَحَدٌ ۘ يَقُوۡلُ اَهۡلَكۡتُ مَالًا لُّبَدًا ؕ اَيَحۡسَبُ اَنۡ لَّمۡ يَرَهٗۤ اَحَدٌ ؕ اَلَمۡ نَجۡعَلۡ لَّهٗ
عَيۡنَيۡنِ ۙ وَلِسَانًا وَّشَفَتَيۡنِ ۙ وَهَدَيۡنٰهُ النَّجۡدَيۡنِ ۚ فَلَا اقۡتَحَمَ الۡعَقَبَةَ ۖ وَمَاۤ اَدۡرٰٮكَ مَا الۡعَقَبَةُ ؕ فَكُّ
رَقَبَةٍ ۙ اَوۡ اِطۡعٰمٌ فِىۡ يَوۡمٍ ذِىۡ مَسۡغَبَةٍ ۙ يَّتِيۡمًا ذَا مَقۡرَبَةٍ ۙ اَوۡ مِسۡكِيۡنًا ذَا مَتۡرَبَةٍ ؕ ثُمَّ كَانَ
مِنَ الَّذِيۡنَ اٰمَنُوۡا وَتَوَاصَوۡا بِالصَّبۡرِ وَتَوَاصَوۡا بِالۡمَرۡحَمَةِ ؕ اُولٰٓٮِٕكَ اَصۡحٰبُ الۡمَيۡمَنَةِ ؕ وَالَّذِيۡنَ
كَفَرُوۡا بِاٰيٰتِنَا هُمۡ اَصۡحٰبُ الۡمَشۡئَمَةِ ؕ عَلَيۡهِمۡ نَارٌ مُّؤۡصَدَةٌ

وقف لازم

Sūrat-ul-Balad

The City[362]. XC

(Makkan, 1 Section and 20 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (لا . . . البلد) I swear by this city[363],
2. (وانت . . . البلد) and thou shalt be allowed[364] in this city ——
3. (ووالد . . . ولد) *and* by the begetter[365] and what he begat[366];
4. (لقد . . . كبد) assuredly We have created man in toil[367].
5. (ايحسب . . . احد) Does he[368] think that none can overcome him.
6. (يقول . . . لبدا) He says: I have squandered abundant riches[369].
7. (ايحسب . . . احد) Does he suppose that no one has seen him[370]?
8. (الم . . . عينين) Have We not made for him two eyes[371]?
9. (ولسانا وشفتين) and a tongue[372] and two lips[373],
10. (وهدينه النجدين) and shown to him[374] the two highways[375]?
11. (فلا . . . العقبة) Yet he does not attempt the steep[376].
12. (وما . . . العقبة) And what shall make thee understand what the steep is?
13. (فك رقبة) *It is* freeing the neck[377] ——
14. (او . . . مسغبة) or, feeding in a day of privation,
15. (يتيما . . . مقربة) an orphan of kin,
16. (او مسكينا ذا متربة) or a poor man, cleaving to the dust.
17. (ثم . . . بالمرحمة) Then he became one of those who believed and enjoined on each other steadfastness and enjoined on each other compassion.
18. (اولئك . . . الميمنة) These are the fellows of the right-*hand*.

19. (والذين . . . المشئمة) And those who disbelieved in Our signs —— they are the fellows of the left-*hand.*

20. (عليهم . . . مؤصدة) Over them shall be the Fire closing round.

362. Muir quotes this Surah, 'in which are set forth the two paths of virtue and vice, and the difficulties of the straight way' as illustrating the Prophet's 'honest striving after Truth.' (*op. cit.*, p. 41).

363. (of Makka). بلد is any city or territory, but البلد (with the definite article) is a name applied to the sacred territory of Makka.

364. (free-hand ; full control ; O Prophet !). In this sense the words are spoken of prophetically, conveying a promise of that absolute power which the Prophet ultimately attained on the taking of Makka.

365. *i. e.*, the first progenitor of human race——Adam.

366. *i. e.*, entire human race

367. Even his control over the forces of nature, unless accompanied by a parallel growth of control over himself. leads eventually to his own undoing. Human life, says a distinguished modern biologist, 'is unthinkable without tragedies, without the tragic element. The more highly developed and the nearer to perfection man is, the greater are the possibilities for tragic conflicts....Most fearful are the tragedies which are deeply rooted in man's own nature. These are far more hopeless because up to the present time it has been extremely difficult to eliminate them.' (Nemilov, *Biological Tregedy of Woman*, pp. 13-15).

368. *i. e.*, the ungrateful man.

369. (in ostentation and vanity, and to oppose the true faith). The allusion is to certain antagonists of Islam in the Prophet's time.

370. (and that God is oblivious of his doings).

371. (enabling him to see).

372. (enabling him to taste and to speak).

373. (enabling him to speak).

374. (both by reason and Revelation.).

375. (of good and evil, virtue and vice).

376. *i. e.*, the difficult path of duty.

377. (of a slave from his slavery). فك رقبة , literally he loosed the neck, means,he emancipated [the slave]. (LL). 'This passage seems to tell forcibly against those Muslims who pursue the slave-trade. This disposition to free the slave is here said to be a sign of man's being a true believer. Muhammad himself practised the precept here enunciated.' (Rev. E. M. Wherry).

سُورَةُ الشَّمْسِ مَكِّيَّةٌ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَهِيَ خَمْسَ عَشْرَةَ آيَةً

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾
وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ
خَابَ مَنْ دَسَّاهَا ﴿١٠﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَ
سُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾
ع

Sūrat-ush-Shams

The Sun. XCI

(Makkan, 1 Section and 15 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والشمس وضحها) By the sun and its morning brightness,

2. (والقمر . . . تلها) and by the moon when it follows it[378],

3. (والنهار . . . جلها) by the day when it glorifies *the sun*[379].

4. (واليل . . . يغشها) by the night when it envelops *the sun*

5. (والسماء . . . بنها) by the sky and Him Who built it,

6. (والارض . . . طحها) by the earth and Him Who stretched it forth,

7. (ونفس . . . سواها) by the soul and Him Who proportioned it[380],

8. (فالهمها . . . تقواها) and[381] inspired it[382] with its impurity[383] and purity[384],

9. (قد . . . زكها) surely blissful is he who has cleansed *his soul*[385],

10. (وقد . . . دسها) and miserable is he who has buried it[386].

11. (كذبت . . . بطغواها) The *Thamūd* belied[387] in[388] their exorbitance,

12. (اذانبعث اشقها) when the greatest wretch of them rose up[389].

13. (فقال . . . سقيها) Then the messenger of Allah[390] said to them: *beware* of the she-camel of Allah[391] and her drink.

14. (فكذبوه . . . فسواها) Then they belied him and hamstrung her; then their Lord overwhelmed them for their crime, and made it[392] common[393].

15. (ولا . . . عقبها) And He feared not the consequences thereof[394].

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378. *i. e.*, when she appears in the sky after the sun has set.
379. *i. e.*, when it shows forth the sun's splendour to its full.
380. *i. e.*, made it to be adapted to its exigencies.

381. (as the Author of His Universal scheme).

382. *i. e.*, the human soul.

383. Which comes through the devil, and is developed to a responsible human act by man's own free-will.

384. Which comes through angels, and is developed to a responsible human act by man's own free-will.

385. (by good works, in exercise of his free-will).

386. (under evil works, in the exercise of his free-will). All this clearly repudiates, on the one hand, the Paulinish doctrine of an original, hereditary sin, and, on the other, the Hindu and Buddhist determinism known as Karma. Sin is nothing more, nothing less, and nothing else than a man's wrong use of his free-will, just as merit is its right use.

387. (their Prophet).

388. *i. e.*, by reason of ; impelled by.

389. (with his accomplices to slay the she-camel). See P. VIII. n. 542-57.

390. *i. e.*, the prophet Sālih (peace be on him !).

391. *i. e.*, miraculously given by Him to His prophet.

392. *i. e.*, the punishment.

393. (unto all) *i. e.*, He made the punishment common or universal, as they had all shared in the crime.

394. Islam knows no such thing as the 'repentance' of God and His 'grief' over His own actions, as portrayed by the Bible ;—'And it repented the Lord that he had made men on the earth, and it grieved him at his heart.' (Ge. 6 : 6).

سُوْرَةُ الَّيْلِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اٰيَاتُهَا اِحْدٰى وَّعِشْرُوْنَ

وَالَّيْلِ اِذَا يَغْشٰى ۝۱ وَالنَّهَارِ اِذَا تَجَلّٰى ۝۲ وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰى ۝۳ اِنَّ سَعْيَكُمْ لَشَتّٰى ۝۴ فَاَمَّا مَنْ اَعْطٰى وَ
اتَّقٰى ۝۵ وَصَدَّقَ بِالْحُسْنٰى ۝۶ فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۝۷ وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۝۸ وَكَذَّبَ بِالْحُسْنٰى ۝۹
فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۝۱۰ وَمَا يُغْنِيْ عَنْهُ مَالُهٗۤ اِذَا تَرَدّٰى ۝۱۱ اِنَّ عَلَيْنَا لَلْهُدٰى ۝۱۲ وَاِنَّ لَنَا لَلْاٰخِرَةَ وَ
الْاُوْلٰى ۝۱۳ فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ۝۱۴ لَا يَصْلٰىهَاۤ اِلَّا الْاَشْقَى ۝۱۵ الَّذِيْ كَذَّبَ وَتَوَلّٰى ۝۱۶ وَسَيُجَنَّبُهَا
الْاَتْقَى ۝۱۷ الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۝۱۸ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰۤى ۝۱۹ اِلَّا ابْتِغَآءَ وَجْهِ
رَبِّهِ الْاَعْلٰى ۝۲۰ وَلَسَوْفَ يَرْضٰى ۝۲۱

Sūrat-ul-Lail

The Night. XCII

(Makkan, 1 Section and 21 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والیل . . . یغشٰی) By the night when it envelops[395],

2. (والنہار . . تجلّٰی) by the day when it appears in glory,

3. (و ما . . . الانثٰی) by Him who has created the male and the female,

4. (ان . . . لشتّٰی) verily your endeavours are diverse[396].

5. (فاما . . . واتقٰی) Then as for him who gives[397] and fears *Him*,

6. (وصدق بالحسنٰی) and testifies to the Good[398],

7. (فسنیسرہ للیسری) to him We shall indeed make easy *the path* to ease.

8. (واما . . . واستغنٰی) And as for him who stints[399] and is unheeding[400],

9. (و کذب بالحسنٰی) and *who* belies the Good,

10. (فسنیسرہ للعسری) to him we shall indeed make easy *the path* to hardship[401],

11. (وما . . . تردی) and when he perishes his substance will not avail him[402].

12. (ان . . . للہدی) Verily on Us is the guidance[403].

13. (وان . . . والاولی) And verily Ours[404] is *both* the Hereafter and the present life[405].

14. (فانذرتکم . . . تلظی) Wherefore I have warned you of a flaming Fire.

15. (لا . . . الاشقی) None shall roast therein except the most wretched[406],

16. (الذی . . . وتولی) who denies and turns away.

17. (و سیجنبہا الاتقی) And the pious shall avoid it *altogether*,

18. (الذی . . . يتزكى) he who spends his substance[407] that he may be cleansed[408],

19. (وما . . . تجزى) and who has no favour from any one to pay back[409],

20. (الا . . . الاعلى) but only seeks the goodwill of his Lord the Most High.

21. (ولسوف يرضى) And soon he shall be well-pleased[410].

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395. (all things with darkness).
396. (O mankind !) *i.e.*, your aims in life are directed toward diverse ends.
397. (in the way of God).
398. *i. e.*, the true faith.
399. (in the way of God).
400. (of His ordinances, considering himself self-sufficient).
401. 'We will smooth his way to punishment and a difficult case.' (LL).
402. (and falls headlong into Hell).
403. (and We have already clearly shown the Way).
404. *i. e.*, in Our hands.
405. (So We shall requite everyone according to his deserts),
406. *i e.*, the deliberate rejectors of the truth.
407. (in the way of God).
408. (of his sins thereby).
409. *i. e.*, the giving of his wealth is absolutely in the way of God, not in return for some past favour from someone or in expectation of some future reward.
410. *i. e.* amply satisfied with the reward he will get in the Hereafter.

الضحى ٩٣ عمّ ٣٠

سُورَةُ الضُّحٰى مَكِّيَّةٌ وَّهِيَ اِحْدٰى عَشْرَةَ اٰيَةً

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالضُّحٰى ۝١ وَالَّيْلِ اِذَا سَجٰى ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ۝٣ وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝٤ وَلَسَوْفَ يُعْطِيْكَ
رَبُّكَ فَتَرْضٰى ۝٥ اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝٦ وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝٧ وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝٨
ع ١ فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝٩ وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ۝١٠ وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١

Sūrat-udh-Dhuḥā

The Morning Brightness. XCIII

(Makkan, 1 Section and 11 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والضحى) By the morning brightness[411],

2. (واليل . . . سجىٰ) by the night, when it darkens[412],

3. (ما . . . قلىٰ) Thy Lord has not forsaken thee[413], nor is He displeased[414].

4. (وللاخرة . . . الاولىٰ) And the Hereafter is indeed better unto thee than the present *life*[415].

5. (ولسوف . . . فترضىٰ) And soon[416] shall thy Lord give unto thee[417] so that thou shalt be well-pleased[418].

6. (الم . . . فاوىٰ) Did He not find thee an orphan[419]? so he sheltered *thee*[120].

7. (ووجدك . . . فهدىٰ) And He found thee[421] wandering[422], so He guided *thee*[423].

8. (ووجد . . . فاغنىٰ) And He found thee destitute, so He enriched *thee*.

9. (فاما . . . تقهر) Wherefore[424] as to the orphan, be not thou overbearing *unto him*.

10. (واما . . . تنهر) and as to the beggar, chide *him* not ;

11. (واما . . . فحدث) and as to the favours of thy Lord, discourse thou thereof[425].

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411. The word properly signifies the bright part of the day, when the sun shines full out, some three or four hours after it has arisen.

412. Or 'becometh still.'

413. (O Prophet !). The implication is that God never forsakes His devoted servants, much less His true prophets. And thus the verse contradicts the reported

cry of agony of Jesus. 'My God, My God, why hast Thou forsaken me.' (Mk. 15 : 34 ; Mt. 27 : 46).

414. (with thee, ever in this world). In the beginning of the ministry there was a period during which the holy Prophet received no Revelation, and the pagans began to mock him as one forsaken by his God.

415. So then thou shalt be raised to still greater ranks.

416. *i. e.*, in the Hereafter, as also in this world.

417. (rich and abundant reward).

418. 'Illumined by the divine light, endowed with an inflexible will-power and an ardent spirit, tempered by compassion, charity and tenderness, he undertook the difficult mission and the stupendous struggle connected with it, and he did not rest until he had attained what he wanted : until Arabia professed his Faith.' (Daumer, quoted in Zaki Ali's *Islam in the World*, pp. 12-13).

419. Orphan's condition was specially deplorable in pagan Arabia.

420. (thee providentially out of His solicitude for thee).

421. (in thy pre-prophetic life)

422. (in the way of God, born as thou wast in the midst of worst idolatry) *i. e.*, struggling to find thy way ; in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers. 'It is quite in keeping with the character of Mohammed that he should have shrunk from the coarse and licentious practices of his youthful friends. Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself, and the ponderings of his heart no doubt supplied occupation for leisure hours spent by others of a lower stamp in rude sports and profligacy. The fair character and honourable bearing of the unobtrusive youth won the approbation of his fellow-citizens; and he received the title, by common consent, of Al-Amin, the faithful.' (Muir, *op. cit.*, pp. 19-20).

423. (thee to the very source of Light, by making thyself the recipient of Revelation). See also P. XIX. n. 144.

424. (to express thy gratitude in action and deed).

425. Compare a remarkable tribute paid to the spiritual genius and constructive greatness of the holy Prophet paid by an unfriendly Christian :—'Muhammad's career is a wonderful instance of the force and life that resides in him who possesses an intense Faith in God and the unseen world...he will always be regarded as one of those who have had that influence over the faith, morals, and whole earthly life of their fellow-men, which none but a really great man ever did, or can exercise, and as one of those whose efforts to propagate a great verity will prosper.' (Rodwell, '*The Koran*,' Preface, pp. 14-15).

عم ٣٠

سُورَةُ الشَّرْحِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَهِيَ ثَمَانُ اٰيَاتٍ

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾ الَّذِيْٓ اَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَاِنَّ
مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ اِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَاِذَا فَرَغْتَ فَانْصَبْ ﴿٧﴾ وَاِلٰى رَبِّكَ فَارْغَبْ ﴿٨﴾

Sūrat-ul-Inshirāh

The Opening Forth· XCIV

(Makkan, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم . . . صدرك) Have We not opened for thee thy breast[426]?
2. (ووضعنا . . . وزرك) And We have taken off from thee thy burden[427],
3. (الذى . . . ظهرك) which weighed down thy back[428].
4. (ورفعنا . . . ذكرك) And We have exalted thy fame[429].
5. (فان . . . يسرا) Verily then along with *every* hardship is ease.
6. (ان . . . يسرا) Verily along with *every* hardship is ease[430].
7. (فاذا . . . فانصب) Toil then[431] when thou art relieved[432].
8. (والى . . . فارغب) And attend[433] thou to thy Lord.

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426. (by disposing and expanding it to receive the Truth and wisdom. and by freeing it from ignorance and uneasiness. O Prophet !).

427. (by making thy soul fully illumined).

428. (in thy pre-prophetic period). In all he did and wrote 'Muhammad, was actuated by a sincere desire to deliver his countrymen from the grossness of its debasing idolatries...that he was urged on by an intense desire to proclaim that great truth of the Unity of the Godhead which had taken possession of his own soul.' (Rev. Rodwell, *The Koran*, Preface, p. 13).

429. So much so that even the anti-Muslim Christian scholars have to acknowledge the greatness, almost super-human. of the holy Prophet. 'One of the most remarkable men in history of the world.' (Drinkwater *op. cit.*, I. p. 146). To mention another tribute, Mr. Charles Issawi of New York City, writing under the caption 'Muhammad's Historical Role', says at the end of his article....'It does no steem too much to say that *if any one man changed the course of history that man was Muhammad.*' (*The Muslim World*, Hartford, for April, 1950, p. 95) 'The man',

says Draper, who 'of all men, has exercised the greatest influence upon the human race.' (*Intellectual Development of Europe*, I. p. 329). The verdict is endorsed in one of the recent editions of the *Encyclopaedia Britannica* which refers to him as 'that most successful of all prophets and religious personalities.' (EBr. XV. p. 898 11th Ed.) In the words of yet another Christian : 'Compare Mohammed with the long roll of men whom the world by common consent has called "Great"....Take him all in all, what he was and what he did, and what those inspired by him have done, he seems to me to stand alone, above and beyond them all.' (Bosworth Smith, *op. cit.* pp. 339-340). And to come to an estimate still later :—'Within a brief span of mortal life Muhammad called forth out of unpromising material a nation never united before, in a country that was hitherto but a geographical expression ; established a religion which in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race ; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilized world.' (Hitti, *op. cit.*, pp. 121-122). See also P. IV. n. 212; P. XXVI. nn. 107, 333; n. 425 above and n. 580 below.

430. The passage revealed at the moment of the greatest difficulties in the life of the holy Prophet, when he was derided and shunned 'must have struck the disbelievers as ridiculous. It...'speaks of future events as accomplished, as is usual in the Koran, the revelation coming from a plane where time is not. Verse 4. speaking of his fame as exalted, must have seemed particularly absurd at that time of humiliation and persecution. But to-day, from every mosque in the world, the Prophet's name is cried, as that of the messenger of God, five times a day and every Muslim prays for blessings on him when his name is mentioned.' (Pickthall). See also nn. 580. 581. .

431. (of the preaching).

432. (from the performance of thy own devotions and prayers).

433. (heart and soul).

سُوْرَةُ التِّيْنِ مَكِّيَّةٌ وَّهِيَ ثَمَانُ اٰيَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالتِّيْنِ وَالزَّيْتُوْنِ ۝ وَطُوْرِ سِيْنِيْنَ ۝ وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۝ لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْۤ اَحْسَنِ تَقْوِيْمٍ ۝
ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۝ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝ فَمَا
يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۝ اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۝

Sūrat-ut-Tīn

The Fig. XCV

(Makkan, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والتين والزيتون) By the fig[434], by the olive[435],
2. (وطور سينين) by the Mount Sinai[436],
3. (وهذا . . . الامين) by this secure city[437],
4. (لقد . . . تقويم) assuredly We have created man in the goodliest mould[438].
5. (ثم . . . سفلين) Thereafter[439] We[440] revert him to the lowest of the low[441]—
6. (الا . . . ممنون) save those who believe and work righteous *deeds*[442]. Theirs shall be wage unending.
7. (فما . . . بالدين) What will[443] make thee[444] deny the Requital?
8. (اليس . . الحكمين) Is not Allah the Greatest of the rulers[445]?

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434. تين and زيتون are two of the most useful fruit-trees. Fig is the most approved of fruits and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative;....it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body.' (LL).

435. For olive see P. XVIII. nn. 25, 26.

436. 'Sinai is the usual name for the mountain....where Moses received the divine commands. Sinai is, therefore, the mountain of the giving of the law.' (EBi. c. 4629). See P. I. n. 284.

437. (of Makka, the sanctity of which was respected even in the pagan days). See P. I, nn. 563, 566, 573.

438. *i. e.*, man as the comeliest specimen of God's handiwork is born pure and individually perfect, with no chains of reincarnations to stagger through and certainly with no stigma of original sin.

439. (as he makes wrong use of his opportunities and misuses his free-will)

440. (as the Ultimate cause and Author of the Universal Scheme).

441. Or 'the vilest of the vile.' The sinners destroy their original perfection by their own hands.

442. The original, innate, purity can be retained by realizing God's unity and submitting to His laws.

443. *i. e.*, after clear exposition of God's potency and providence.

444. (O ungrateful man !).

445. (powerful enough to raise the dead). حاكم is not only 'a judge' but also 'a ruler.'

سُورَةُ العَلَقِ مَكِّيَّةٌ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ هِيَ تِسْعَ عَشْرَةَ آيَةً

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤
عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ٥ كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ٦ أَن رَّآهُ اسْتَغْنَىٰ ٧ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ٨
أَرَأَيْتَ الَّذِي يَنْهَىٰ ٩ عَبْدًا إِذَا صَلَّىٰ ١٠ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ١١ أَوْ أَمَرَ بِالتَّقْوَىٰ ١٢ أَرَأَيْتَ إِن
كَذَّبَ وَتَوَلَّىٰ ١٣ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ١٤ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ١٥ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ١٦
فَلْيَدْعُ نَادِيَهُ ١٧ سَنَدْعُ الزَّبَانِيَةَ ١٨ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ١٩ السجدة

Sūrat-ul-Ālaq

The Clot[446] XCVI

(Makkan, 1 Section and 19 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اقرا . . . خلق) Recite thou in the name of thy Lord Who has created *everything*[447]——

2. (خلق . . . علق) has created man from a clot!

3. (اقرا . . . الاكرم) Recite thou[448], and thy Lord is the Most Bountiful,

4. (الذى . . . بالقلم) Who has taught man by the pen ——

5. (علم . . . يعلم) has taught man what he knew not.

6. (كلا . . . ليطغى) No indeed: Verily man[449] exorbitates,[450],

7. (ان . . . استغنى) as he[451] considers himself self-sufficient.

8. (ان . . . الرجعى) Truly to thy Lord is the return[452].

9. (ارءيت . . . ينهى) Hast thou[453] considered him who forbids,

10. (عبدا . . . صلى) a bondman of *Ours* when he prays[454]

11. (ارءيت . . . الهدى) Hast thou considered[455], if he[456] is *himself* guided,

12. (او امر بالتقوى) or, he commands piety[457]?

13. (ارءيت . . . وتولى) Hast thou considered[458], if he[459] denies and turns away[460]?

14. (الم . . . يرى) Does he not know that Allah sees[461]?

15. (كلا . . . بالناصية) No indeed: If he desists not[462], We shall seize and deal him by the forelock[463]——

16. (ناصية . . . خاطئة) a forelock, lying[464], sinning.

17. (فليدع نادية) Well, then, let him call his assembly[465].

18. (سندع الزبانية) We *also* shall call the infernal guards[466].

19. (كلا ... اقترب) No indeed! Do not obey thou him[467]. *Continue to* adore[468], and *continue to* draw near[469].

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446. The first five verses of this chapter are the first revelation of the Qurān, which took place in the month of Ramadhān 13 B. H.——probably during the last ten nights of it——corresponding to July or August 610 C. E.

447. (everything, O Prophet!)

448. (although thou art not learned in reading actual scripts, O Prophet!) 'The primary duty of a Prophet, in contrast with that of any other spiritual leader is not to produce images and ideas born in his own mind; it consists only in the *reading out* of the unseen book of Divine Truth and the *reproducing* of its meaning to mankind without additions or substractions. In the word "Read!" which opened the first revelation to Muhammad his call to Perfect Prophethood is already fully expressed. The law of God, the Eternal Truth behind the perceptible things, was laid bare before him, waiting to be understood by him in its innermost meaning.' (ASB. I. p. 19).

449. *i. e.*, the ungrateful man.

450. (and trespasses his bounds).

451. (in plenty and riches).

452. (of one and all).

453. (O reader!).

454. It is related that once Abu Jahl arrogantly threatened the Prophet that if he found him in the act of adoration, he would set his foot on his neck. But when the Prophet was next in that posture, and Abu Jahl came to him, he suddenly turned back as in a fright, and said that he actually saw a ditch of fire between himself and the Prophet with terrible troops to defend him.

455. (O reader!).

456. *i. e.*, Our bondman.

457. (to others. as an apostle).

458. (O reader!).

459. *i. e.* the other fellow; the pagan hinderer.

460. (from the obvious truth).

461. (his exorbitance and his misdeeds).

462. (from his acts of arrogant infidelity).

463. The phrase is expressive of the lowest depths of humiliation.

464. ناصية كاذبة ' in the Quran signifies ناصية كاذبة صاحبه By a forelock whose owner is a liar.' (LL).

465. (to his assistance). The allusion is to the principal Makkans, the far greater part of whom were the adherents of Abu Jahl.

466. (to cast him into Hell). الزبانية signifies 'certain angels, the tormentors of the damned in Hell, so called because of their thrusting the people of the fire thereto.' (LL).

467. (in the future, as thou hast not obeyed in the past).

468. (God, and to prostrate thyself).

469. (unto Him). True and devoted humility is the straight road to Godliness.

سُورَةُ الْقَدْرِ مَكِّيَّةٌ وَهِيَ خَمْسُ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ
الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

Sūrat-ul-Qadr

Power. XCVII

(Makkan, 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (انا انزلنه . . . القدر) Verily We have sent it[470] down on the Night of Power[471].

2. (وما . . . القدر) And what will make thee know what the Night of Power is?

3. (ليلة . . . الف شهر) The Night of Power is better than a thousand months[472].

4. (تنزل . . . امر) The angels and the spirit[473] descend[474] therein by the command of their Lord with *His decrees for* every affair.

5. (سلام . . . الفجر) *It is all* peace till the rising of the dawn.

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470. *i. e.*, the Holy Qurān.

471. (when the Prophet received his first revelations). قدر is power, honour, glory, and also decree, and destiny. قدر means, 'He (God) distributed, divided, or apportioned, [as though by measure,] sustenance, or the means of subsistence. Hence some say, the appellation of ليلة القدر as being The Night wherein the means of subsistence are apportioned.' (LL). See also P. XXV. n. 143.

472 To pray in that single night is even more meritorious than to pray during these long months. 'The Apostle of Allah said : "Whosoever keepeth awake during the night of Qadr with faith and in view of God, shall be forgiven that which is past of his sin.' (Bkh. I. 15 : 35).

473. *i. e.*, Gabriel, the angel of Revelation.

474. (on earth).

سُورَةُ الْبَيِّنَةِ مَدَنِيَّةٌ وَهِيَ ثَمَانُ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ۝١ رَسُولٌ مِّنَ اللَّهِ يَتْلُو
صُحُفًا مُّطَهَّرَةً ۝٢ فِيهَا كُتُبٌ قَيِّمَةٌ ۝٣ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ۝٤
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ
الْقَيِّمَةِ ۝٥ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ
الْبَرِيَّةِ ۝٦ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝٧ جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ
عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝٨

Sūrat-ul-Bayyinah

The Evidence. XCVIII

(Madinian, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (لم . . . البينة) Those who have disbelieved[475] from among the people of the Book and the associaters, could not break off[476], until there came unto them evidence[477] ——

2. (رسول . . مطهرة) a messenger from Allah rehearsing[478] Writs cleansed[479],

3. (فيها . . . قيمة) wherein there are eternal[480] discourses[481].

4. (وما . . . البينة) And those who are vouchsafed the Book[482] differed not[483] save after there had come unto them the evidence[484].

5. (وما . . . القيمة) And they were commanded not[485] but that they should worship Allah keeping religion pure for Him, as upright *men*[486], and *that* they should establish the prayer and pay the poor-rate. That is the right religion[487].

6. (ان . . . البرية) Verily those who disbelieved from among the people of the Book and the associaters *shall be cast* unto Hell-fire *as abiders* therein. These are the worst of creatures.

7. (ان . . . البرية) Verily those who believe and work righteous *works* —— these! they are the best of creatures.

8. (جزاؤهم . . . ربه) Their recompense with their Lord shall be Gardens Everlasting with running waters, *as* abiders therein for ever. Well-pleased will be Allah with them and well-pleased will be they with Allah[488]. That[489] *is* for him who fears his Lord[490].

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475. (in pre-Islamic period),

476. (from their course of infidelity).

477. *i. e.*, the Holy Qurān, or the Holy Prophet.

478. (unto them).

479. from all corruption and falsehood.

480. As oppossed to crooked and transitory.

481. (and ordinances).

482. (and whose reponsibility on that account was all the greater).

483. (among themselves, and separated from the religion).

484. *i. e.*, when the promised Apostle was sent, and the truth became manifest to them, they denied the clearest evidence, differing from one another in their opinions, some believing and others denying.

485. (in their own scriptures).

486. حنفاء, may well be translated by 'unitarians.' حنيف is not one who turns away from right religion but one fleeing from paganism. See P. I. n. 618; III. n. 523; IV. n. 16.

487. 'A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding, might be expected to possess and does indeed possess a marvellous power of winning its way into the conscience of men.' (Edward Montet, quoted in Arnold's *Preaching of Islam*, p. 414).

488. As we spiritually advance and grow in our knowledge and love of Him our own wills become almost impossible for us to experience delight in anything except that which is pleasing to Him,

489. *i· e.*, the reward mentioned.

490. (as the fear of God is the basis of all true piety and religion).

سُوْرَةُ الزِّلْزَالِ مَدَنِيَّةٌ وَّهِيَ ثَمَانُ اٰيَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ﴿١﴾ وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ﴿٢﴾ وَقَالَ الْاِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ﴿٤﴾
بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ﴿٥﴾ يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ﴿٦﴾ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَّرَهٗ ﴿٧﴾ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ﴿٨﴾

ع ١

Sūrat-uz-Zilzāl

The Quaking. XCIX

(Madinian, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا . . . زلزالها) When the earth is shaken by her full shaking[491],
2. (واخرجت . . . اثقالها) and the earth shakes off her burdens[492],
3. (وقال . . . مالها) and man says[493]: what ails her,
4. (يومئذ . . . اخبارها) on that Day will she relate what had happened to it[494],
5. (بان . . . لها) since thy Lord will inspire it[495].
6. (يومئذ . . . اعمالهم) On that Day will mankind proceed[496] in bands[497], that they may be shown their works.
7. (فمن . . . خيراً يره) Then whosoever has worked good of an atom's weight shall see it[498].
8. (ومن . . . شراً يره) And whosoever has worked ill of an atom's weight shall see it[499].

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491. (at the second blast of the Trumpet).
492. Such as dead bodies.
493. (in consternation).
494. *i. e.*, she will declare all the events that ever took place on her.
495. Subject to the will of her Lord as she is, she will be enabled by Him to speak and to give evidence of the actions of her inhabitants.
496. (from the place of reckoning).
497. *i. e.*, divided as inmates of Hell and Paradise.
498, 499. (in its minutest details).

سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ هِيَ اِحْدٰى عَشْرَةَ اٰيَةً

وَالْعٰدِيٰتِ ضَبْحًا ۙ﴿١﴾ فَالْمُوْرِيٰتِ قَدْحًا ۙ﴿٢﴾ فَالْمُغِيْرٰتِ صُبْحًا ۙ﴿٣﴾ فَاَثَرْنَ بِهٖ نَقْعًا ۙ﴿٤﴾ فَوَسَطْنَ بِهٖ جَمْعًا ﴿٥﴾ اِنَّ الْاِنْسَانَ
لِرَبِّهٖ لَكَنُوْدٌ ۚ﴿٦﴾ وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۚ﴿٧﴾ وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ﴿٨﴾ اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِي
الْقُبُوْرِ ۙ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُوْرِ ۙ﴿١٠﴾ اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ﴿١١﴾

Sūrat-ul-Ādiyāt

The Chargers. C

(Makkan, 1 Section and 11 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (والعديت ضبحا) By the chargers panting[500],

2. (فالموريت قدحا) and the striking sparks of fire by dashing *their* hcofs[501],

3. (فالمغيرات صبحا) and raiding[502] at dawn,

4. (فاثرن به نقعا) and therein[503] raising dust,

5. (فوسطن به جمعا) and cleaving therein[504] their way unto the host[505],

6. (ان . . . لكنود) verily man is ungrateful to his Lord.

7. (وانه . . . لشهيد) And to that he is a witness[506].

8. (وانه . . . لشديد) And he is vehement in the love of wealth.

9. (افلا . . . القبور) Does he not know —— when what is in the graves[507] shall be ransacked?

10. (وحصل . . . الصدور) and what is in the breatss[508] shall be brought to light?

11. (ان . . . لخبير) Verily their Lord that Day shall be well-apprised of them[509]

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500. (against the stones).

501. *i. e.*, horses making a hostile incursion. The spirit and swiftness of the Arab horse are 'proverbial. The Arab horse is an almost exclusively war animal, and an Arab is prepared to take endless trouble on its account, because it serves him as a weapon of war.' (Inayatullah, *op. cit*, p. 67). An Arab could take better

care of it than even of his own children. 'He milks first for his mare and would pour out the last drop from the water-bag for the pampered animal, while the children are crying for water.' (p. 66). 'Renowned for its physical beauty, endurance, intelligence and a touching devotion to its master, the Arabian thoroughbred is the exemplar from which all Western ideas about the good-breeding of horseflesh have been derived...In Arabia...its possession is a presumption of wealth. Its chief value lies in providing the speed necessary for the success of Bedouin raids. It is also used for sports : in tournament-coursing and hunting.' (Hitti, *op. cit.*. p. 21) Arab horses 'are accustomed only to walk and to gallop :...no sooner do they feel the touch of the hand on the stirrup than they dart away with swiftness of the wind. (GRE. V. p. 315). There have also been even outside Arabia, several war horses famous in history. For example, the charger of Alexander ; the stallion of Napoleon ; and the favourite of Caligula. See also P. X. n. 93.

502. (the enemy camp). This picture 'of a cavalry charge in a morning fray is as spirited as any in the Arabic literature.' (Inayatullah, *op. cit*., p. 68). 'The gusto and pride, with which the Arab warrior poet describes the fine points of his valued mare and the martial exploits performed on its back, are well known to all readers of Arabic poetry' (*ib*). 'It is much easier to make or repel an attack on horseback than when mounted on a camel. The power and prestige a tribe enjoys is proportionate to the number of horses it can bring into the field.' (pp. 67, 68).

503, 504. *i. e.*. in that early hour. 'The Arabs generally chose the early morning to fall upon the enemy tribe.' (Bell).

505. *Cf.*, the portrayal of the war-horse in the Bible :—'Hast thou given the horse strength ? Hast thou clothed his neck with thunder ? Canst thou make him afraid as a grasshopper ? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength ; he goeth on to meet the armed men.... He swalloweth the ground with fierceness and rage.' (Job. 39 : 19-24).

506. (by his very deeds). Ingratitude on his part is conscious and deliberate.

507. *i.e.*, the dead.

508. *i e.*, secrets closely guarded.

509. (and shall requite accordingly).

سُوْرَةُ الْقَارِعَةِ مَكِّيَّةٌ وَّهِيَ إِحْدٰى عَشْرَةَ اٰيَةً

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْقَارِعَةُ ۝١ مَا الْقَارِعَةُ ۝٢ وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۝٣ يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝٤ وَتَكُوْنُ الْجِبَالُ
كَالْعِهْنِ الْمَنْفُوْشِ ۝٥ فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝٦ فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۝٧ وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝٨
فَاُمُّهٗ هَاوِيَةٌ ۝٩ وَمَآ اَدْرٰىكَ مَا هِيَهْ ۝١٠ نَارٌ حَامِيَةٌ ۝١١

Sūrat-ul-Qāriah

The Clatterer. CI

(Makkan, 1 Section and 11 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (القارعة) The clatterer !
2. (ماالقارعة) What is the clatterer ?
3. (وما . . ماالقارعة) And what will make thee understand what the clatterer is ?[510].
4. (يوم . . . المبثوث) A Day when mankind shall become as moths scattered[511].
5. (وتكون . . . المنفوش) And mountains shall become as wool carded[512].
6. (فاما . . موازينة) Then[513] as for him whose balances are heavy[514],
7. (فهو . . . راضية) he shall be in a life well-pleasing.
8. (واما . . . موازينه) And as for him whose balances are light[515],
9. (فامه هاوية) his abode shall be the Abyss.
10. (وما . . . ماهيه) And what shall make thee understand what she is ?
11. (نار حامية) A Fire exceedingly hot.

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510. *i. e.*, who is able to depict that terrible day unto thee, O Prophet !

511. (in a violent storm). The phrase conveys the idea of the confusion, distress and helplessness with which men will find themselves overwhelmed on the Judgment Day.

512. (and driven by the wind).

413. (after actions have been weighed).

514. (with good works) *i.e.*, whose good works weigh down the scales in his favour.

515. *i. e.*, whose good works do not counterbalance his evil ones. and who is devoid of true belief and faith. Of course any creed that promises bliss as the reward for faith and good works must also threaten damnation as the penalty for infidelity and evil-doing.

التكاثر ١٠٢ عمّ ٣٠

سُورَةُ التَّكَاثُرِ مَكِّيَّةٌ وَهِيَ ثَمَانُ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلْهَاكُمُ التَّكَاثُرُ ۝١ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝٢ كَلَّا سَوْفَ تَعْلَمُونَ ۝٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤ كَلَّا لَوْ تَعْلَمُونَ
عِلْمَ الْيَقِينِ ۝٥ لَتَرَوُنَّ الْجَحِيمَ ۝٦ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝٧ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝٨

Sūrat-ut-Takāthur

The Emulous Desire. CII

(Makkan, 1 Section and 8 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الهكم التكاثر) The emulous desire of abundance[516] engrosses you[517],
2. (حتى . . . المقابر) until you visit the graves[518],
3. (كلا . . . تعلمون) Lo ! you shall soon[519] know[520],
4. (ثم . . . تعلمون) Again lo ! you shall soon[521] know.
5. (كلا . . . اليقين) Lo ! would that you knew *now*[522] with sure Knowledge !
6. (لترون الجحيم) Surely you shall behold the Scorch.
7. (ثم . . . اليقين) Then you shall behold with sure vision.
8. (ثم . . . النعيم) Then on that Day, you shall be questioned[523] about the delights[524].

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516. (in wealth, number, strength and position), التكاثر 'in the Qurān signifies: The contending together for superiority in the amount or number of property and children and men.' (LL).

517. (and keeps you heedless of the Hereafter, having no time for things spiritual). The address may as well be to the nations as it is to individuals.

518. *i. e.*, until ye die.

519. (on your death).

520. (your folly). The inordinate passion for things temporal.

521. (on your rising from your graves).

522. (the consequences of your rejection O infidels !).

523. (as to how you have acquitted yourselves).

524. (and pleasures you indulged in while in the world, O mankind !).

سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَهِيَ ثَلٰثُ اٰيٰتٍ

وَالْعَصْرِ ۙ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۙ إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا
بِالصَّبْرِ ۚ ع

Sūrat-ul-ʿAsr

Time. CIII

(Makkan, 1 Section and 3 Verses)

In the name of Allah, the Compassionate the Merciful.

SECTION 1

1. (والعصر) By the time[525],
2. (ان . . . خسر) verily man[526] is in loss.
3. (الا . . . بالصبر) But not those who believe and work righteous *deeds*[527], and enjoin upon each other the truth[528] and enjoin upon each other steadfastness[529].

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525. (through the ages, wherein man is the author of his undoing). عصر is 'Any unlimited extent of time, during which people pass away and become extinct.' (LL).

526. (who employs himself in acts of disobedience).

527. *i. e.*, those whose Intellect and Will both are attuned to perfect discipline. In the Aristotelian phraseology, moral choice is nothing but Will consequent on Deliberation. 'The Reason must be true and the Will right, to constitute good Moral Choice, and what the Reason affirms the Will must persue.' (Aristotle's '*Ethics*'), VI : 2. p. 163).

258. *i. e.*, the true doctrine.

529. *i. e.*, perseverance, and constancy in good works and righteousness.

سُوْرَةُ الْهُمَزَةِ مَكِّيَّةٌ وَّهِيَ تِسْعُ اٰيَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۨ ① الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ② يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ ③ كَلَّا لَيُنْۢبَذَنَّ فِي
الْحُطَمَةِ ④ وَمَآ اَدْرٰىكَ مَا الْحُطَمَةُ ⑤ نَارُ اللّٰهِ الْمُوْقَدَةُ ⑥ الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ⑦ اِنَّهَا عَلَيْهِمْ
مُّؤْصَدَةٌ ⑧ فِيْ عَمَدٍ مُّمَدَّدَةٍ ⑨

Sūrat-ul-Humazah

The Slanderer. CIV

(Makkan, 1 Section and 9 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ويل . . . لمزة) Woe be to every slanderer[530], traducer[531],
2. (الذى . . . عدده) who amasses wealth[532] and counts it[533].
3. (يحسب . . . اخلده) He thinks[534] that his wealth shall abide for him[535].
4. (كلا . . . الحطمة) Lo! he shall surely be cast into the Crushing Fire[536]
5. (وما . . . الحطمة) And what shall make thee understand what the Crushing Fire is?
6. (نارالله الموقدة) Fire of Allah kindled[537],
7. (التى . . . الافئدة) which mounts up to the hearts[538].
8. (انها . . . مؤصدة) Verily it shall close upon them[539],
9. (فى . . . ممددة) in pillars stretched forth.

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530. همزه is 'One who defames men ;....or conjointly with لمزه, one who speaks evil of men, or backbites them and defames them.' LL). A backbiter ; a scandal-monger.

531. لمزه is 'One who blames, upbraids, reproaches, or finds faults with others, much, or habitually.' (LL). 'One who habitually attacks the honour and character of others.'

532. (with excessive greed).

533. (every now and then out of his love for money).

534. (as is apparent by his conduct and behaviour).

535. Or 'his opulence will perpatuate him.'

536. حطمة is 'A vehement fire that breaks in pieces everything that is cast into it. Hence الحطمة a name of Hell, or of Hell-fire, or as some say, the fourth stage of Hell.' (LL).

537. (by Him, and therefore shall not be extinguished by any).

538. (of those who shall be cast therein).

539. (as an enclosed vault above them).

سُورَةُ الْفِيلِ مَكِّيَّةٌ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَهِيَ خَمْسُ آيَاتٍ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا
أَبَابِيلَ ۝٣ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ۝٥

Sūrat-ul-Fīl

The Elephant[540]. CV

(Makkan, 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم تر كيف . . . الفيل) Has thou not seen how thy Lord dealt with the fellows of the elephant[541]?

2. (الم . . . تضليل) Did He not set their stratagem at naught[542]?

3. (وارسل . . . ابابيل) And He sent against them birds in flocks.

4. (ترميهم . . . سجيل) They hurled upon them clay stones.

5. (فجعلهم . . . ماكول) Then He rendered them as stubble devoured[543].

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540. The chapter is remarkable for its allusion to an incident in the history of Makka, as an example of how God deals with those who oppose His will. About fifty days before the birth of the Prophet, Abraha the Abyssinian viceroy of Yemen, Christian by religion, proceeded against Makka, at the head of a large army, with the object of destroying the K'aba. He had with him, one or more elephants, and the invading army was deemed invincible. The Makkans in their despondency retired to the neighbouring hills, leaving the Lord of the K'aba to protect it. Suddenly a large flock of birds, like swallows, came flying from the sea-coast and pelted the invading army with stones. Panic-stricken they made a hasty retreat in disorder and dismay, and there was an outbreak of smallpox in the camp. Scattered amon gthe valleys, and forsaken by their guides, everyone of these perished, including Abraha himself, and the Holy K'aba was miraculously saved from destruction. 'The incident is said to have taken place in the year of the birth of the Prophet (570 or 571), which year has been dubbed *'am al-fīl'* the year of the elephant, after thee lephants, which accompanied Abraha on his northward march and which greatly impressed the Arabians of Al-Hijaz, where elephants had never been seen. The

Abyssinian army was destroyed by smallpox, "the small pebbles' (sijjīl) of the Qorān'. Hitti, *op. cit.*, p 64). This Abraha had 'built in San'a, now the capital, one of the most magnificent cathedrals of the age' called by the Arabian writers al-Qalis. The cathedral, of which little is left to-day but the site, was built from the ruins of ancient Ma'rib (Hitti, pp. 62-63).

541. (by disappointing Abraha's magnificent and elaborate preparation in a manner totally unexpected and unforeseen, O Prophet !). 'The passage is a glorified description of an epidemic of smallpox——also termed "small stones" in Arabic—which is historical. The Abyssinian army retreated and Abraha died at San'a of the foul disease. The news that the Ka'ba had been protected by divine intervention must have spread far and wide, and greatly enhanced the sanctity of the shrine and the prestige of the Ka'ba.

542. (and failure).

543. (by cattle).

عَمَّ ٣٠ القريش ١٠٦

سُورَةُ قُرَيْشٍ مَكِّيَّةٌ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ وَهِيَ أَرْبَعُ آيَاتٍ

لِإِيلٰفِ قُرَيْشٍ ① إِلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ② فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ③ الَّذِي
أَطْعَمَهُمْ مِّنْ جُوعٍ ۙ وَّآمَنَهُمْ مِّنْ خَوْفٍ ④

Sūrah Quraish

The Quraish[544]. CVI

(Makkan, 1 Section and 4 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (لايلف قريش) For[545] the protection of the Quraish[545-A],

2. (الفهم . . . والصيف) for certain protection in the journey[546] in the winter and the summer[547]——

3. (فليعبدوا . . . البيت) let them worship the Lord of this House[548],

4. (الذى . . . من خوف) Who has fed them[549] against hunger[550], and has rendered them secure from fear *of being waylaid*[551].

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544. The Quraish, among whom the Prophet was born, was a tribe held in great esteem as the guardians of the K'aba by the Arabs. The tribe was a branch of the Northern Arabs, was of the purest stock, and formed the aristocracy of Hijāz.

545. *i. e.*, in gratitude of.

545-A. Originally nomads, they had been settled in Makka for about two hundred years, wielded full authority and were even the *de facto* ruling tribe of the city.

546. *i e*, their setting forth of the caravan of merchants. 'Mecca is placed almost at an equal distance, a month's journey, between Yemen on the right, and Syria on the left hand. The former was the winter, the latter the summer, station of her caravans ; and their seasonable arrival relieved the ships of India from the tedious and troublesome navigation of the Red Sea...The lucrative exchange diffused plenty and riches in the streets of Mecca ; and the noblest of her sons united the love of arms with the profession of merchandise.' (GRE. VI. p. 202). The extent and degree of business actively carried by means of these caravans were truly astonishing. 'Few caravans set forth in which the whole population, men and women, had not a financial interest'...On departure the caravans carried leather,

speices precious essences, and metals, particularly silver from the Arabian mines.' (Lammans, *op. cit.*, p. 16). 'On their return every one received a part of the profits proportionate to his stake and the number of shares subscribed. The dividend was never less than 50 per cent and often amounted even to a double.' (*ib*).

547. (to Yemen and Syria respectively). 'Makka owed its economic prosperity to its geographical position and to its relations with the important trade route to India...From Babylonia, from the ports of the Persian Gulf as well as from the Yemen, flowed the rich products of the Middle East and of India : from Syria those of the Mediterranian world. We see Makka opening negotiations with the neighbouring states, obtaining safe-conduct, free passage for her caravans, and concluding the equivalent of commercial treaties with Byzantium, Abyssinia, Persia and the Emirs of Yemen. (Lammans, *op. cit.*, p. 13).

548. *i. e.*, K'aba. 'This temple, which Abraha al-Ashram had wished to destroy, had been throughout the ages the object of the greatest veneration ; it was looked on as a present made by Jehovah to the Arab race to bear witness to its condition privileged beyond all others. It was the oratory of Abraham and Ishmael, the house of Allah...The Sabians, the fire worshippers, sent their offerings to it; even the Jews showed a deep respect for this revered spot. The guardians of the temple, the Koreish clan, had a sort of religious authority which was willingly recognised by all.' (HHW. VIII. p. 112) 'Though in an inhospitable and barren valley with an inclement and unhealthy climate this sanctuary at Makka made Al-Hijaz the most important religious centre in North Arabia.' (Hitti, *op. cit.*, p. 101).

549. ——dwellers of arid desert as they are——

550. (by means of the aforesaid caravans).

551. (in the course of their journeyings, by making them respectable and esteemed in the eyes of others as guardians of the Holy House). The blessings of satiety and security, welcome everywhere, were particularly more so in a country so poor in natural resources as Arabia.

سورة الماعون مكية بسم الله الرحمن الرحيم وهي سبع آيات

أَرَءَيْتَ الَّذِى يُكَذِّبُ بِالدِّينِ ① فَذٰلِكَ الَّذِى يَدُعُّ الْيَتِيمَ ② وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِينِ ③ فَوَيْلٌ
لِّلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ هُمْ يُرَآءُونَ ⑥ وَيَمْنَعُونَ الْمَاعُونَ ⑦ ع

Sūrat-ul-Māūn

Common Necessaries. CVII

(Makkan, 1 Section and 7 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ارءيت . . . بالدين) Hast thou seen[552] him who denies[553] the Requital?
2. (فذلك . . . اليتيم) It is he who pushes away the orphan[554],
3. (ولا . . . المسكين) and[555] does not[556] urge the feeding of the poor[557].
4. (فويل للمصلين) So[558] woe be to *such* performers of prayers,
5. (الذين . . . ساهون) as are heedless of their prayers[559] ——
6. (الذين . . . يراؤن) they who would be seen[560];
7. (ويمنعون الماعون) and who withhold[561] *even* the common necessaries *from others*[562].

552. (O Prophet!).

553. (in word and deed).

554. (in his hard-heartedness, and treats him with harshness, roughness, or violence).

555. (far from himself feeding the hungry).

556. (even upon others).

557. *i. e.*, who are, in short, altogether negligent of the rights of their fellow-beings.

558. Evil as it is the negligence of the rights of human beings, far worse is the negligence of the rights of the Creator.

559. *i. e.*, those who are not regular in their prayers; those who do not observe the proper conditions of prayer.

560. (of men, when they pray at all). رآى signifies: 'He acted ostentatiously; *i.e.*, he did a deed in order that men might see it; or رياء signifies making a show of what one does to men, in order that they may see it and think well of it.' (LL).

561. (in extreme niggardliness).

562. (to neighbours).

سُورَةُ الْكَوْثَرِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَهِيَ ثَلٰثُ اٰيَاتٍ

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ
شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾ ع

Sūrat-ul-Kauthar

Abundance of Good. CVIII

(Makkan, 1 Section and 3 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (انااعطينك الكوثر) Verily We have bestowed on thee[563] Kauthar[564].
2. (فصل . . . وانحر) So[565] pray thou to thy Lord[566], and sacrifice[567].
3. (ان . . . الابتر) Truly it is thy traducer[568] who shall be childless[569].

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563. (O Prophet !)

564. Or 'abundance *of good.*' كوثر is literally 'A large quantity, or number. من مال وغيره of property, or cattle.' And الكوثر , as a proper name, signifies 'A certain river in paradise, from which flow all the other rivers thereof, pertaining specially to the Prophet.' (LL).

565. *i. e.*, in recognition of Our great favour to thee both in this world and the Next.

566. (with fervency and intense devotion).

567. *i.e.*, slay the victims, as a counterpart to these acts of devotion.

568. (taunting thee with the absense of a male issue). Some of the leading pagans rejoiced in the fact that the Prophet had no son, and therefore none, they argued, to uphold his religion after him.

569 (and cut off from all future hope). Apart from the superstitious pagans, the Jews also have considered it as the greatest curse for a man to remain childless. 'Since the days of Abraham, to possess a child was always considered as the greatest blessing God could bestow ; and to be without children was regarded as the greatest curse. The Rabbis regarded the childless man as dead ; while the Cabalists in the Middle Ages thought of him who died without posterity as of one who had failed in his mission in this world.' (JE. IV. p. 27).

الكفرون ١٠٩ عمّ ٣٠

سُورَةُ الْكٰفِرُونَ مَكِّيَّةٌ وَّهِيَ سِتُّ اٰيَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ① لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ② وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ③ وَلَآ اَنَا عَابِدٌ مَّا
عَبَدْتُّمْ ④ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ⑤ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ⑥

Sūrat-ul-Kāfirūn

The Infidels· CIX

(Makkan, 1 Section and 6 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (قل . . . الكفرون) Say thou[570] : Infidels[571] !
2. (لا . . . تعبدون) I worship not what you worship[572],
3. (ولا . . : ما اعبد) Nor are you[573] the worshippers of what I worship,
4. (ولا . . . عبدتم) and I shall not[574] be a worshipper of what you have worshipped.
5. (ولا . . . ما اعبد) Nor will you be the worshipper of what I worship[575].
6. (لكم . . . دين) Your requital shall be yours[576], and my requital shall be mine[577].

570, (O Prophet !)

571. Some of the leading pagans of Makka had proposed to the Prophet a compromise between Islam and the ancient faith such as they conceived it, whereby he would concede to their gods an honourable place. This chapter indignantly repudiates all such suggestions. And 'It (this surah) breathes aspirit of uncompromising hostility to idolatry.' (Muir *op. cit.*, p. 74).

572. (on the other hand I deny and repudiate your gods).

573. (at present).

574. (in future).

575. (so long as you cling to your views of Godhead ; so that their can be no common ground between the worship of the One and the many——monotheism and polytheism).

576. *i. e.*, recompense due to you as polytheists.

577. *i. e*, recompense due to me as a monotheist.

سُورَةُ النَّصْرِ مَدَنِيَّةٌ وَهِيَ ثَلٰثُ اٰيَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ① وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهٗ كَانَ تَوَّابًا ③

Sūrat-un-Nasr

Succour[578]. CX

(Madinian, 1 Section and 3 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اذا . . . والفتح) When there come the succour of Allah and victory[579].

2. (ورايت . . . افواجا) and thou finds the mankind entering the religion of Allah[580] in crowds[581],

3. (فسبح . . . توابا) then hallow the praise of thy Lord, and ask forgiveness of Allah[582]. Verily He is ever Relenting.

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578. The chapter is only Madinian in the sense that it was revealed during the Madinian period of the Prophet's life. It was actually revealed at, or near, Makka when the Prophet was there on the occasion of his farewell pilgrimage.

579. (causing thee to prevail over thy enemies and to enter the city of Makka in triumph, O Prophet !) Only too often, in this world, success is the criterion of right and truth. It is no wonder then that after the ascendancy of Islam was assured the Arabs who had hitherto held aloof, 'now hastened to give in their allegiance to the new religion.' (Arnold, *Preaching of Islam*, p. 38). 'Delegations flocked from near and far to offer allegiance to the prince-prophet....Tribes and districts which had sent no representatives before, sent them now. They came from distant 'Uman, Hadramaut and al-Yemen. The Tayyi' sent deputies and so did the Hamdan and Kindah. Arabia, which had hitherto never bowed to the will of one man, seemed now inclined to be dominated by Muhammad and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality.' (Hitti, *op. cit*., p. 11).

580. A detractor, not an admirer, of the holy Prophet and his teachings thus sums up the chief characteristics of the religion of God :—'One characteristic is its uncompromising monotheism ; its simple enthusiastic faith in the rule and fatherhood of God and its freedom from theological complications. Another is

its complete detachment from the sacrificial priest and the temple. It is an entirely prophetic religion, proof against any possibility of relapse towards blood sacrifices. In the Koran the limited and ceremonial nature of the pilgrimage to Mecca is stated beyond the possibility of dispute, and every precaution was taken by Muhammad to prevent the deification of himself after his death. And a third element of strength lay in the insistence of Islam upon the perfect brotherhood and equality before God of all believers, whatever their colour, origion or status.' (Wells, *Short History of the World*, p. 165). To us, in the fourteenth century of the Hijri era, the doctrine of monotheism might well look almost as a truism, but in the pagan world of the sixth century of the Christian era it had all the elements of shocking and rebellious innovation. To preach such a moral doctrine to a world such as that in which the Prophet lived, required a rare amount of courage and heroism. It was a work in which success was impossible without Divine help and support. That it succeeded and succeeded so well, is in itself a convincing proof of its Divine origin.

581. The almost instantaneous expansion of Islam is one of the stupendous miracles still bafflin gthe intellect of many a student of history. Gibbon refers to it as 'one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.' (GRE. V. p. 311). And says a modern rationalist : 'The expansion of Islam is the most miraculous of all miracles. The Roman Empire of Augustus, as later enlarged by the valiant Trojan, was the result of great and glorious victories, won over a period of seven hundred years. Still it had not attained the proportions of the Arabian Empire established in less than a century.' See also n. 429 above.

582. The verse gave a clear hint to the Prophet of the approach of his death, as it announced that his work of preaching had been finished.

سُورَةُ اللَّهَبِ مَكِّيَّةٌ وَهِيَ خَمْسُ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَامْرَأَتُهُ
حَمَّالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

Sūrat-ul-Lahab

Flame. CXI

(Makkan, 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (تبت . . . وتب) Perish the two hands of Abu Lahab[583], and perish he[584] !
2. (ما . . . كسب) His riches[585] availed him not[586], nor what he earned[587].
3. (سيصلى . . . لهب) Soon[588] he shall roast in a Fire, Flame,
4. (وامراته . . . الحطب) and his wife also[589] ; a fuel carrier.
5. (فى . . . مسد) Around her neck[590] *shall be* a cord of *twisted* palm-fibres[591].

583. Abu Lahab (literally, 'The Father of Flame') was the surname of Abdul 'Uzza, an uncle of the Prophet, and a bitter and powerful opponent of Islam. 'He made it his business to torment the Prophet, and his wife took a pleasure in carrying thorn bushes and strewing them in the sand where she knew that the Prophet was sure to walk barefooted.' (Pickthall). 'Until his death he sided with the most resolute adversaries of Muhammad in Makka.' (EI. I. p. 97). The two hands of Abu Lahab may mean his hopes both in this world and the next.

584. 'The news of the bad issue of battle (of Badr) threw him in such an anger that he betook himself to violent acts against the bearer of the news and his wife. Shortly afterwards (7 days according to Ibn Hishām) he died of smallpox...His sons feared to touch his corpse, which they let to become corrupt, and when they were ordered to remove it, it got an unworthy burial.' (EI. I. p. 97).

585. *i. e.*, his capital.

586. (which great wealth he had set apart for opposing Islam).

587. (by way of profit on his capital).

588. *i. e.*, immediately at his death.

589. Known as Umm Jumail, a daughter of Harb and a sister of Abu Sufiān, she was the miserable creature who had often strewn thorns in the Prophet's path. 'She showed much hostility to the Prophet and stirred against him her husband's antagonism.' (EI. I. p. 97). 'She used to tie bundles of thorns with ropes fo twisted palm-leaf fibre and carry them and strew them about on dark nights in the paths which the Prophet was expected to take, in order to cause him bodily injury.' (AYA).

590. (in Hell) جيد is generally a beautiful neck. Here the use is ironical.

591. The phrase in the text is also said to mean : 'A chain seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, firmly twisted of iron ; as though it were a rope of iron strongly twisted (LL).

الإخلاص

سُورَةُ الإِخْلَاصِ مَكِّيَّةٌ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَهِيَ أَرْبَعُ آيَاتٍ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

Sūrat-ul-Ikhlās

Purity[592]. CXII

(Makkan, 1 Section and 4 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قل . . . احد) Say thou[593]: He is Allah, the One[594].
2. (الله الصمد) Allah, the Independent[595].
3. (لم . . . يولد) He begets not[596], nor was He begotten[597].
4. (ولم . . . احد) And never there has been anyone co-equal with Him[598].

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592. اخلاص properly signifies 'The asserting oneself to be clear, or quite, of believing in any beside God.' (LL). The chapter is rightly held to contain the essence of the Holy Qurān ; and, according to a saying of the Prophet, it is equal in value to a third part of the whole Book.

593. (O Prophet !).

594. (and only) *i. e.*, One in person and nature. 'الاحد as an epithet, is applied to God alone, and signifies The One ; the Sole ; He Who has ever been one and alone ; or the Indivisible ;' or He Who has no second to share in his lordship, nor is his essence. nor in his attributes.' (LL). The polemic is aimed not at the pagans alone, but also clearly at the trinitarian Christians.

595. (of everyone and everything, and yet besought of all) *i e.*, lacking in nothing, and wanting none to complement Him ; the Absolute ; the Eternal. صمد and الصمد, as epithets applied to God, signify 'A lord ; because one repairs, betakes himself, or has recourse, to him, in exigencies, or, when applied to God, because affairs are stayed, or rested, upon Him and none but He accomplishes them ; ....or the Being that continues, or continues for ever or is everlasting ; or the Creator of everything, of whom nothing is independent, and whose unity everything indicates.' (LL). The verse strikes at the root of the pagan and Christian conception of incomplete God.

596. (as believed in by the Christians and many polytheistic peoples). Compaer and contrast the Christian creed :—'God the Father, the First Person of the

Blessed Trinity....is Truly Father as He begets a co-eternal and co-equal Son, to whom He imparts the plenitude of His nature and in Whom He contemplates His own perfect image.' (CD. p. 360) According to popular Hinduism, the creation was brought about by Brahma's incest with his daughter. See ERE. II. p. 811.

597. (as believed in by several polytheistic rel'gions). In Vedic India, for example, the father Heaven and the mother Earth 'were regarded as the parents not only of men but of the Gods.' (FWN. I. P. 23). In the Vedas, the gods themselves 'had been the earliest products of creation. They were semi-anthropomorphised forces of nature.' (Tara Chand, *Influence of Islam on Indian Culture*, p. 4). 'The account which became popular was that the primeval being created the waters on which floated the golden egg, he then entered it, and was born from it as *Brahma*, the first of created things. *Brahma* then created gods, heaven, earth, sky sun, moon, universe and man.' (*ib.* pp. 2-3). Many of the Hindu gods are the results of 'the union of a male divinity with a female being, conceived almost always as irregular, and very often incestuous.' (Barth, *Religions of India*, p. 27).

598. (in nature, person, or attributes). *i. e.*, least of all He is an anthropomorphic God. 'In this uncompromising monotheism, with its simple, enthusiastic faith in the supreme rule of a transcendent being, lies the chief strength of Islam as a religion.' (Hitti, *op. cit.*, p. 129). 'The Vedic pantheon was peopled with gods that lived in the heavens or in the atmosphere or upon earth, their number was reckoned as thirty-three, but those to whom the greatest number of hymns were devoted were Indra, Agni, and Soma....Later Siva and Visnu attained the predominant position and joined with Brahma formed the great Trinity.' (Tara Chand, *op. cit.*, p. 5). For Christolatry see P. VI. n. 261 ; P. XXII, n, 307.

سُورَةُ الْفَلَقِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَهِيَ خَمْسُ اٰيَاتٍ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ﴿۱﴾ مِنْ شَرِّ مَا خَلَقَ ۙ﴿۲﴾ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿۳﴾ وَمِنْ شَرِّ النَّفّٰثٰتِ
فِی الْعُقَدِ ۙ﴿۴﴾ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾

Sūrat-ul-Falaq

Daybreak[599]. CXIII

(Makkan, 1 Section and 5 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قل . . . الفلق) Say thou[600]: I seek refuge with the Lord of the daybreak,

2. (من . . . خلق) from the evil of what He has created[601],

3. (ومن . . . وقب) and from the mischief of the darkening when it comes[602],

4. (ومن . . العقد) and from the mischief of the women blowers upon the knots[603],

5. (ومن . . . حسد) and from the mischief of the envier when he envies.

---

599. The chapter is really a prayer for protection, teaching mankind the way of asking protection from fears proceeding from the unknown.

600. (O Prophet !).

601. (that He may deliver me from its mischief). The verse implies that everything is a creation of God the Almighty, and nothing, neither the devil nor anything else, has got the power to hurt anyone.

602. (with its dreary-fear inspiring hours).

603. *i. e.*, enchantresses who used to tie knots in a cord and to blow on them, muttering over them magical formulae in order to injure their victims.

الناس ١١٤ عم ٣٠

سُوْرَةُ النَّاسِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَّهِيَ سِتُّ اٰيٰتٍ

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ اِلٰهِ النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِىْ
يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ ۝٥ مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦

ع ١

Sūrat-un-Nās

Mankind. CXIV

(Makkan, 1 Section and 6 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قل . . . الناس) Say thou[604]: I seek refuge with the Lord of the mankind[605].
2. (ملك الناس) the King of mankind[606],
3. (اله الناس) the God of mankind[607]
4. (من . . . الخناس) from the mischief of the sneaking whisperer[608],
5. (الذى . . . الناس) who whispers[609] into the breasts of mankind,
6. (من . . . الناس) *whether* of jinn or *of* mankind[610].

---

604. (O Prophet !).

605. *i. e.*, the Maker, Cherisher and Sustainer of man.

606. *i. e.*, the Ruler, Legislator, Governor of human race.

607. *i. e.*, the only Being entitled to worship.

608. (that God may deliver me from Satan's mischief) الناس means 'The devil ; an epithet applied to him, because he retires, or shrinks, or hides himself, at the mention of God.' (LL).

609. (evil suggestions).

610. *i. e.*, the tempter may belong either to the species of genii or men.

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